

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, NOVEMBER 16, 1850.

No. 14. WHOLE No. 496.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded



FAITH.

FROM POEMS BY FRITZ AND LEOLETT.

Ye who think the truth ye sow
Lost beneath the winter snow;
Doubt not, Time's unerring law
Yet shall bring the genial thaw.

God in Nature ye can trust;
Is the God of Mind less just?

Read we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the mediæval night.

Now the harvest we behold;
See! it bears a thousand fold.

Workers on the barren soil;
Yours may seem a thankless toil;
Sick at heart, with hope deferred,
Listen to the cheering word:

Now the faithful sower grieves—
Soon he'll find the golden sheaves.

If Great Wisdom have decreed
Man may labor, yet the seed
Never in this life may grow,
Shall the sower cease to sow?

The fairest fruit may yet be born
On the resurrection morn.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE X.—TRIALS.

"And unto the angel of the Church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."—Rev. 2:8, 9.

(Concluded.)

Christ not only knows our tribulation to comfort us under it, but he knows also the perils of it—"I know thy tribulation," I know its needs be; I know the comfort that you require under it; I know also the perils that accompany it. There are perils in adversity, just as there are perils in prosperity. One knows not in which there are most. It is therefore a very beautiful prayer of the wise man, "Give me not poverty, lest I should steal; give me not riches, lest I be proud and forget God." Give me neither the trials of the one nor the temptations of the other; but, if it please thee, "feed me with food convenient for me." When our Lord was tried and tempted, Satan came to him, and showed him the kingdoms of the world and all their glory, and offered to make him lord over all, if he would only fall down and worship him.

It is when we are in prosperity that Satan bids us "worship our own net and burn incense to our own drag." It is when we are in adversity that Satan says to us, "If you will only do a dishonest thing—if you will only try that trick—if you will only have recourse to that equivocal and evasive conduct, then you will get rich and increase in goods." That is the trial of adversity. That man, however, who can repel the tempter, and say, "Get thee behind me,"—who can say with the prophet of old, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, and glory in the God of my salvation,"—he feels that God is with him, and thus it matters little who may be against him.

But Christ knows our tribulation also, expressly in order to sympathize with it. I need not tell you that when there is no hope of escape, the only consolation in the midst of imprisonment and trial and affliction is sympathy from one who truly feels for us and feels with us. There is nothing more softening in the

experience of humanity than to have one that will respond in sympathy to us—to have one heart that will reflect our suffering and our sorrow, and enable us to feel that, however intense our agony may be, it is an agony that is not with us alone, but that there is a responsive sympathy in the bosom of others that are near us. Let me speak to the humblest, poorest, meanest tenant of a cellar in this assembly this night, if that poor, humble, afflicted one, be a child of God, and tell him there is an electric chain between his heart and the heart of Him that sits upon the throne, the First and the Last; and between that afflicted one's heart, and the heart of Him who is the Alpha and Omega, there is a chord which vibrates with a ceaseless and perpetual sympathy, so that "we have not an high priest which cannot be touched with the feeling of our infirmities, but one who was tempted in all points like as we are, yet without sin,"—one who "in all our affliction," to use the language of the prophet, "was afflicted." There is not a stroke that smites a son which has not its echo in the skies—there is not a sorrow or reproach that falls upon a Christian which has not its rebound beside the throne.—There is no such thing as a solitary Christian. Kings may despise him; great men, rich men, celebrated men, may forsake him; but angels encamp about him, God's eye is upon him in the height and in the depth, Christ's heart sympathizes with him: he is not alone, for the Saviour says, "I am with thee."

Such then is the practical view to be taken of the Lord's address to the Church of Smyrna, "I know thy tribulation." Tribulation is as necessary for a Church as it is for an individual. Tribulation that contributes to the sanctification of the one, contributes to the progress in holiness of the other. It reveals promises that are otherwise concealed, and makes righteousness spring in the desert, and brings us into contact with Him in whom dwelleth all the fullness of God, and who ever liveth to intercede for and to sympathize with us.

As addressed to the angel of the Church of Smyrna, this language must have been specially consolatory. It has been supposed that Polycarp, who was the immediate friend of John, was at this time the angel, or bishop, or presiding minister of the Church at Smyrna, and that this language was addressed to him in the first instance, and through him to the Church of which he was the exponent, in order to comfort him in the midst of a tribulation, persecution, and affliction which that Church was called upon to endure. In order to show that it was so, I will read an extract explanatory of the treatment received by Polycarp, who was at that time, as I have said, the minister or bishop of the Church to whom these words of consolation are addressed.

Polycarp, on hearing that the persecutors of the Christian name were in pursuit of him, and that escape was all but impossible, said, "The will of the Lord be done." On being arrested, Irenæus relates that he prayed ardently in the midst of his enemies, and so full was he of the grace of God, that he could not cease speaking for two hours, during which time he made earnest petitions for all whom he had ever known, small and great, noble and vulgar, and of the whole Church of Christ throughout the world. Upon being brought before the tribunal, the proconsul, respecting his dignities (for he was a Bishop of the Church) and his advanced age (for he was more than eighty), and desirous to save him, urged him, saying, "Swear, and I will release thee. Reproach Christ." Polycarp answered: "Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my King who hath saved me?" The proconsul, judging his efforts unavailing, sent the herald to proclaim in the midst of the assembly, "Polycarp hath professed himself a Christian." At that hated name, the multitude, both of Gentiles and Jews, unanimously shouted that he should be burned alive. The business was executed with all possible speed, for the people immediately gathered fuel from the workshops

and baths, in which employment the Jews distinguished themselves with their usual malice,—a remarkable fulfilment of the prophecy in the text, that those who said "they were Jews and were not," ("all were not Israel who were of Israel,") should, as "the synagogue of Satan," take an active part in the persecutions of the Christian Church during this period. "As soon as the fire was prepared, Polycarp stripped off his clothes and loosed his girdle; but when they were about to fasten him to the stake, he said, 'Let me remain as I am, for He who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire.' Upon which they bound him, without nailing him; and he, putting his hands behind him, and being bound as a distinguished ram selected from the great flock, a burnt offering acceptable to God Almighty, said, 'O Father of thy beloved and blessed Son Jesus Christ, through whom we have attained the knowledge of thee,—O God of angels, principalities, and of all creation, and of all the just who live in thy sight,—I bless thee that thou hast counted me worthy of this day and of this hour, to receive my portion in the number of the martyrs in the cup of Christ, for the resurrection to eternal life, both of soul and body; among whom I may be presented before thee this day as a sacrifice well savored and acceptable, which thou, the faithful and true God, hast prepared, promised beforehand, and fulfilled accordingly. Wherefore, I praise thee, by the eternal High Priest, Jesus Christ, thy well-beloved Son, through whom, with him in the Holy Scriptures, be glory to thee, both now and for ever!'" Polycarp was apprehended by Herod, under Philip, the Trallian Pontifex, Statius-Quadratus being Proconsul, but Jesus Christ reigning for ever; to whom be glory, honor, majesty, an eternal throne, from age to age."

I quote this to show you the treatment received by the first minister of the Church of Smyrna, as a specimen of the tribulation which the Church had to pass through in its transit to immortality and glory.

After having given, then, some sketch of the tribulations of the Church of Smyrna, and shown that her cross was no painted toy, but a real crucifixion, and that through that cross she had to pass to her crown, we are informed next of her poverty. "I know thy tribulation, and thy poverty." The poor are perpetually with us; it is an ordinance of God, "the poor shall never cease out of the land." The day will never come when all shall be equal,—when all shall be rich, or all shall be poor. There are inequalities in nature; there must be in providence. But poverty is no shame: we read of our blessed Lord, that "though rich, for our sakes he became poor, that we through his poverty might be made rich." Rags are no disgrace; lawn is, in itself, no honor. The poor are not to infer that they are forsaken of God because they are poor; the rich are not to suppose they are accepted of God because they are rich; nor are you to conclude that he alone is the liberal man who gives the pounds, and that he has no liberality who gives only the pence. There may be large liberality in the heart, when the hand has no means of expressing it; and there may be apparent liberality in the hand, when there is narrowness and poverty indeed in the heart within. God judges of liberality, not by the gift in the hand, but by the grace in the heart; not by what a man can do, but by what a man is truly willing to do. The mite which is the exponent of a gracious heart, rises like incense to the skies, acceptable through Jesus Christ; the thousand which is the mere exponent of vanity and thirst for *éclat*, is hateful in the sight of God, and unprofitable in the experience of man. While it was said of this Church, she was indeed poor, "but," in another sense, it is added, "thou art rich." In what sense was she rich? In that sense in which the Apostles were "poor, yet making many rich; having nothing, and yet possessing all things." There is a wealth which, in the sight of God, is poverty; and there is a poverty which,

in the sight of God, is inestimable riches.—Riches that God looks at are such as these,—"the riches of goodness"—"the treasures of wisdom and knowledge"—"the riches of his grace"—"the riches of glory"—"the riches of his inheritance in the saints;" "He is the heir of all things;" "in him all fullness dwells."—These are the riches which, I trust, many a child of God who draws near to a communtable knows to be his—those riches which outweigh the wealth of a Croesus—the riches which are unsearchable—which the world knows not—which it can neither appreciate nor comprehend. The wealth which the world knows is that which can be expressed in the cash-book, or carried in the pocket; but the wealth that the Christian has—that transcends in beauty, in preciousness, in glory, all the riches of the world—are the riches with which the poorest is unspeakably wealthy, and without which the richest man is poor, and miserable, and blind, and naked indeed—is "unsearchable riches." The riches of this world, even when they are the greatest, are but clay; they are thorns which prick the head that lies upon a pillow of down; the root of many evils, the cause of innumerable troubles; but the riches which Christ has to bestow, which are freely offered to the poorest by the hand that distributes them, are riches that satisfy the soul, that are accompanied with no thorns, but bear fragrant, beautiful, and amaranthine blossoms, and that end, not in perishable dignity, but in a crown of glory that fadeth not away.

These riches are truly useful at that hour when a man's heart is faint, when in the agony of his soul he asks the question, "What must I do to be saved?" What can then comfort him? Not all the money that the richest can give him; the only comfort ever will be, as it has ever been found to be, the riches of pardoning mercy and forgiving love. And when we come to lie down on that last pillow on which your head and mine must lie, it will not be the least mitigation of nature's agony, nor the least brightening to the soul's hope, that you recollect you have been a rich man or a great man; but this will be joy—this will be peace—this will be substantial comfort—that you have an interest in Him who has unsearchable riches to bestow now, and who has riches beyond tongue to express or heart to conceive to give us, when this frail earthly tabernacle is reduced to its ruins, and this inner soul, this immortal inhabitant, enters into an inheritance that cannot be moved, and a glory that cannot fade away.

Seek above all, these riches; pray that, if poor in purse, you may be rich in soul; pray that, if you have only a crumb of bread upon your table, you may have a glorious estate in reversion; pray that, if in the estimate of the world you are amongst the poor, in the judgment of Him who is the First and the Last you may be rich, because enriched with the unsearchable riches of the Lord Jesus Christ. Of all men, the most pitiable are those who have full purses and empty hearts—who have all this world can give them, and know not how to use, and sanctify, and lay it out for the glory of God, and for the good, the present comfort, and future prosperity of souls. Let me ask you, Are you among the poor in spirit, whether you be rich or poor on earth? are you among the rich indeed, whether you be poor or rich in the estimate of Cæsar? I trust that many are so,—poor in spirit, but rich in faith, heirs of the kingdom of God.

"Thus the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away."

END OF LECTURE X.

The Great Listener.

It was the opinion of some of the fathers, that since Malachi signifies in the Hebrew "My angel," he was a veritable angel, descended from heaven to close the sacred canon of the Old Testament, and to utter the last note of warning to the Church, before Shiloh came.

Others believed Ezra and Malachi were the same individual. He informs us that amid all the secret abominations of the wicked—amid all the silent prayers and holy deeds fragrant with virtue, however unknown, are not unseen or unheard. There is one who is the Great Listener. "For the Lord hearkened and heard." However the evil thoughts or guilty acts may be remembered, there is a book of remembrance for the righteous, written by the pen of mercy in rosy characters of love. This Great Listener has the most perfect method of hearing—Our ears are become dull in hearing. Slanders are uttered which we never hear—praises given which reach us not. If a receiver be exhausted of its air by degrees, the bell within rings fainter and fainter, until its tones die away, and the bell is rung on, but all is as silent as the grave. Remove the surrounding air, and with one hand discharge a cannon, and yet would you hear no sound—that which now shakes the foundations of our dwellings would be no louder than a whisper. But He who listens from above depends upon no created media. Should there be a solitary being far beyond those burning sapphires, who has wandered where the wing of an angel never dared venture, or where man never sent out a solitary thought, and there held communings with his spirit, He that sits in the heavens hears those secret, silent thoughts.

The sons of men must be near to the sounds they desire to hear, else they reach not their ears. Instances have occurred where parents have stood on the lofty head-lands and have beheld the ocean fiercely vexed, and the vessel that contained a son wrecked, and amid the angry billows their child sent up his last prayer, but they heard it not; but what infinite number of leagues can the arithmetic of man or angel compute, what vast intervals of untravelled solitudes in space, across which the faintest thought cannot be heard by the Divine ear.

Suppose that one of the countless orbs of the great empire of Jehovah were to break away from its sphere and fly off for millions and millions of leagues; that its population should see their sun lessening, and dimming in the mighty distance into a mere glimmering star, and at length should cease to see it in the immeasurable expanse; conceive if that world in its long journey should pass star after star, and sun after sun, system after system, and should travel beyond the boundaries of all created things, into the starless, sunless void; suppose that world should journey on, age after age, further and further from the throne of God, and there be planted a way-mark, to tell how far and how long it had journeyed; conceive that world to move on other ages, and over still more distant intervals of space, until the imagination droops on its wearied wings: and should its wretched inhabitants from that far-off world lift up a prayer from those deep and distant solitudes, thinkest thou the Great Listener could not hear?

A defective organ prevents oftentimes the children of men from hearing the sweetest strains of music, or voice of faithful friend. There be parents who have never heard the joyous tones of their own babes, and sons and daughters who will never hear the accents of parental lips, until they hear them first in the kingdom of God. No such defects can ever prevent the Lord from knowing the most secret thoughts of men—Everywhere present, He fills the universe—Wherever he is, He is there to listen. Hence the most secret, silent wish in the depth of the soul is heard as clearly by that Ear as will be the last trump of the Archangel.

He listens to every murmuring thought—How smiling, how amiable, how reverent seems the general aspect of the community to the eye of man. Who could believe that beneath that gentle current there flow such dark and bitter waters, such discontent and rebellion? There be many who for a crown and kingdom could not be persuaded to utter aloud their secret thoughts against a holy Providence. Multitudes there are, who could never again stand up in human society, should their silent thoughts be published to the world, who would never consent to utter them for a thousand worlds in the ear of the dearest bosom friend. But while we conceal them from our fellow-beings, do we dare hope to conceal them from the knowledge of Him who listens at the door of every heart in the universe?

What reader of these lines would dare enter his closet, and with no human eye or ear present, write out his wicked thoughts of God, and look at them in all their full meaning? And yet while we are afraid to put them down on paper, the recording angel writes them all in the book of remembrance above.

When Latimer was examined before his martyrdom, he tells us he heard behind the arras the moving of the pen. "How careful was I what I said." Although we see not that Listener, nor hear the moving of that recording pen, still not a desire, nor hope, nor lust passes the mind, but is daguerreotyped in the book which will be opened. He listens to our repinings at our lot and the hardships we endure,

forgetting that where He sends one affliction, he sends a thousand mercies—where one friend proves a traitor, a hundred remain faithful.—Yet we murmur because with many bright sunny days, he sends one dark tempestuous one, or amid myriads of exalted blessings he sends one rod.

Two thousand years since, the prisoners in a dungeon in Syracuse thought their plans and rebellions were concealed from the tyrant Dionysius. But they were all revealed to his jealous ear. The form of the ceiling was in the shape of the ear, and there the king placed himself. Thus the heavens encircling our globe may prove a vast ear, and every thought here is distinctly heard in heaven. You secretly envied him who was your rival, and your sinful desire was heard at the throne of God.—When your favorite scheme was scattered, you brooded in sullen, silent rebellion over the ruins, but your guilt was heard in heaven. When you saw Providence seemingly slight you, and pour affluence, and pleasure, and honor in another's lap, you felt in your inmost soul those rebellious thoughts which David cherished, as he saw the wicked flourish. Your dearest friend did not and could not hear those thoughts, but the Great Listener hearkened and heard, and a book of remembrance was written.

Nor is he ever deceived. History informs us of a warrior, who, encased in mail, retired to his tent one night to rest—who on the field of battle never felt the first emotion of fear, but at midnight he heard the beatings of, he knew not what kind of a death-watch, so that he trembled in his armor. Sleepless hours only increased his dread and deepened his forebodings. The next morning he found they proceeded from a clock standing in a hovel against the wall. But His ear was never thus deceived. In recording all the shades of guilt for thousands of years, not the least mistake has ever occurred. Could we hear the moral results of the secret thoughts of our souls as he hears them in the moments of our interior being, we would be filled with dismay, not unlike the half-starved soldiers of a castle besieged, who placed their ear to the ground, and heard the sound of workmen mining their way under the very foundations of their citadel. Their hearts die within them as they forget the famine in the dread of being overwhelmed by the sudden springing of a mine. If our ear was as open to listen to our murmuring thoughts as to the evil reports of others, how much more music would be heard by an approving conscience. How much oftener the sacred approval: "He hath done what he could." Reader, so live that thou mayest not have cause to dread even while listening to the thoughts of thine heart.

Christian Intelligencer.

Christ's Second Coming.

BY JOHN GILL, D. D.

(Concluded.)

THE NEW HEAVENS AND EARTH, AND THE INHABITANTS OF THEM.

This is clearly revealed in the Sacred Scriptures; we Christians "look for new heavens and a new earth, wherein dwelleth righteousness," righteous persons, and they only.—2 Pet. 3:13. The things to be inquired into are, what these new heavens and new earth be, and who the inhabitants of them.

I. What are meant by the new heavens and the new earth, in the above passage; these are to be understood not in a figurative, but in a literal sense. 1. Not in a figurative sense, as of the gospel church state; Peter could never speak of the new heavens and new earth in this sense as future. The gospel church state, even in the first and purest ages of it, was not perfect as the state of things will be; but in the new heavens and the new earth, none but such as are perfectly righteous will dwell in the new Jerusalem-state; there will be no temple, no worship, in the manner that now is. Nor is it to be understood of the state of the Jews at the time of their conversion. This will be before the new heavens and new earth are formed. Rev. 19:7, 8. Nor of the spiritual reign of Christ, which will be in the present earth, and not in the one to come. Nor of the heavenly state, or the ultimate glory; for these new heavens and earth are distinct from the third heaven, the seat of that. The camp of the saints, and the holy and beloved city, are represented as on earth, even at the end of a thousand years.—Rev. 20:9. II. The new heavens and new earth are to be understood in a literal sense; a literal sense is not to be departed from without necessity: the phrase, *heaven and earth*, is used by the apostle Peter frequently, and always literally in the sublunar world; by the new ones, can be meant no other. 1. The new heavens must be interpreted of the airy heavens, and of a new air in them; purged, purified, and refined by fire: no storms of hail, no stores of snow, no blustering storms and tempests, no coruscations and flashes of lightning, nor peals of thunder; but a pure, serene, and tranquil air, quite suited to the bodies of raised saints; the air will now be cleared of devils, the whole body of

them will be cast into the abyss. 2. The new earth will be an earth refined and renewed, and restored to its paradiseal estate: as it was before the fall. It shall no more bring forth thorns and thistles, nor require labor and pains to cultivate it. It must be but reasonable, that since Christ hath redeemed his people from the curse of the law, being made a curse for them, that every degree of that curse should be removed; which, as yet is not, from the earth particularly; when the second Adam, and his seed, come to enjoy the earth alone, accordingly, "There will be no more curse."—Rev. 22:3.

II. The inhabitants of the new heavens and the new earth are next to be considered. These are described, i. By the name of righteousness itself; wherein, in the new heavens and earth, dwelleth righteousness, (2 Pet. 3:13,) that is, righteous persons. "They people shall be all righteous; they shall inherit the land for ever."—Isa. 60:21. "The righteous shall inherit the land, and dwell therein forever."—Psalm 37:29. ii. The inhabitants of which are the palm bearing company in Rev. 7:9, for this vision is synchronous, or contemporary, with that of the new heavens and the new earth. These are the persons, and this will be the happy case of the inhabitants of the new heavens and the new earth. iii. A farther account is given of those inhabitants in Rev. 21:1, 2, &c. They are called the *holy city, the new Jerusalem*; but not as in any state on this present earth.—Mortal men, dwelling in houses of clay, would never be able to bear such a glory.

The inhabitants of the new heavens and the new earth, are here described under the names of the *holy city*, by their descent from heaven, and by their freedom from all evils; "God shall wipe away all tears from their eyes;" there shall be no more night, either in a literal sense, or rather figurative, meaning no night of ignorance and error, of darkness and desertion, and of affliction of any kind; and they need no candle, neither the light of the sun; neither artificial nor natural light; for the Lord God giveth them light, what vastly exceeds either; and they shall reign for ever and ever; first with Christ on the new earth, for a thousand years, next to be considered, and then in heaven to all eternity.*

THE MILLENNIUM, OR PERSONAL REIGN OF CHRIST.

I observe, I. That Christ will have a special, peculiar, glorious, and visible kingdom, in which he will reign personally on earth. 1. I call it a special, peculiar kingdom, different from the kingdom of nature, and from his spiritual kingdom. 2. It will be very glorious and visible; hence his appearing and kingdom are put together.—2 Tim. 4:1. 3. This kingdom will be, after all the enemies of Christ and of his people are removed out of the way. Antichrist will be destroyed; an angel, who is no other than Christ, will then personally descend to bind Satan and all his angels. 5. This kingdom of Christ will be bounded by two resurrections; by the first resurrection, or the resurrection of the just, at which it will begin; and by the second resurrection, or the resurrection of the wicked, at which it will end, or nearly. 6. This kingdom will be before the general judgment, especially of the wicked. John, after he had given an account of the former, (Rev. 20,) relates a vision of the latter. 7. This glorious, visible kingdom of Christ will be on earth, and not in heaven; and so is distinct from the kingdom of heaven, or the ultimate glory.

II. Having explained the nature of Christ's kingdom, I shall proceed to give the proof that there will be such a glorious, visible kingdom of Christ on earth. Now the proof of this point may be taken, i. From some passages in the Psalms, as the 45th Psalm; which shows that this kingdom of Christ will be on earth, and agrees with the faith and expectation of the saints, that as they are made by him, kings and priests unto God, they shall reign on earth.—Psalm 96th, which begins, "The Lord reigneth, let the earth rejoice;" shows that the Psalm respects the kingdom of Christ on earth; and which will take place at his coming to judge the world, as appears by its connection with the last verse of the preceding Psalm. ii. From various passages in the prophets: and, 1. From Isa. 24:23—"Then the moon shall be confounded," &c., the sun and the moon will be ashamed and confounded; they will blush and withdraw their light; that city, the new Jerusalem, where he will reign, will stand in no need of their light, for the Lamb will be the light of it.—Rev. 21:23. 2. With this agrees another prophecy in Isa. 30:26—"Moreover, the light of the moon shall be as the light of the sun," &c., this prophecy will not be fulfilled until "the day of the great slaughter is over;" nor will it be fully accomplished until "the name of the Lord," or the Lord himself, comes "with the flame of a devouring fire," to burn up the world, and all things in it.—verses 27, 30. There is another prophecy which seems to belong to this glorious kingdom of Christ on earth, in Jer. 23:5, 6—"Behold the days come,

said the Lord, that I will raise unto David a righteous branch," &c., and on the earth this his reign will be. 4. There are some passages in Ezekiel, which seems to have respect to this kingdom state; as in chap. 21:27, in Dan. 2:44, and in Zech. 14:9. iii. The proof of this glorious kingdom of Christ, may be given from various passages in the New Testament; and

1. "Thy kingdom come, thy will be done in earth, as it is in heaven."—Matt. 6:10. 2. "Then came to him the mother of Zebedee's children, desiring that her two sons may sit the one on Christ's right hand, and the other on the left, in his kingdom."—Matt. 20:21-23. 3. "The Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32, 33. 4.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."—Luke 23:42, 43. 5. "Lord, wilt thou at this time restore the kingdom unto Israel?"—Acts 1:7, 6. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom."—2 Tim. 4:1. His appearing a second time, and then his personal reign, and glorious kingdom will take place.

III. In this glorious, visible, and personal reign of Christ, all the saints will have a share, they will reign with him.—Rev. 20:4, 6. i. There are various passages of scripture, which give plain intimations of the reign of the saints with Christ in his kingdom, as Psa. 45:16, Isa. 32:1, Micah. 4:7, 8, Luke 1:32, Matt. 19:28, Rom. 8:17, Rev. 3:21, &c. ii. All the saints will share in the glories of Christ's kingdom; though some will have distinguished honors, yet all will reign with Christ; for, 1. All the saints will come with Christ, who have departed this life, when he comes a second time; this is asserted both in the Old and New Testaments.—Zech. 14:5, 1 Thess. 3:13. 2. All that are Christ's shall rise from the dead at his coming, (1 Cor. 15:23,) and, in consequence of their resurrection, shall reign with him. 3. All the elect of God, and the redeemed of the Lamb, are kings and priests; and being such, shall reign on earth. 4. The whole church of God, and the members of it, in every dispensation, shall have a share in this kingdom. iii. In what sense the saints, even all the saints, will reign with Christ, may be next considered. This will not be after the manner of his spiritual reign among his saints; that is a reign in them, this is a reigning with them, and of them with him. This will be a reign with Christ personally and visibly. It implies some kind of share with him in the glories of his kingdom, and supposes dominion over all their enemies.

IV. The description of the persons that shall thus reign with Christ, is given in Rev. 20:6. They are such who have *part in the first resurrection: On such the second death hath no power*. They will be priests of God and of Christ; that is, made priests to God by Christ. They will be always before the throne, and serve the Lord day and night, and hunger and thirst no more. They will be holy in body, being raised in purity, and in soul, being perfectly sanctified.

V. The continuance and duration of the reign of Christ and the saints together, which will be a thousand years. It is expressly said, "The rest of the dead lived not again till the thousand years were finished."—Rev. 20:5. It may be inquired,

Whether these thousand years are past or to come? To the solution of which, this observation is necessary, that the binding of Satan, and the reign of Christ, are contemporary. i. These thousand years have been dated from the birth of Christ, who came to destroy the works of the devil, and before whom Satan fell as lightning from heaven; yet this falls short of the binding and casting him into the bottomless pit. ii. Others date these thousand years of Satan's binding from the resurrection of Christ; but Satan was not then bound. iii. Others begin these thousand years of Satan's binding at the destruction of Jerusalem; but in these times, the devil could never be said to be bound, when he had a synagogue of corrupt men.—Rev. 2:9. iv. Others begin the date of Satan's binding, and Christ's reigning, from the times of Constantine; and reckoning the thousand years from hence, they will reach to the beginning of the fourteenth century. But that the devil was not then bound, appears by the flood he cast out of his mouth to destroy the woman, the Church, who was obliged to disappear and flee into the wilderness, the remnant of whose seed he persecuted.—Rev. 12:13-17. v. Some begin the thousand years reign, and the binding of Satan, at the reformation from popery; but whether the date is from Wickliff, John Huss, and Jerome of Prague, or of Luther, they all of them either suffered death or met with great inhumanity and ill treatment, from the instruments of Satan, and therefore he could not be bound. Satan will not be bound till Christ, the mighty Angel, descends from heaven to earth, which will not be till the end of the world.

VI. I close all with an answer to few of the principal objections.

1. It may be objected, to what purpose will Satan be bound a thousand years to prevent his deception of the nations, when there will be no nations to be deceived by him during that time, since the wicked will be all destroyed in the general conflagration, and the saints will be with Christ, out of the reach of temptation and seduction. I answer, this will not be the case at the binding of Satan; the same nations (Satan by being bound, is prevented from deceiving,) are those that will be deceived by him after his being loosed, as appears by comparing Rev. 20:3, with verse 8.—

2. That though the saints are said to reign with Christ a thousand years, (Rev. 20:4-6,) yet they are not there said to reign on earth. But it is elsewhere said, the meek shall inherit the earth. They are manifestly the camp of the saints, who will come up on the breadth of the earth, and therefore must be on earth. 3. It is objected to the personal reign of Christ with the saints on earth, that they, by reason of the frailty of nature, will be unfit to converse with Christ. This objection proceeds upon a supposition, that the saints will then be in a sinful, mortal state; which will not be the case.

4. It is suggested, that for the saints to come down from heaven, and leave their happy state there, and dwell on earth, must be a diminishing of their happiness, and greatly detract from it. No such thing; for Christ will come with them. 3. The bodies of the wicked lying in the earth till the thousand years are ended, may be objected to the purity of the new earth, and to the glory of the state of the saints upon it. The purification of it by fire will, indeed, only affect the surrounding air, and the surface of the earth, or little more.

As for the bodies of the wicked, that will have been interred in it from the beginning of the world to the end of it, those will be long reduced to their original earth, and will be neither morally impure, nor naturally offensive; and if any thing of the latter could be conceived of, the purifying fire may reach so far as entirely to remove that; and as for the bodies of the wicked, which will be burnt to ashes at the conflagration, how those ashes, and the ruins of the old world after the burning, will be disposed of, by the almighty power, and all wise providence of God, it is not easy to say; it is very probable they will be disposed of under ground: all the wicked that ever were in the world, will be under the feet of the saints in the most literal sense; they will tread upon the very ashes of the wicked.—Mal. 4:3.

II. As to the questions.—1. What will become of the new earth, after the thousand years of the reign of Christ and his saints on it are ended? whether it will be annihilated or not? My mind has been at an uncertainty about this matter; sometimes inclined one way, and sometimes another; because of the seeming different accounts of it in Isa. 66:22, where it is said to remain before the Lord, and in Rev. 20:11, where it is said to flee away from the face of the Judge.* My last and present thoughts are, that it will continue forever.—Rev. 20:11. 2. Who the Gog and Magog army are, that shall encompass the camp of the saints when the thousand years are ended? They are the rest of the dead, the wicked, who live not till the thousand years are ended. 3. What the fire will be, which shall come down from heaven, and destroy the Gog and Magog army? The wrath and indignation of God.

The Lost Chapter of the Acts of the Apostles.

Our brethren in England continue to have a little quiet amusement occasionally, at the expense of those successors of the apostles who tax those for their support who do not attend on their ministrations. It needs no extraordinary sagacity to perceive that the Church and State system in England is reeling and ready to fall. The secessions to Rome—the controversies in its own bosom on vital points of faith, are silently sapping its life, while the Dissenters are increasing in numbers and strength of organization day by day.

N. Y. Recorder.

The History of the Raising of a Church Rate at Corinth by the Apostle Paul:

Supposed to be a continuation of the eighteenth chapter of the Acts of the Apostles, recently discovered in an ancient manuscript of the New Testament, in the library of Hereford Cathedral; and translated out of the original Greek by one of the canons, for the edification of the conscientious members of the Church of England, and the conviction of schismatrical Dissenters.

Verse 29. Now it came to pass, while Paul tarried at Corinth, that he made a rate of twopence in the pound upon the Jews, and upon the Gentiles, and upon the Church of God: and the rate was upon this wise:

30. When the brethren came together on the first day of the week, Stephanus, which was

the first fruits of Achaia, being churchwarden that same year, moved that a rate should be made of twopence in the pound for the mitre of Paul, and for his apron, and for the wine, and for the bell-ringers, and for the organist, and for the painted window, and for the beadle, and for the grave-digger, and for the clerk.

31. So a brother, whose name was Aristarchus, seconded the motion.

32. And Paul, the Lord Bishop of Achaia, sat in the chair, in his rochet, and the very reverend Gaius, dean of Corinth, sat at his right hand.

33. And a man, whose name was Albinus, rose up straightway in the midst, and said that he was ashamed that the saints should not pay for their own religion, but that they should lay a burden on the Jews and on the Gentiles that believed not, making the truth to become utterly an abomination unto them.

34. But the brethren lifted up their voices in the vestry, with one accord, and cried mightily for about the space of half an hour, Turn him out! and they threw dust in the air, and made no small stir, stamping with their feet, and hissing; insomuch that Albinus was put to shame, and held his peace.

35. And Paul the apostle took the vote, and the brethren lifted up their hands, and they made a rate and a decree that the saints, and the heathen, and the Jews, should offer willingly of their substance twopence in the pound, and that whosoever would not pay, should be delivered unto the keeper of the prison, and that his goods should be sold until he had paid all that was due.

36. And the churchwardens departed, and they gathered up the money of them that believed, and put it into a bag; and afterwards they went to the Gentiles, and to the Jews which believed not.

37. And they came to the house of one Silvanus, and he was a Hebrew of the Hebrews, and a ruler of the synagogue, and gave alms unto the people: but he knew not the gospel, neither consort he with the church which was at Corinth.

38. And when the churchwardens demanded of him his rate, behold he refused to pay, for he said in his heart, Lo! are not all these Nazarenes? and I believe not their words.

39. So the brethren departed from the habitation of the chief ruler of the synagogue, and hastened unto the assembly of the saints; and they rehearsed before the apostles and the elders both the stubbornness of Silvanus, and of the idolatrous Greeks.

40. Then Paul rose up, and they which were with him, and rent his garments, and cried with an exceeding loud voice, "Anathema;" and a young priest, whose name was Tertullianus, did in like manner, and his countenance fell.

41. And Paul spake, and said unto the churchwardens and unto the beadle, Go quickly unto the street which is called Straight, unto the house of the ruler of the Jews, nigh unto the gate of the city, with staves in your hands, and carry away suddenly his table, and his bed, and his silver jug, and his spoon, and the spoon of his wife, and whatsoever he hath, and bring them into the market place, and sell them unto all that pass by, until the rate shall be paid.

42. And if he will shut up the door of his house, behold, ye shall break into it; and if he hold fast to his table, or his bed, or his jug, or his spoon, or anything which is his, ye shall smite him with your truncheon very grievously, and carry him away to the dungeon, and give him the bread of affliction, and the water of affliction, for six months, until he repent.

43. So the churchwardens went their way, and they took with them a brother whose name was Phlegon, which was the beadle of the church; and he was arrayed in scarlet apparel for glory and for beauty, and he had a cocked hat upon his head, and a staff like unto a weaver's beam in his hand.

44. And they came unto the house of the ruler of the synagogue, and he looked forth from his window, and commanded the damsel to make fast the door against the Nazarenes.

45. Now the brother whose name was Phlegon was a very fat man; and he ran unto the door in the greatness of his strength, and smote it with his side till it opened, and they entered in.

46. And the churchwardens said unto Silvanus, that they were sorry exceedingly, but that such was the law, that the Apostolic Church must needs be supported by the goods of them that believed not, and moreover that the Jews and idolaters might come unto the church if they chose.

47. So Phlegon looked up to heaven, and seized upon the table, and upon the jug of the ruler, as Paul had commanded, upon his silver spoon also, and upon the spoon of his wife, which he had given her.

48. And Silvanus held fast with his hand upon the table. Then Phlegon sighed, and took him by the beard, and smote him upon the head, so that he fell upon the earth. And his wife and his little daughter lifted up their voices and wept.

49. Then the churchwardens and the beadle

took the bed, and the table, and the jug, and the spoon of Silvanus, and they departed unto the market-place, mourning over his unbelief, and sold them unto them which passed by, and payment was made.

50. Then they returned, and told Paul, and Gaius the dean, and Peter, and Nicholas, and Martin, and Sanctus, and Tertullianus, the priests; and they rejoiced greatly, and all the saints which were with them, at that which was done.

51. And great fear came upon the slaves, and upon the heathen, and upon the Jews, and they paid the rate of twopence in the pound, and all men glorified the power of the Church and of the Apostles.

52. And Paul gave a parish with light duty, and a living in Macedonia, unto the sons of the churchwardens; and they gave unto Phlegon, the beadle, soup for the comfort of his body, and blankets, and an allotment at Christmas, for the zeal which he showed.

Note by the Translator.

Members of the Church of England will undoubtedly receive with due thankfulness and joy the above long lost and unexpected proof of the lawfulness and apostolic character of all parts of the established religion. The sixth Article of our Church justly says, that "whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith;" and therefore the preceding fragment will certainly be welcomed by all lovers of the Church, as an additional argument for enforcing payment of church-rates on sectaries and dissenters. We may venture to express the hope, that henceforth no false delicacy will prevent the pious clergymen of this city and diocese from convincing the nonconformists that it is the intention of the hierarchy, as descendants of the apostles, to maintain the pure and matchless Church by law established, in its just and rightful supremacy.

This curious fragment has been put forth in this city, much to the indignation of high-churchmen, who assert, notwithstanding the declaration of the title, that it is a profane parody of Scripture made by a Dissenter. I would only remark, that it is somewhat strange that these persons should so earnestly contend for the lawfulness of *doing* what they think it wicked to *express* in the style of the apostolic historian.

A Nonconformist.

BY JESSIE GLENN.

It was a splendid morning! The golden sun had but just risen over the hills of Jerusalem, and as the bright and beautiful rays fell upon the magnificent mosques and minarets of this celebrated city, then glanced down to the usually thronged streets below, they revealed but now and then a solitary pedestrian, for it was yet far too early for many to be seen abroad. It was morning—bright, beautiful morning, that hour when nature seems to have arrayed herself in her fairest attire, and the sparkling dew-drops that lie upon each spire of grass, and nestle away in the lily cups, seem as it were her diadem of jewels. It was at this calm and peaceful hour, that a little group might be seen passing through the East, or Beautiful gate of the city, and wending their way towards the Mount of Olives, that rose before them in all its beauty. Slowly they walked, and sadly, it would seem, from the bowed head and speaking countenances of many of the little band, while the One they seemed to follow turned ever anon to speak, in low, sweet tones, words of encouragement and advice. Slowly they walked along over the valley, crossing the brook Kedron, and then silently commenced to ascend the green side of the lovely mountain, whose beautiful trees afforded a sweet shade from the hot rays of the sun. No word was uttered by the little company, as with thoughtful brows and wondering looks they followed the footsteps of their Lord; and as silently did our Saviour pass for the last time, over that well-known path, while ever and anon as he advanced would glance back, with a look full of affection, to the scenes he was leaving, each spot of which was so familiar to his eye. There, upon yonder hill, rose the city of Jerusalem, which he had so loved and traversed, and over whose fate he had shed so many tears of the deepest bitterness! Here, at the foot of the mountain, and about two miles east from Jerusalem, lay the little village of Bethany—the loved abode of the widowed Martha, her sister Mary, and his dear friend Lazarus; that calm retreat, where many an hour of his weary pilgrimage on earth was passed, free from the taunts and jeers, the buffetings and scorn of the careless crowd. How beautiful did it seem to him, as his eye fell on the well-known spot! how calm and peaceful! But Jerusalem and Bethany were not all that Jesus gazed upon with looks of love, in parting from the world; for as his eye wondered over the beautiful landscape, it fell upon a lovely garden, situated between the foot of the mountain and the waters of the Kedron,

and filled with dark-green olive trees. He started as he gazed upon it, for he knew it well, and sad memories clustered around that little inclosure. There was the spot where he had agonized; there he had prayed at the midnight hour; there he had suffered; there he had sweat great drops of blood, in the agony of his soul; and there, too, he had been so cruelly betrayed.

It was a mournful, but a well-known spot to him, and long his eye lingered upon its walks. But moments fled, and at length he stood with his loved disciples upon the middle summit of Mount Olivet, and there he paused with his dark eyes fixed upon the wondering faces of his followers. But see yon crimson cloud, that rises in the east, and steals along through the azure skies. How superb is its crimson hue! how magnificent its bordering of glittering gold, and lining of shining silver; and how majestically it sails along until it fairly encircles the holy mountain, where it pauses in all its splendor. The Saviour's eyes are fixed upon it for a moment; while a smile steals o'er his lips; but then they fall again upon the anxious company, and with a glance of deep affection and unchanging love, he lifts up his hands and gives them his parting blessing; and in the very act, with his arms still outstretched as if to clasp them to his bosom, he is lifted from his feet and borne away, up, up, higher and higher, until the crimson cloud, which has parted to receive them, closes over him, and they see him no more. Long that little group stand with their wondering eyes fixed upon the spot where he has disappeared. Long and steadfastly they gaze, hoping to catch another glimpse of that loved form, but all in vain. Yet still the gaze went on, nor did they see, in its intensity, two strangers added to their number.—How splendid were those angel forms! how splendid, yet how strange! They were the citizens of Heaven, and their folded wings and snow-white garments were more dazzling than the eye of man is accustomed to gaze upon.—But hush! they speak, and their low, full tones, seem like a strain of music, so sweetly melodious is the sound. "Ye men of Galilee," they say, "why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The words had scarcely died away, when the awe-stricken company stood once more alone, and with hearts full of wonder and surprise, they slowly wended their way again down the mountain side, and returned to Jerusalem, with souls filled with adoration and praise.

Christian Intelligencer.

The Lord Knoweth Them that are His.

Who knows them? The Lord, the omnipotent Creator and Governor of all things.—Whom does he know? His—his people, his chosen people, his adopted children. He knows their wants, dangers, trials, and sufferings. He pities, loves, and defends them. Though mingling with thousands, though languishing in solitude, though oppressed with poverty, scorned by the world, and sinking in death, he knows them. Precious truth! How full of meaning! Who can tell how much it involves? Come what will upon us, it comes not unbidden.—It goes not, till it has accomplished its object, refined our spirits, and prepared us for rich tokens of his grace.

Does the Lord know us? Then what do we care about being known by the world? Let others sigh for this distinction. It is enough for us that we know God, or rather are known of God. Here is honor and glory. Who can tell of a nobler ancestry, of rarer associates, or a richer inheritance? Titles must perish, kingdoms must vanish, and crowns must lose their lustre, but God knows us. What then? Why, then we shall know even as we are known.

Genesee Evangelist.

Time is Passing—Catch the Blessing.

As the years pass along in their monotonous round, they weave for us a mingled web of happiness and woe. And they only have learned the true philosophy of life who gather up the endearments and pleasures of its short day, and as they fall in their pathway from heaven receive and enjoy them with thankful hearts.

Many go through life overlooking present good, looking only to the future for happiness; but if we will only open our eyes and hearts to the sweetness and beauty of every day, and rejoice in each good, as the gift of our Father, who knows and supplies our wants, the fullness of our gratitude would fill our eyes with tears of joy.

Our own domestic comforts, our social pleasures, the drops of mercy that fall upon our hearts at the morning and evening sacrifice—the resignation given us to bear our trials and daily perplexities—all these, and more, should awake us to the deeper meaning of life, its duties, and its fullest, highest enjoyments, and then we should catch the blessing.

Mrs. L. G. Abel.

Spiritual Life.

A life of formality, listlessness, and inactivity, is far from being a spiritual life. Where these

* It was the old earth that was to "flee away," not the new. The new appears because the old had passed away. Compare Rev. 21:1.—Ed.

things are habitual and predominant, they are infallible symptoms of spiritual death. It is true, believers are subject to many sickly qualms and frequent indispositions; yea, at times their languishments are such that the operations of the vital principle within them are hardly discernible to themselves or others; and the vigor of their devotion, in their most sprightly hours, is checked and borne down by the body of death under which they groan. Yet still there is an inextinguishable spark of life within, which scatters a glimmering light in the thickest darkness, and sometimes shines with illustrious brightness. The pulse of the spirit, though weak and irregular, still beats. There is an active power that relapses and struggles against the counter-strivings of the flesh; that, under the greatest languor, puts forth some weak efforts, some faint essays, and, under the actuating influence of the Divine Spirit, invigorates the soul to "mount up with wings like an eagle, to run without wearying, and walk without fainting." And Oh! the joy, the pleasure of such heavenly activity! We therefore may write *Tekel* on the dull, inoperative religion of many; it serves for no end, but to prove them dead in trespasses and sins. The design of the whole dispensation of God's grace towards fallen sinners, is their vivification to holiness, "that they may bring forth fruit unto God."—Rom. 7:4; and sure where that design is not obtained, there can be no true religion. Let us, therefore, beware lest we should have a name to live, while we are dead.

Davies.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON. SATURDAY, NOVEMBER 15, 1850.

THE PRESENCE OF THE LORD.

BY REV. H. BONAR.

To love in absence, though with the knowledge of being beloved, and with the certainty of meeting ere long, is but a mingled joy. It contents us in the room of something better and more blessed, but it lacks that which true love longs for, the presence of the beloved one. That presence fills up the joy and turns every shadow into brightness. Especially when this time of absence is a time of weakness and suffering, and endurance of wrong; when dangers come thickly around, and enemies spare not, and advantage is taken by the strong to vex or injure the defenceless. Then love in absence, though felt to be a sure consolation, is found to be insufficient, and the heart cheers itself with the thought that the interval of loneliness is brief, and that the days of separation are fast running out.

It is with such feelings that we look forward to our meeting with Him "whom having not seen we love," and anticipate the joy of being for ever "with the Lord!" The day of meeting has in it enough of gladness to make up for all the past. And then it is ETERNAL. It is not meeting to-day and parting to-morrow; it is meeting once and for ever. To see him face to face, even for a day, how blessed! To be "with him" for a life-time, or an age, even though with intervals between, how gladdening! But to be with him for ever,—or *always*, as it stands in the original,—this surely is the very filling up of all our joy.

Has not the Lord, however, been always with us? Has he not said, "Lo, I am with you always, even unto the end of the world?" Yes. Nor ought the Church to undervalue this nearness, this fellowship. It is no shadow of fancy; it is reality. It is that same reality to which the Lord referred when he said, "He that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him" (John 14:21); or, as the old versions have it, "will show mine own self to him." For when JUNE put the question, "Lord, how is it that thou wilt manifest thyself to us, and not unto the world?" that is, "how shall it be that the world shall not see thee, and yet we who are living in the world shall see thee? how is it that we shall have thy presence, and yet the world have it not?" "Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

So that thus we have had the Lord always with us, nay, making his abode with us. It was when we first gave credit to the Divine testimony concerning the free love of God, in the gift of his Son, that we drew nigh to him and he to us. It was then that he came in unto us, and took up his abode with us. It was when we heard his voice and opened the door,

that he came in to sup with us. And it is this conscious presence,—this presence which faith realizes, that cheers us amid tribulation here. In the furnace we have one like the Son of man to keep us company, and to prevent the flame from kindling upon us.

But this is, after all, incomplete. It is the enjoyment of as much fellowship as can be tasted in absence, but it is no more. Nor is it intended to supersede something nearer and more complete,—far less to make us content with absence. Nay, its tendency is to make us less and less satisfied with absence. It gives us such a relish for intercourse, that we long for communion more unhindered,—eye to eye and face to face. This closer intercourse, this actual vision, this bodily nearness, we are yet to enjoy. The hope given us is to be "with the Lord,"—with him in a way such as we have never been.

Let no one despise this nearness, nor speak evil of it, as if it were material and carnal. Many speak as if their bodies were a curse,—as if matter were some piece of mis-creation to which we had unnaturally and unhappily been fastened. And others tell us that actual intercourse, such as we refer to, the intercourse of vision and voice, is a poor thing, not to be named beside the other, which is, as they conceive, the deeper and the truer.

But is it so? Is matter so despicable? Are our bodies such hindrances to true fellowship? Is the eye nothing, the ear nothing, the smile nothing, the embrace nothing, the clasping of the hand nothing? Is personal communion a hindrance to earthly friendships? Can the friend enjoy the friend as well afar off as near? Is it no matter to the wife though her husband be unseen and distant? Granting that we can still love and receive love in return, is distance no barrier, does absence make no blank? Do we slight bodily presence, visible intercourse, as worthless, almost undesirable? Is not the reverse one of the most deep-seated feelings of our nature? And is it not to this deep-seated feeling that the incarnation appeals? Is that incarnation useless, save as furnishing a victim for the altar,—and providing blood for the cleansing of the worshiper? No. The incarnation brings God nigh to us in a way such as could not have been done by any other means. He became bone of our bone and flesh of our flesh, that we might have a being like ourselves to commune with, to love, to lean upon.

In that day when we shall be "with the Lord," we shall know to the full the design of God in the incarnation of his Son, and taste the blessedness of seeing him as he is.

The time of this meeting is his coming; not till then. Before that there is distance and imperfection. I know that in the disembodied state there will be greater nearness and fuller enjoyment than now.—And this the apostle longed for when he had the "desire to depart and be with Christ, which is far better." Even before the resurrection there is a "being with Christ," more satisfying than what we enjoy here; a "being with Christ" which is truly "far better." Nor would I disparage the blessedness. But still this is not to be compared with resurrection-nearness, and resurrection-fellowship, when, in a way up till that time unknown, we shall be introduced into the very presence of the King, all distance annihilated, all fellowship completed, all joy consummated, all coldness done away, all shadows dissipated, and "so we shall ever be with the Lord."

But, for the better understanding of this subject, let us look to the way in which the apostle handles it in administering comfort to the Thessalonian Church, some of whom had been giving way to immoderate grief for the dead.

The grief of the heathen was immoderate, and their expressions of it equally so. No wonder.—Their hearts beat with as firm a pulse as ours, and natural affection was as strong with them as with us. The husband mourned the wife, and the wife the husband; the parent mourned the child, and the child the parent; friends wept over the grave of friends. The breaking of these ties was bitter; and the special sting was, that they had no hope of reunion.—Death to them was a parting for ever; not as when one parts in the morning to meet at even, or as when one parts this year to meet a few years hence. It was a hopeless separation. At the best it was a vague uncertainty, to which deep grief gives no heed; more commonly it was despair. Their sorrow was desperate, their wound incurable.

The Thessalonian saints were sorrowing as those that had no hope, as if they had buried their beloved brethren in an eternal tomb. For this the apostle reproves them. He points out the hope,—a sure hope, a blessed hope, a hope fitted to bring true comfort. "Them that sleep in Jesus will God bring with him." They are not lost; they have only been laid to sleep by Jesus, and he will awake them when he returns, and bring them up out of their tombs.—Their departure cannot be called dying, it is only sleeping. It has nothing of the despair of death about it. Death has lost its sting; the shroud its

gloom; the grave its terrors. It is an end of pain; it is a ceasing from toil. "Blessed are the dead that die in the Lord, for they rest from their labors."

But the apostle looks beyond the resting-place.—"Thy brother shall rise again." God himself will uncover their tomb and call them up, at the return of Him who is the resurrection and the life. And this, says he, "we say unto you by the word of the Lord." He gives this consolation to them as a *certainty*; having in it nothing vague or doubtful; a certainty proclaimed by himself and resting on the Lord's own words to his disciples ere he left the earth, regarding his advent, and the gathering of his elect to him.

The Lord is to come! This is the certainty.—The Lord is to come! And in that coming are wrapped up all the hopes of his saints.

Of these saints there will be two classes when he comes. 1. *Those that are alive and remain*: the last generation of the Church. For, says the apostle elsewhere, "We shall not all sleep, but we shall all be changed."—1 Cor. 15:51. 2. *Those that have fallen asleep*; these forming the larger number, doubtless; for the sleeping ones of all ages shall be there. It might be supposed that the living ones would have the advantage, as being alive when the Lord arrives. But, no. It is not so. They may have some advantages. They never taste death.—They are like Enoch and Elijah. They know not the grave. They see no corruption. In their case soul and body are never separated. They do not meet the king of terrors, nor fall under his power.

These are privileges; and yet it might be said, on the other hand, that these saints do not taste the gladness of resurrection; that they are not conformed to their Lord in this, that he died and rose. Still the end in both cases is the same,—the one shall have no advantage, no pre-eminence over the other. Both are "presented faultless before the presence of his glory with exceeding joy;" both *equally faultless*, though each has undergone a different process for the accomplishing of this. Thus, the one being changed and the other raised, they are formed into one company, marshalled into one mighty army, and then caught up into the clouds to meet the Lord in the air.

The particulars of this coming, in so far as the apostle gives them, let us briefly look into. *The Lord himself shall descend from heaven*. The same Jesus that ascended; he who loved us and washed us from our sins in his own blood; he—his own self—shall come—come in like manner as he was seen go into heaven. *With a shout*. This is the shout of a monarch's retinue, the shout of a great army.—Just as God is said to have gone up with shouts, so is he to return; return with the shout of the conqueror, the shout of triumph. *The voice of the archangel*. A solitary voice is then heard making some mighty announcement, such as that of the angel standing upon the sea and earth, and proclaiming that there should be time no longer (Rev. 10:6); or of that other angel, with whose glory the earth was lightened, crying with a loud voice, Babylon is fallen (Rev. 18:2); or of that other angel, who cried with a loud voice to all the fowls of heaven, "Come, gather yourselves unto the supper of the great God."

—Rev. 19:17. *The trump of God*. It is elsewhere called "the last trump."—1 Cor. 15:52. It is God's own trumpet, the trumpet that awakes the dead; not a voice merely,—as if that were too feeble for such a purpose, nor a common trumpet, but the trump of God, one that can pierce the grave and awake the dead.

These are the steps and the accompaniments of the advent. There is the first shout of the angelic host, as the Redeemer leaves his seat above to take possession of his kingdom here. This shout is continued as he descends. Then, as he approaches nearer, the multitude of the heavenly host is silent, and a solitary voice is heard, the voice of the archangel uttering God's message; then comes the trumpet that calls forth the sleeping just. They obey the call. They arise. No holy dust remains behind. They put on immortality. Then, joined by the transfigured and glorified living, they hasten upwards to the embrace of their beloved Lord.

It is into "the clouds," or "cloud," that they are caught up; that cloud, or clouds, which in all likelihood rested above Eden, making it the place of "the presence of the Lord" (Gen. 3:8; 4:14, 16); which appeared to Moses at the bush; which led Israel over the Red Sea and through the desert; which covered Sinai; which dwelt in the tabernacle and in the temple; which Isaiah saw; which Ezekiel described; which shone down upon the Son of God at his baptism and transfiguration; which received him out of sight at his ascension; which Stephen saw when breathing out his soul; which smote Saul to the ground on his way to Damascus; which, last of all, appeared to John in Patmos; and which we know shall yet re-appear in the latter day. Into this cloud of the Divine presence, this symbol of the excellent glory, Jehovah's tent or dwelling-place, the ark of our safety against the flood of fire, shall the

saints be caught up when the Lord appears, and the voice is heard from heaven, "Awake and sing, ye that dwell in dust;" and as it was said in Israel, "the song of the Lord began with trumpets," (2 Chron. 29:27,) even so with the trump of God shall our resurrection-song begin.

Thus with songs shall we go up on high; our songs in the night being exchanged for the songs of the morning. They shall be "songs of deliverance," with which we shall then be "compassed about" in that day when we get up into our "hiding-place" to be "preserved from trouble" (Psa. 32:7); when we "enter into our chambers" and "shut our doors about us," until "the indignation be overpast."—Isa. 28:20. No longer in a strange land or by the rivers of Babylon shall we sing our songs; no longer in "the house of our pilgrimage" or in the wilderness shall we make melody; but in the King's own presence, in the great congregation, in the New Jerusalem which cometh down out of heaven from God. Then "standing upon the sea of glass," and beholding the "judgments of God made manifest," (Rev. 15:2-4,) as Israel did when Pharaoh and his chariots sank like lead in the mighty waters, we sing the song of Moses and the song of the Lamb.

Thus "caught up" into the cloud, we meet the Lord "in the air," as those do who go forth to meet a friend already on his way to them (Acts 28:15); we meet him, in order that, being there acquitted, acknowledged, and confessed by him before his Father and before the angels, we may form his retinue, and come with him to execute vengeance, to judge the world, to share his triumphs, to reign with him in his glorious kingdom.—Zech. 14:5; 1 Thess. 3:13; Jude 14; Rev. 2:26; 3:21.

Thus "meeting the Lord," we are to be "ever with him." He with us and we with him for ever. "So shall we ever be with the Lord;" that is, "as we then shall meet, so we shall never part;" as is our meeting, so is our eternal communion, our continuance in the presence of his glory. We shall see him face to face, and his name shall be on our foreheads. Sitting upon the same throne, dwelling under the same roof, hearing his voice, having free access to him at all times, doing his will, going forth on his errands,—this shall be the joy of our eternity.—No distance; that is annihilated. No estrangement; that is among the things that are absolutely impossible. No cloud between; that is swept away and cannot re-appear. No coldness; for love is always full. No interruption; for who can come between the Bridegroom and the bride? No change; for he makes us like himself, without variableness.—No parting; for we have reached our home to go no more. No end; for the duration of our fellowship is the life of the Ancient of days, of Him who is "from everlasting to everlasting."

"With the Lord!" It would be much to be with Enoch, or with Abraham, or with Moses, or with Elijah, or with Paul; much to share their fellowship, to have converse with them on the things of God and the story of their own wondrous lives; how much more to be "with the Lord!" To be like Peter at his side, like Mary at his feet, like John in his bosom. To have met him in the streets of Jerusalem, or by the sea of Galilee, or at Jacob's well; to have heard him name your name and salute you, as he passed, with the wish of "peace;" to have dwelt in the next house to his at Nazareth, to have been a guest at the table of Lazarus when he was there, to have slept under that roof, it might be in the apartment next the Lord of glory! How much should we have valued privileges such as these, treasuring them in memory, like gold! Nay, even to hear the tidings of his love, to have a message from him, to be told that he was gracious to us and kept us in mind, to be any where beyond the reach of sin and pain, how much? Oh, what then must it be to be "with the Lord,"—with him in his glory; "with him," as the friend is with the friend; "with him," as the bride is with the bridegroom; saying without fear or check, "Let him kiss me with the kisses of his mouth, for thy love is better than wine;" and hearing him say in return, "Thou art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Sheinir and Hermon, thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one turn of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine!"—Sol. Song 4:7-10.

"Ever with the Lord!" This soothes all sorrow and sums up all joy. If even here we can say so gladly and so surely, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord," how much more gladly and surely shall we be able to say it then?

For ever to behold him shine,

For evermore to call him mine!

This is what we look for; this is our watchword and our song even in the day of absence and sorrow;

and it is this that makes the expected morning so truly a morning of joy. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psa. 17:15.

ADVENTISM.

The "Advent Herald," of Nov. 2d, says, editorially, "Our chief work has been to bring before the church and the world the doctrine of the *speedy personal advent* of the Lord Jesus Christ, and his reign on earth." Mr. Himes says he has been *hindered* in this work somewhat, but not turned aside from it. We gather from these remarks that Mr. Himes and his coadjutors have had some good lessons on the folly of attempting to fix the precise time of Christ's appearing. Experience is teaching the Adventists some things which they could not or would not learn from chronological tables, with Father Miller's arithmetic to help them.

(Boston) Congregationalist.

We have not been hindered by any such lessons. Satan had hindered us somewhat in another way.

We freely confess that we have learned that we may not fix on the "precise time of Christ's appearing." But we have yet to learn that the "precise time" is any essential part of the evidence of his near coming. As far as the chronology of the events are concerned, we are not far from the termination of the prophetic periods,—our opponents being judges. BENGELIUS and WESLEY assigned their termination in 1836; HANS WOOD, Esq., of Rosemead, in the county of Westmeath, Ireland, in 1787, first suggested the connection of the 70 weeks as a part of the 2300 days, which he judged would bring their termination in 1843. This, Dr. HALE says, is "the most ingenious of its class," and was considered by him as worthy of being republished in the *Inspector*, in 1799, and afterwards in the *Orthodox Churchman's Magazine*, 1803, and again in his *New Analysis of Chronology*, in 1809, v. 2, p. 664; Mr. MILLER accorded with that view, and if he thus sinned, he sinned with others who had before "fixed times."

Mr. HABERSON, and others, fixed on 1844; WOLF, and others, on 1847; FABER, SCOTT, and others, have fixed on 1866; WOOD and HALE, 1850; Bishop NEWTON, 1866-1877; LOWMAN, 2016; Sir ISAAC NEWTON, 2132, 2370, 2436, or says he, "some other epoch which TIME will discover."—p. 123.

Mr. MILLER therefore was not alone in endeavoring to understand the "arithmetic" of sacred chronology, or of applying the same principles of interpretation to its elucidation. To sustain this, we have the following testimony from Prof. BUSH, who, when he wrote, was in full fellowship with the theologians of the "new school," as an authorized interpreter of Scripture:

In writing to Mr. Miller he says: "I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be *very wide of the truth*. In taking a *day* as the prophetic time for a *year*, I believe you are *sustained* by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, Keith, and host of others who have long since come to *substantially your conclusions* on this head. They all agree that the leading periods mentioned by Daniel and John do *actually expire about this age of the world*, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so *far out of the way* as to affect any of the great interests of truth or duty."—Ad. Her. Vol. 7. p. 38.

In writing to Professor Stuart, he says:—"I am not inclined to precipitately to discard an opinion *long prevalent* in the church, which has commanded itself to those whose judgments are entitled to profound respect. That such is the case in regard to the *year-day* calculations of prophecy, I am *abundantly satisfied*, and I confess, too, at once to the pleasure that it affords me to find that that which is sustained by age is also sustained by argument." Again he says: "Mede is very far from being the first who adopted this solution of the symbolic term day. It is the solution naturally arising from the construction put in *all ages* upon the oracle of Daniel, respecting the *SEVENTY WEEKS*, which by Jews and Christians have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon the subject, and Eusebius tells us (Dem. Evangl. viii. p. 258.—Ed. Steph.) that this interpretation in his day was *generally*, if not *universally admitted*." "It is plain that this canon of interpretation is no modern novelty."—Hierophant, Vol. 1. p. 243.

He thus admits that in our arithmetic there has been no serious error. It is the *event* that he dissented from. Dissenting from the literal interpretation of the Scriptures which speak of the reign of CHRIST, as we suppose the *Congregationalist* does, he was obliged to go from one principle of the *new school* to another, and finally embraced Swedenborgianism. Could he have been convinced respecting the *event*, he would have been saved from any such conclusions. To save the readers of the *Congregationalist*, and others, from such a resort, we are still occupied in keeping "before the Church and world the *doctrine of the speedy personal advent* of the Lord Jesus CHRIST, and his reign on earth." For between the conclusions of Prof. BUSH and the doctrine of the personal reign, there is no *consistent* middle ground. The latter can be opposed only by a system of in-

terpretation, which, applied to the doctrine of the resurrection of the body, the end of the world, and the judgment, would equally spiritualize those. Consequently, when theologians shall once lend their *intellects and hearts* to consider the question, they will find themselves involuntarily drawn towards Swedenborgianism, or Millenarianism. Let the *Congregationalist* try it and see. It is a want of familiarity with the whole subject in dispute, and generally an indifference to it, that keeps men in their intermediate position.

Prof. BUSH is still as confident that the spiritual fulfilment is about to transpire, as we are of the literal. He says, in the *Anglo American New Church Repository* for October:

"The 'Advent Herald,' in reply to a correspondent, who is doubtless in a quandary as to the continuance of our mundane sphere beyond the time of father Miller's prediction, remarks:—'We have no new light respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is, the passing of the time. Why this has passed is a mystery to us, which we wait to have revealed. Should we hear any sound reasons for explaining the disappointment, we shall be prompt to present them.' We will venture to suggest one, viz., that the fundamental principle of interpretation on which the whole theory rests is an utter fallacy throughout. There is no such event intended by inspiration as is anticipated by Adventists. What else can you make of it, good people? Your calculations, you contend, are all sound, and yet the event which, given the data, *ought* to occur does not occur. What is the inevitable inference but that your postulate is false? You are looking for an accomplishment in the natural sphere of what is to take place in the spiritual. How can you but be 'disappointed'? The 'mystery' which you are waiting to have revealed will obstinately remain a mystery, notwithstanding all your chronology and wonderment, till you turn from the letter to the spirit, and then you will see that the grand event is even now upon us."

We say, that as these events have not occurred spiritually, no more than they have physically, that the passing of the time is no more a disproof of the one than of the other.

BLISS' SACRED CHRONOLOGY.

DEAR BRO. HIMES:—I have for some time intended to say a few words in reference to "Bliss' Sacred Chronology." All who are interested in the subject of prophecy can but feel an interest in that of sacred chronology; and must have felt, many times, the need of some more solid basis for their chronological data than that which is usually put within their reach. In the work before us, we have such a desideratum. It is concise and yet full; enough being said on each point to make it clear, without confounding the thoughts of the student with a multiplicity of words. It possesses all the real excellencies of the larger works, such as Hales' and Usher's, with a correction of their errors, and the absence of much of their superfluousness.

The chronological labyrinth of contemporary kings, with the various interregnum, and apparent discrepancies in chronological statements, is perfectly threaded, and made plain for succeeding explorers, so that no doubt many will, like the associates of Columbus, think they too could have made the egg stand on the end in that way. But let such remember that it required Columbus to show them that way.

The astronomical argument, commencing where the sacred Canon leaves us, is invaluable, it furnishes a solid basis for a sound chronological superstructure through all succeeding time. So that whatever chance there may be for small discrepancies in the exact length of any given event, (and that chance is reduced to a very narrow compass,) there can be no doubt as to the great whole. We are manifestly in the very close of the great week, awaiting the "rest which remains for the people of God."

I can most heartily commend this little work to the careful attention and study of all biblical students, as affording a more clear and solid system of chronology than I have ever before met with in any shape, either large or small. I trust it will have a wide circulation. Yours, &c., J. LITCH.

The "Kelso Tracts."

BRO. HIMES:—I have just finished a perusal of the three first numbers of the "Kelso Tracts."

No. 1. "Do You go to the Prayer-meeting?" is worthy of being read more than once by those who do go. It will help them to feel that they are engaged in important and noble business, and will awaken a desire to persuade others to go, which object may be greatly promoted by the circulation of this little tract.

No. 2. "Grace and Glory," is "oil and wine" to the spirit of the wounded and fainting pilgrim, who has "tasted that the Lord is gracious"—and yet longs for the open vision of the glory of the "King in his beauty."

The hymn with which this tract closes, combines three rare excellencies—poetry, piety, and truth.

No. 3. "Night, Day-break, and Clear-day."—This tract, though addressed to the unconverted, may be very useful to Christians, especially those who have "left their first love." It is full of "sound

doctrine," and contains fervent appeals to the conscience of those who are ready to perish for lack of the knowledge of God. I do not believe that any who are living in sin can read this tract candidly without trembling. Adventists—and we might say all Christians—would do well to supply themselves with these tracts. But they should not be laid away upon the shelf—for they are not voluntary agents—they should first be carefully read—that the distributor may know what he is distributing—and then, in a prayerful and judicious manner, they should be placed upon their feet in the high-way of perishing humanity.

B. M. Northboro' Oct. 28th, 1850.

Meeting at Holden.

This was the first time we had the pleasure of visiting the brethren in this place. We found but few Advent families in the town, and these are much scattered; but they are happily united in the truth, and in the Lord. They support preaching a part of

1. WHAT IS MEANT BY THE GOSPEL OF THE KINGDOM?

And *first*. It does not mean the gospel in general, which the apostles were commissioned to preach after the resurrection of CHRIST. That is called emphatically, "*the gospel of the grace of God*." It was to consist especially of an exhibition of CHRIST as a sacrifice for sin, a risen High Priest and Mediator, and returning Judge and King; but without special reference to time.

Secondly. It does mean that form of the gospel which CHRIST and his disciples preached before his death, beginning from JOHN the Baptist, as he said:

"From the days of JOHN the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. 11:12, 13. And again,

"The law and the prophets were until JOHN; since then the kingdom of God is preached, and every man presmeth unto it."—Luke 16:16.

From these texts we learn that the preaching of the gospel of the kingdom began with JOHN, and continued through CHRIST's ministry. The form of that preaching was, "Repent ye, for the kingdom of heaven is at hand."—Matt. 3:2. Thus preached JOHN the Baptist in the wilderness of Judea. And his auditors understand the phrase as equivalent to an enunciation, "The reign of Messiah is at hand." The appearance of CHRIST was connected with it.

"This is he of whom I speak; after me there cometh a man who is preferred before me, for he was before me." "I saw and bare record that this is the Son of God." "Behold the Lamb of God!" The Jews believed in the personality of their Messiah, in his personal presence and eternal reign. Hence, when asked, "What think ye of CHRIST, whose son is he?" they said, "The son of DAVID." Again, when CHRIST remarked, after his triumphant and regular entrance into Jerusalem, (John 12:32,) "If I be lifted up from the earth, I will draw all men unto me;" the Jews answered him, "We have heard out of the law, that CHRIST abideth forever; and how sayest thou, The Son of man must be lifted up? who is the Son of man?" They knew that DAVID, ISAIAH, and other prophets, had foretold his descent from DAVID; and that DANIEL, under the title of Son of man, had foretold his eternal reign. And in accordance with those predictions they must have understood JOHN's preaching.

Sunday was a day of interest to all. Quite a good attendance. We had a blessed communion season. We parted with the brethren much encouraged for the good cause there.

Our Spring, or Anniversary Conferences.

These meetings, as first held, on the voluntary principle, for a free, social interchange of opinions, and to unite our labors and contributions for the promotion of the general cause, were most interesting and profitable. Some things came up in them afterwards which were not, perhaps, at first anticipated, and which, we hope, will be avoided in future.

At the first Conference, we had a series of discourses on the leading doctrines of the Advent faith. These were published and scattered extensively, for the furtherance of the cause. Great good resulted from them. Arrangements are now being made for a series of discourses for our Conferences in New York and Boston next spring. These will be published for the benefit of the cause generally.

Grandeur of Faith.

As he that cometh to God by CHRIST is no fool, so he is no little spirited fellow. There is a generation of men in this world that count themselves men of the largest capacity, when yet the greatest of their desires lift themselves no higher than the things below. If they can, with their nets of craft and policy, encompass a bulky lump of earth, O, what a pleasure have they engrossed to themselves! Meanwhile, the man in the tent has laid siege to heaven!—has found out the way to get into the city!—and is resolved, in and by God's help, to make that his own! Earth is a drossy thing in this man's account; earthly greatness and splendors are but like vanishing bubbles in this man's esteem; none but God, as the end of his desires—none but CHRIST as the means to accomplish this his end, are the things counted great by this man. This man's mind soars higher than the eagle, or the stork of the heavens.

MAGNITUDE OF THE ANCIENT ROMAN EMPIRE.—The immense magnitude of the Roman Empire might well have justified the Roman pride. It covered a million and a half of square miles of the finest portion of the globe. Stretching three thousand miles, from the Atlantic to the Euphrates, and two thousand miles from the northern borders of Dacia to the tropic of Cancer, it was the seat of all the choicest fertility, beauty, and wealth of the world. Imagination sinks under the idea of this prodigious power in the hands of a single man.

LECTURES ON THE 24TH OF MATTHEW.

BY J. LITCH.—LECTURE V.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." MATT. 24:14.

Having in the preceding lectures shown that the events foretold from verse 5th to 13th, are not the signs of the end of the world, or dispensation, but common historical incidents, as common to one age as another, and which were to fill up the course of time, we come now, in verse 14th, to the special sign of the end of the age,—"And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."

We shall therefore inquire,

There have been various explanations given of this text. Some supposing it to mean the coming of the Son of man at the destruction of Jerusalem. But to this we object, that there is no evidence that the coming of the Son of man is ever spoken of as to take place then; and no evidence exists that he did then come. Others refer it to his second coming, and under-

stand "the cities of Israel" to mean the cities of all the world. To this also there exists this most serious objection: their commission only extended to "the lost sheep of the house of Israel," and not to the Gentiles or Samaritans. Hence, we cannot with any propriety extend it to the world at large. There remains but one other theory to which it can be referred, and that is, that it refers to his coming to Zion on an ass and a colt the foal of an ass, in the character of King of Zion, as foretold (Zech. 9:9.) : and Mal. 3:1, where it is said he should "come suddenly to his temple." From the time he sent forth the twelve, to this appearance, there would not be time for them to go over the cities of Israel.

What then shall be done, to make known the news of his coming kingdom? The remedy provided to supply the lack of service of the twelve is found in Luke 10th. The record of the sending forth of the apostles is found in the 9th chapter. Then chapter 10:1, 2, 9-11, we have a history of the call and commission of the seventy: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. . . . And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." Their message, it will be seen, was the same in substance as that of the twelve that went before them; and it was designed that they should accomplish the work which the others, for want of time, could not fulfill. How much like the present time and circumstances were those in the days of Christ: "The harvest truly is great, but the laborers are few." And will not the same means be appropriate now which availed then? "Pray ye the Lord of the harvest that he would send forth laborers into his harvest." Let us reflect, and inquire, is there not a great lack in this respect? Might we not expect to witness a more abundant supply of laborers, were the exhortation to be regarded and faithfully carried out? Let importunate, prevailing prayer go up to the great Master, to take this work into his own hand and carry it forward, and we may soon expect to see glorious displays of his power and grace.

The proclamation having been made to the Jews, of the speedy revelation of the Messiah to claim his royal rights, he proceeded to the accomplishment of the predictions, by obtaining the use of the ass and colt, as predicted by the prophet Zechariah, and entering the city amidst the acclamations of the assembled nation, who hailed him as "Son of David." —Matt. 21:9. As "King of Israel." —John 12:13. "King of Zion." —John 12:15. "Kingdom of our father David which cometh in the name of the Lord." —Mark 11:10. This was done of set purpose, and did not happen as a fortuitous circumstance. "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee," &c. —Matt. 21:4. That it was by design, is yet further evident from the appeals made to him to put an end to such acclamation, which he declined to do; but rather justified and encouraged them: "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" —Matt. 21:15, 16. Also, Luke 19:39, 40: "And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out." It is yet further evident that he was then in the act of asserting his rights of sovereignty, from his conduct in entering and taking possession of the temple, and expelling all intruders, and even refusing to give the rulers, the chief priests, and elders of the people a direct answer by what authority he did those things; but referred them to John the Baptist for an answer to their question. —Matt. 21:12, 13, 25-27. His royal claims were the ground of his accusation before Pilate; and for which he was crucified. And that he was a king was that "good confession" which he witnessed before Pontius Pilate. His accusation was written in Hebrew, Greek, and Latin, and nailed over his cross: "This is Jesus of Nazareth, King of the Jews."

Finally, Jesus himself declared, after his entrance into Jerusalem and the temple, and his rejection by the rulers, "now is the judgment (κρίσις, crisis or turning point,) of this world." Up to that point it was possible for the world to have enjoyed a visible theocracy for all future time; but that possibility then passed away. But having already dwelt largely on the subject of the Jewish probation, and its end at the time in question, I shall not pursue the subject further in the present discourse. I think it has been clearly shown from the history of John, Christ, the twelve, and the seventy, and their preaching, that the phrase, "Gospel of the kingdom," signifies an enunciation of the fact of the near approach of the kingdom of God, in an emphatic sense.

We shall next consider the declaration of Christ:

"THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS."

We have seen the limited field to which "the gospel of the kingdom" was restricted in the days of Christ, and the limited time for its promulgation. The object was, to notify those who had enjoyed the teachings of the law and the prophets concerning the coming of the Messiah to reign, that the period had arrived, and that in order to the national enjoyment of the blessings of that reign, they must repent and become a holy people. But the object was not gained. How few who attended on John's ministry and bap-

tism, were found among the followers of Christ after his resurrection! The decisive hour arrived, and Christ was compelled to pronounce the sentence in all its awful severity, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The parable of the marriage of the king's son, recorded in the 22d chapter of Matthew, is a formal declaration of the postponement of the establishment of "the kingdom of heaven," from the first to the second Advent, and day of judgment.

"The kingdom of heaven is like a certain king which made a marriage for his son."

1st. There were invited guests, who were to be called when the time came. These were called and refused to come, and abused, maltreated, and slew the servants who called them.

2. The king was angry, and slew those murderers and burned up their city. He said, "The wedding is ready, but they which were bidden were not worthy." Thus far we have the history of the Jews in this transaction.

3. A call, or invitation, is sent out to all who can be found, to become guests at the marriage.

4. The work of invitation proceeds till the day of judgment, when a selection is made of such as have a wedding garment, to go in and enjoy the festivity of the occasion; and such as have not that needful preparation, are to be cast out into outer darkness. It is to invite guests to the final celebration of the marriage festival, that the gospel has been sent into all the world, from Christ till now; the same as the law and the prophets were, from Moses till John, to invite the Jews. That preaching of the gospel of the kingdom was the call to come to the marriage. So, also, there is to be another call in all the world, announcing the nearness of the kingdom, for a witness to all nations, immediately prior to the coming of the King to view the guests and make his selection. How necessary, then, to have on the wedding garment!

"Jesus thy blood and righteousness.
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

"That I may be found in him," said Paul, "not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." —Philip. 3:9. No other robe will be a passport to the marriage supper of the Lamb.

The question is frequently asked, Who is the man in the parable, not having on a wedding garment? I reply, the same as Jesus informs us, the representative of the many. "For many are called, but few are chosen." The invitation has been sent into all the world, but few have so far heeded it, as to make the needful preparation to enter in to the supper. But just as certainly as God sent forth and slew the Jewish nation and burned up their city, for their slight of the invitation of former times, so certainly will he cast into outer darkness, all who fail to be clothed in a robe of righteousness, when the feast shall now be celebrated. "There shall be weeping and gnashing of teeth." —(To be continued.)

Bro. N. HERVEY writes from Portland, (Me.) Nov. 4, 1850:

Bro. Himes:—Yesterday being the Sabbath, at the close of the afternoon service, the Advent friends expressed their unanimous wish for you to tarry with us on your way to Poland, or on your return, and give them one discourse, if no more. We have a good audience on the Sabbath, our prayer meetings are growing in interest, and the friends are encouraged to hope that the blessing of the Lord will rest upon our labors in this city. My address will be for the future, Portland, Me., where we hope the blessing of God will attend our labors in the ministry of the word, "and the number of the disciples be multiplied." We can say with all the heart, "How good and how pleasant it is for brethren to dwell together in unity;" but our heart's desires will not be answered till God shall "make all things new," and cause his people to dwell "in a peaceable habitation, and in sure dwellings, and in quiet resting places." You may be assured of our sympathy in your trials, our prayers and co-operation in the furtherance of the Gospel. Yours in hope.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die." —John 11:25, 26.

The angel of death is still busily employed in our midst. Our beloved Bro. ABRAM D. GOVE, after a long and painful sickness, has fallen by the hand of the relentless destroyer—he sleeps in Jesus, and quietly rests from all the trials incident to this life. With him the warfare is over—the race finished—the toilsome journey ended, and like the wearied laborer at the conclusion of the day, he has laid himself down to rest until the morning of the resurrection, when the voice of the archangel, and the trump of God, shall awaken "the saints of the Most High," and they arise with bodies "fashioned like unto Christ's," to die no more.

We mourn his loss, but "sorrow not, as others which have no hope." To us, as a Church, he is indeed a loss; we lose his presence, his faithful counsels, and his admonitions—his influence, and his progress. He was prompt and faithful in all his spiritual relations, as well as domestic; when in health, a constant attendant at the public and private meetings, and ever willingly ready to contribute in order to sustain the cause of his Master. He was a tender and an affectionate husband, a kind brother, and a benevolent and sympathizing friend. He possessed a remarkably even disposition, a nice sense of right and wrong, and by an even, faithful, steadfast

course, he was a bright example of amiable excellence, and of practical Christianity. He, therefore, died in the triumph of faith—died "the death of the righteous"—with an interest in Christ, "rich in faith," and an heir of that kingdom which God hath promised to them that love him. When asked if he was at rest as it regards both his temporal and spiritual matters, his answer was, "Yes, my mind is at peace." He met the "king of terrors" with perfect composure, and after life had fled, his countenance still bore the impress of that serenity with which he met the summons of death. We have abundant reason to hope in his death. His consistent, uniform Christian life, gives us great consolation, and with Martha we may say, "I know that he shall rise again in the resurrection at the last day." He died Oct. 27, aged 32, leaving a widow, an aged mother, and sister to sorrow for his loss. They have our prayers and sympathies.

J. P., Jr.

Newburyport, Oct. 28, 1850.

DIED, of consumption, in Barnston, C. E., Oct. 22, 1850, JOHN HORN, aged 51 years, 5 months and 12 days. This beloved brother, during his illness, manifested a spirit of meekness and Christian patience. Though his suffering was intense, yet I believe he was never known to murmur. He appeared to be conscious that his probation was almost ended, for a long time before his decease, yet as the time drew near for his departure, he grew stronger in the faith and love of God. He looked upon death as no terror. When in conversation with him, I endeavored to lay before him the hopes the apostles entertained of the coming of Christ, the resurrection of the dead, and the victory over death, &c. He appeared to rejoice in view of that glorious day, when the earth shall be restored to its Eden beauty, and where death and the tomb can divide us no more. He has left an affectionate wife, twelve children, and many friends to mourn his decease; but they mourn not as those that have no hope. The text preached from upon the funeral occasion, selected by the bereaved partner of the deceased, was Job 19:21: "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." C. R. CLOUGH.

PAMELIA B. DALE, of Nashua, wife of Laman Dale, departed this life, Oct. 6, 1850, aged 47 years, 8 months and 16 days, in joyful hope of a better resurrection. Sister Dale was formerly a member of the Baptist Church in Hudson, N. H. She embraced the Advent in 1844, and from that time till she fell asleep in Jesus, was a pious, devoted, and consistent Christian. For three years past, I have often had the pleasure of meeting her at home, as well as in the public assembly, and always found her of the same mind, counting all things as dross for the excellence of Christ and his Gospel. And having lived the life of the righteous, she died their death, in joyful hope of a crown at the appearing of our Lord Jesus Christ. Her disease was cancer tumor and consumption, and though her sufferings were extreme, she bore all with Christian fortitude. In her last hours she was often heard to raise her feeble cry that God would give her patience to wait her appointed time. And O how sweet to her were the words, "There remaineth, therefore, a rest to the people of God." May the great Head of the Church sustain the afflicted husband, and give him patience according to his day, and when the last trump shall awake the dust which he has with tears committed to its mother dust, may he and she unite in that world where they die no more, and are equal to the angels, being the children of the resurrection.

Addison, (Vt.) Nov. 7, 1850. P. HAWKES.

DOMESTIC DUTIES,

OR

Family Religion of a Minister of the Gospel.

BY JOHN SMITH, D.D.

The following is a narrative of the daily practice of the venerable Theophilus, which I had from one who had spent a day or two in his family. "As I approached his house in the evening, I heard, as I drew near, the voice of psalms. The family were engaged in worship, and so intent on their devotions, that I joined them, I believe, without being observed. The singing continued long enough to animate, but not to tire. A portion of Scripture was then read, with a solemnity and emphasis becoming the word of God. On this the saint made a few short, but pertinent reflections and practical improvements, as soon as he had done. He also introduced much of what he had read into the devout and fervent prayer which ensued, during which the whole family kneeled, but did not lean. The whole was closed with an evening hymn, and the *Gloria Patri*, at which, as in the singing of psalms, the most of them, I think, stood, (deeming this, I suppose, the most reverent posture in addressing and praising God,) while their hands, eyes, and I am persuaded, their hearts too, were lifted up to heaven. I thought I perceived every one repeating the words under his breath, and giving a hearty assent to every petition. This, perhaps, contributed to make them more serious and attentive.

"Worship being ended, the saint gave me the right hand of fellowship, and discoursed of various subjects, in a heavenly and edifying manner, suited to his profession, to his years, and to his near hopes. A temperate and frugal meal was then served, on which the saint, standing up, and raising his hands and eyes to heaven, implored the divine blessing, with a solemn audible voice, and of a length becoming a joint and serious act of devotion. With the like exercise the meal was closed, and the family, with many pious ejaculations, went to take their repose for the night. Their private devotions, which they performed by turns, as each had opportunity, were, as I understand, all over before supper, when the faculties are less subject to drowsiness and distraction, and therefore the fitter for a spiritual service.

"As the day ended, so it began, with God. Each, as he rose next morning, betook himself to private devotions; and, some time afterwards, the whole joined in family worship, before they sat down to

their morning meal. After a solemn pause, a few words, by way of *sursum corda*, and a pious ejaculation to God for aid and acceptance, the service proceeded in the same order as on the preceding night. The hymns, on both occasions, were adapted to Christian worship, as well as to the particular season; not unlike those of Bishop Kenn, part of whose midnight hymn also, as I thought, occupied some moments, which were, at the midnight season, stolen from sleep, and added to the great purpose of existence, the promoting of the glory of God, and the preparing for the eternal enjoyment of him in heaven.

"The morning meal was conducted in the same manner as that of the evening; and, as I was urged to stay for a day or two, I now prepared to accompany Theophilus in the course of his daily duty, after he should spend, as usual, an hour or two in his study or closet. The catechising of about twenty persons, in a neighboring farm, was the principal business of the day, and took up between two and three hours. This exercise began with psalms and prayers; after which the individuals of each family were examined in order, their proficiency marked in the margin of the list, and their attention respectively directed to whatever points of necessary knowledge they were found to be deficient in, or required their first and greatest care. Such as were desirous, and found qualified to communicate, received tickets of admission, with suitable advices; and to the young were prescribed tasks of hymns, psalms, and prayers. A general exhortation, joined with a hymn and prayer, closed this part of the day's business, which was all performed in a lively, earnest, and solemn manner. True devotion has in it something so engaging, that I believe the profane, in hearing such impressive and pathetic exhortations, would, in spite of their nature, be devout.

"The visiting of a sick person, on our way home, occupied some time afterwards. The person was a novice or candidate for holy orders, so far gone in a consumption, as to be seemingly near his end, and I believe, more than seemingly prepared for the event. When we entered, his face, like that of Hezekiah, was turned to the wall, and, like him too, he was praying, but not for an addition of years or days to his life.

"The conference, and the consequent prayer of these two saints, both so near heaven, were sufficient to convince any one, that it is better to go to the house of mourning, than to the house of feasting. I never before understood so well the meaning of the apostle's triumphant song, *O Death, where is thy sting!* *O Grave where is thy victory!*

"An hour or more of the latter part of the day was spent by Theophilus in his favorite and only amusement, of cultivating a small spot of his garden, which he did occasionally, more for the purpose of promoting health than labor. In the evening, as in the morning, a considerable portion of time was spent in private devotion and study, which, after a little interval, was succeeded by the worship of the family in the manner described before. And, as the next day was the Sabbath, the preparation for it began, by adjusting the affairs of the family a little sooner, and making the devotions more particular in regard to it. On this evening, too, a general retrospect was taken of the week, as well as of the day, and the younger and more ignorant of the family examined as to their progress in religious knowledge, especially in those matters which had been more particularly recommended to their attention.

"On the Sabbath morning, Theophilus and all the family were up earlier than on other days, in order to have more time for the exercise of reading, meditation, prayer, private and domestic, and the other duties of that sacred day, the most important of the seven. A solemn stillness filled the house, a sacred joy reigned in every countenance, and the call to public worship, by the tolling of a bell when the time arrived, was cheerfully obeyed by all. On entering the church, every one seemed sensible of treading on sacred ground, and discovered the most awful respect for the great invisible Being whom they believed to be in that place peculiarly present, and whom they came thither to worship. Each, before he took his seat, put up a short silent prayer to God for assistance, acceptance, and a blessing.

"When the people were assembled, and sufficiently composed, the door was shut to prevent any distraction or disturbance from stragglers, or others, whose indifference to the service might hinder their attendance in due time. Theophilus then, in a few words, called the attention of the congregation to the great and solemn work in which they were about to engage, —prayer and praise to God. He then sang a hymn or psalm, in which the congregation joined, in a standing posture, with countenances filled with a mixture of cheerfulness and awe. A pause ensued, and then a prayer. A portion of scripture was next read, on which the minister made but few observations. Indeed, the sacred scriptures seldom need many to make them sufficiently intelligible. We mix too much of our own alloy with the pure and precious word of God.

After this baptism was administered, with a solemnity and particularity of engagement that could neither be lightly thought of nor soon forgotten. Theophilus then, after having sung and prayed, addressed his hearers at some length, by teaching some doctrine or inculcating some duty. But this part of the service, as I was told, he would on some rare occasions omit, that they might always consider the worship of God, in prayer, and praise, and reading the scriptures, as the principal end of their meeting. A fourth prayer, also accompanied with psalms, succeeded this discourse, and the people were dismissed with the usual apostolic benediction. Of the first prayer, the greater part consisted of ascriptions of praise, and a craving of aid and acceptance. The second related to a confession of sin, and petitions for pardon and sanctification. The third, a thanksgiving, more especially for Christ and the gracious benefits of his gospel. The fourth was more general and intercessory. The hymns were suitable to the prayers.

"Immediately after public worship was ended, the communicants of that part of the parish which were on that day to partake of the Lord's Supper, repaired

to the communion table, after the rest of the congregation was dismissed. *

After a few words on the nature and end of the ordinance, and the dispositions of soul with which it should be gone about, the words of the institution were read, and the elements consecrated and handed about from one end of the table to the other, each, in his order, participating as they went along, the dispenser having done so first. During the communion, a solemn and expressive silence reigned. Theophilus spoke not a word, save the single sentence which usually accompanies the delivery of the elements. But after the act was over, he gave a few exhortations, with the same earnestness and solemnity with which he performed all the other parts of the service of the sanctuary, and accompanied them with a suitable prayer, or rather thanksgiving, hymn, and benediction.

"In holiness, usefulness, and happiness, Theophilus lived on earth such a life as I conceive the angels live in heaven. *Blessed is that servant whom his Master, when he cometh, shall find so doing!* Would to God we were all like him, that we might stand in his lot on the last day."

REMEDY FOR FITS.

BY OLD HUMPHREY.

Though no doctor, I have by me some excellent prescriptions, and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself, and I dare say you are also; and now then for my prescriptions:

For a fit of Envy.—Go to a watering-place, and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many walk abroad on crutches or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh: envy, the rottenness of the bones."—Prov. 30.

For a fit of Passion.—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of Idleness.—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro

For a fit of Extravagance and Folly.—Go to the workshop, or speak to the ragged and wretched inmates of a jail, and you will be convinced—

"Who makes his bed of briar and thorn,
Must be content to lie forlorn."

For a fit of Ambition.—Go to the churchyard and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and sister.

For a fit of Repining.—Look about you for the halt and the blind, and visit the bed-ridden, and afflicted, and deranged, and they will make you ashamed of complaining of your lighter afflictions.

For a fit of Despondency.—Look on the good things which God has given you in this world, and at those which He promised to his followers in the next. He who goes into the garden to look for cob-webs and spiders, no doubt will find them, while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of Doubt, Perplexity, and Fear.—Whether they respect the body or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for I had it from the Great Physician: "Cast thy burden on the Lord, he will sustain thee."

NO TEARS IN HEAVEN.

What if our bark o'er life's rough wave
By adverse winds be driven,
And howling tempests round us rave,
There are no tears in heaven.

What though affliction be our lot,
Our hearts with anguish riven,
Still let it never be forgot,
There are no tears in heaven.

If sweetest joys here vanish all,
And fade like hues at even;
Our brightest hopes like meteors fall—
There are no tears in heaven.

The mourner sad, who drown'd in grief,
Hath long in sorrow striven,
Shall find at last a sweet relief,
Tears wiped away in heaven.

Then God our joy and rest shall be,
And sorrow far be driven;
And sin and death forever flee
The tearless courts of heaven.

There from the blooming *Tree of Life*,
The healing fruit is given;
Yes! There shall cease the painful strife—
There are no tears in heaven.

NOTHING is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing, for the mere pleasure of saying it, when an opposite behavior, full as innocent, might have preserved his friend, or made his fortune.

As the sword of the best tempered metal is most flexible; so the truly generous are most pliant and courteous in their behavior to their inferiors.

Fuller.
No one is so slow to forgive you as he who has done you an injury.

Franklin, acting on this proverb, when one had injured him, sent and asked a favor of him.—ED.

He that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it; for the consciousness of well-doing is an ample reward.

Seneca.

WHEN I myself had twice or thrice made a resolute resistance unto anger, the like befel me that did the Thebans; who having once foiled the Lacedemonians (who before that time had held themselves

invincible) neverafter lost so much as one battle which they fought against them. Plutarch.

THE ADVENT HERALD. Our "Specific Work" not lost sight of.

THE WORK BEGUN—BUT NOT ENDED.

Our chief work has been to bring before the Church and the world the doctrine of the *Speedy Personal Advent of the Lord Jesus Christ, and his Reign on Earth*. We have been hindered in this work somewhat, but not turned aside from it. All weapons, whether within or without, formed against the *Agitation* and spread of this doctrine, as we hold it, have failed. After all the attacks made upon us, personally, or on the doctrine we teach, after ten years of indefatigable labor and conflict, we stand to day unscathed and untarried, with a stronger faith, and a brighter hope, than at the beginning. We have as noble a company of true-hearted fellow laborers in this and other countries, as were ever engaged in any good cause; and we hereby pledge ourselves to them anew, to face the storm and stand by the cause in glory or in gloom, so long as it shall be the will of God.

As the *Herald* is the most efficient of our instrumentalities, we shall devote our *special* attention to it.

1. We intend to keep out of it such personal matters as have no general bearing on the cause; so that our friends and agents will have no fear in handing it to any stranger, or friend, as *truly an Advent Herald*.

We have before resolved to keep matters of personal controversy out of the paper, but the necessities of the case seemed to require that we should speak. We have now provided another medium, so that we hope this necessity will not again exist.

2. We shall spare no expense or labor to make the *Herald* one of the best religious journals in the country.

3. We shall make a new and unparalleled effort to increase and extend the circulation of the *Herald* into every part of the world. We now publish nearly five thousand weekly. This, with the co-operation of our friends, could easily be increased to ten thousand, which we shall aim to accomplish. This number is now needed, and as soon as we can get its merits before that portion of the community who sympathize with us in the "hope of the Church," we have no doubt they will be called for.

The *ADVENT HERALD* is the only weekly journal devoted to the dissemination of the views of the late WILLIAM MILLER. It was originated at his suggestion, and had his fullest confidence and support until his death. During his last illness, he received our solemn assurance, that the great work he had begun, and the leading doctrines he had so faithfully promulgated, and which formed a subject of engrossing interest to him to the last, should be adhered to and sustained while we had life and the means to do so. This pledge, given under such solemn circumstances, by God's help, we hope to keep.

That the reader may judge whether this journal has been faithful to the cause for the advocacy of which it was originated, we call attention to the following summary of principles of the Advent faith:

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guarantee of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herold*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, in the Scriptural, and not the secular use of this word, through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

The *Herald* has had, and still has, the approval of the great body of *Adventists* in this and other countries. We might publish pages of unsolicited and unexpected testimonials, emanating from sources of the highest character, approbating the course it has so consistently pursued. We feel that we are fully justified in saying, that of all the sheets which have been brought into existence, ostensibly for the maintenance of the Advent doctrine, we are singular in our support of it as it was first proclaimed. We will here, however, re-publish the preamble and resolutions adopted by the Conference held in Boston last May, approving of our course in the various relations we sustain to the Advent cause. These resolutions were considered by a full representation of the faithful and tried *Adventists*, and passed by a unanimous vote:—

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. Himes, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. Himes, have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. Resolved, That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2d. Resolved, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. Himes, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. Resolved, That our position as *Adventists*, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

It may be proper here to say, that *this office and paper have no connection with any others*; they stand on their own merits, and depend for support on those who love and adhere to the doctrine of the *Advent* as commenced by Mr. MILLER and his true yoke-fellows.

We feel under great obligations to our friends and patrons for the warm and generous interest they have manifested in the support and circulation of the *Advent*. And now, when we are making a special effort for a still wider sphere of influence, we call upon all who love the *ADVENT* doctrine, and desire to see it embraced by good, candid, and stable-minded men and women, to co-operate with us. Difficulties will meet us at every step of our progress; but no good cause was ever carried forward unattended by difficulties.

ADVENT Ministers can do very much to enlarge our subscription list. Will they not at once present the subject to their people?

Lay brethren, though moving in a more limited sphere, may do much, by introducing it to their friends and neighbors. We have printed an extra quantity of this week's issue, which may be presented as a specimen number for the purpose of procuring new subscribers. There is scarcely one of our subscribers who cannot, with a little resolution and effort, procure one or more new ones.

We call on the young men to aid us. They can render effectual assistance to the cause of God, which stands in need of their utmost efforts. "I have written unto you, young men," says the apostle JOHN, "because ye are strong, and the word of God abideth in you." For the same reason, we claim their help for the cause we love.

Our Sisters also may do not a little to urge forward the good work. We are much indebted to them for material aid in time past, and we now appeal to them to redouble their efforts;—they have only to make the attempt to succeed.

We also appeal to our *five hundred Free Subscribers*. If they can say, "Silver and gold have I none, but such as I have give I unto thee," then let them use their influence, their tongues, in behalf of the *Herold*. They cannot fail to accomplish something if they will try, and—*keep trying!*

Our faithful and punctual paying subscribers have ever been ready to extend their full and hearty support; and we feel assured, that we have but to make known the wants of the cause, to ensure from them increased exertions in the way already specified.

And lastly, what shall we say to our *seven hundred Delinquent Subscribers*? We know that many of them feel interested in the *Herald*, and desire its wider circulation. We feel grateful for this, but we hope for something rather different, or more tangible, as well, at this particular juncture. Brethren, shall we hear from you?

CONDITIONS OF THE "HERALD."

One dollar per volume, (twenty-six numbers,) or two dollars per year, (or two volumes,) *always in advance*.

We offer the following proposition as an inducement to those inclined to aid in obtaining new subscribers. Any person who will obtain *five* new subscribers, shall receive a *sixth* copy. For *ten* new ones, *three* copies.

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THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.
Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern, in all 230 Church Tunes, besides a large number of Anthems and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music that I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.</p

THE ADVENT HERALD.

BOSTON, NOVEMBER 16, 1850.

To Agents and Correspondents.

In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

Everything of a private nature should be headed "Private."

In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wish as of our correspondents.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 50 cts.

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts.

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts.

CAUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 52½ cts.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 35 cts.

New Publications.

"Windings of the River of the Water of Life, in the Development, Discipline, and Fruits of Faith. By GEORGE CHEEVER, D. D."

Such is the title of a most excellent book, of about four hundred pages, just published by JOHN WILEY, 161 Broadway, N. Y., 13 Paternoster Row, London, and which my eye happily rested upon while in the bookstore of GOULD, KENDALL & LINCOLN, 59 Washington-street, Boston. I was pleased with its fanciful title, and with the cursory glance which a few minutes allowed me to give it; but I have read it through, and found it like the honey, yea, like the droppings of the honey-comb. Part I. relates to CHRIST in the Mind; Part II., CHRIST in the Affections; Part III., CHRIST in the Life; Part IV., CHRIST in the Soul the Hope of Glory. I have no interest in the sale of this book, and I have no time to spare in puffing men or books; but I am moved by the good Spirit to ask the attention of all lovers of good books, and of all whose main solicitude is the growth of grace in the soul, to the "Windings," &c. We must keep to our Bibles as the chief source and fountain of spirituality, and it is well to be supplied with a good religious newspaper for ourselves and our families; but good books in these days, when vile books abound, ought to be gathered up, and kept before the eye as choice jewels, whose reflection shall cast fresh light into the mind, and send a thrill of pleasure through the soul every time they are seen and surveyed. It is to be presumed, that as Christians we all pray; now, I regard a half-hour's perusal of the Bible, or of a good religious book, as a very great help to prayer. There is such a thing as the mind at times becoming vacant, and destitute of any particular spiritual views, emotions, and the like; a book, full of spirituality, will quicken the affections, and suggest to the mind much which may properly be presented to God in the exercise of prayer. But the advantages of good reading are probably known to us all by a blessed experience. Let us continue to give attention to reading, in order that we may be the wiser, the happier, and the more useful. Good reading will crowd the world out of the heart, extinguish the fires of envy and hatred, and fill the soul with heavenly serenity.

I must be allowed to introduce one extract from the above book, which appears near the close of the volume. Our author is speaking of the glorification of the believer, and remarks:—

"All this Christ refers to when he says in the last prayer for his disciples, 'Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory.' The emphasis upon this last expression is most extraordinary. It is intimated, that the beholding of the Saviour's glory, as it was with the Father before the world was, and is now, and evermore will be displayed in the heavenly world, constitutes the fulness, the completeness, of blessing and honor in heaven. The being where Christ is, to behold his glory, comprehends all that can be conceived of blessedness. The beholding of Christ as he is, and where he is, will be attended with a transformation into his image; the beholding of his glory will be accompanied with a perfect reflection of that glory. The beholding of Christ in heaven, and the being with him where he is, will be the consummation of glory and blessedness in his saints, and hence the intense longing expressed in the New Testament

by those to whom these mysteries of our future being have been revealed, for the appearing of our Saviour, and the looking for and hastening unto that great day of God, when he shall come to be glorified in his saints, and admired in all them that believe. This longing for the appearing of Christ, this intense desire for the time of his coming, was a peculiarity of the New Testament saints, a characteristic of their piety, which in its peculiar form has almost passed away. Believers in Christ were characterised by Paul as those who love his appearing, who look forward to it with yearning and delight, as the time when this corruption shall put on incorruption, and this mortal, immortality; when the building of God shall be assumed by the soul, the house not made with hands, eternal in the heavens, even that celestial body, like unto the Saviour's glorious body, in which it shall dwell for ever in his presence, forever with the Lord." F. G. B.

To Correspondents.

A. BROWN.—The Covenant made with ABRAHAM 430 years before the giving of the Law, is called the "New Covenant," not because it was given after the Old; but because it goes into effect after the Old Covenant had served its purpose and ceased to be effectual.

When the SAVIOUR gave a "new commandment" to the disciples, that they "love one another," (John 13:34,) it was a commandment older than any that had preceded it. But having been disregarded, it was then to be renewed.

Thank you for your testimony respecting the "coal," had forgotten that you were present. Elder — and wife recollect that Dr. P. several times told them that Bro. H. was urging him to pay the note, which he now denies having been asked for. Things are developing finely. God will speed the right. To Him we are indebted for our triumphant defence. We must not let our hearts be turned away by these efforts of the adversary. The "Trial" you refer to was not before the Church, but was first all written out by the conspirators, and then read to, and endorsed by, the disaffected ones who had gone off from the Church.—

They have disaffected none but those who were before disaffected. They are all fully understood now. It will do good, as it has developed character. C. has run out,—has no influence, and needs no notice.

J. N.—Thank you. Your letter is very opportune; but enough having been said in the *Herald*, it would be a work of supererogation to say more.

X. We think so. Those who judge differently must be curious logicians.

A. S.—That which you testify respecting your section, is responded to from all.

P.—Shall be happy to do you the favor.

P. R.—There is no text in the Scriptures which says, "a nation shall be born in a day;" Isa. 66:8 is probably referred to.

T.—We are obliged to you for the information; we wish to perfect a list of all who circulate it, that they may be known.

I. FANCHER.—To make your conclusions of any weight, you must first overturn established facts, which exist, and which you do not notice. We always wish to oblige others; but cannot do so contrary to the dictates of our better judgment.

W. J. C.—You need not discontinue on account of inability to pay.

To our Patrons.

BY the first of January next, we hope to have a settlement with our patrons and subscribers. We shall send out bills soon, that all may know the amount of their indebtedness, and make provision for the payment without delay.

We hope our agents also will endeavor to settle their accounts. In the two months now before us, every person indebted to this office could, with a very little exertion, make the requisite arrangement to discharge their obligations to us in full. It is needless for us to say, that such a course on the part of our subscribers and agents would greatly increase our means for usefulness.

BRO. HINES will commence a series of meetings in Poland, Me., Nov 21st, which will continue over the Sabbath, Nov. 24th. He has long desired to visit the brethren there, but hitherto has been unable. It is hoped that the LORD will smile upon this effort to do good to the brethren there.

On his way to Poland, he will be happy to meet the brethren in Newburyport, evening of the 18th; Portsmouth, evening of the 19th; and Portland, evening of the 20th.

Bro. H. will attend the Conference at Addison, Vt., on the 29th. If his health permit, he will visit Bristol, and other places in that neighborhood.

Lectures at Auburn, N. Y.

BRO. L. D. MANSFIELD commenced a course of lectures on Sunday evening, Oct. 27th, to continue each Tuesday and Sunday evening during a course of twelve, on the following subjects:—1. Design of Prophecy. 2. The Personal Advent of CHRIST. 3. The Millennium. 4. The Signs of the Times. 5. End of Earthly Kingdoms. 6. Establishment of God's Kingdom. 7. 'Thy Kingdom Come.' 8. The Prophetic Times. 9. 'The End of the World.' 10. 'The Third Woe cometh Quickly.' 11. Opening of the Seven Seals. 12. The New Heavens and Earth." Friends in that vicinity will do well to exert themselves to secure a full attendance.

THE "APOCALYPTIC SKETCHES."—Are those articles fully appreciated by all our readers? If there are any who do not appreciate them, they lose a mine of rich reading. They are pervaded by a rich vein of piety, are eloquently written, and contain a mass of truth which cannot be unprofitable to the child of GOD. It has none of the "insipid and extravagant notions" which are described by MOSHEIN as more likely than anything else to bring truth into contempt, when mixed with them. Few intellectual, candid readers, would be able to lay them aside unread, after having once commenced them.

THE ARTICLE FROM DR. GILL.—The article of this distinguished writer, on another page, should be brought to the notice of all candid persons in the Baptist denomination, that they may see how that distinguished light of theirs favored the views we advocate.

Next week we give a sermon from JOHN WESLEY—the

father of Methodism—on the New Earth, for the benefit of those in that denomination.

"THE PROPAGANDIST."—This is the title of a new paper, to be issued every other Wednesday, for the advancement of the writing and spelling reformation—or Phonography. It is under the editorial charge of our old friend A. P. ANDREWS, the father of Phonography in this country. It is published in New York, by JOHN F. TROW, at \$1 (in advance) per year.

WANTED—5000 new subscribers to the *Advent Herald*. Let each reader call attention to it among his friends and neighbors, and its subscription-list will be greatly increased. The greater its circulation is, the greater will be the ability of the office to issue new works on the prophecies.

WE have extra numbers of No. 13, which we will send free to any who will circulate to get new subscribers. Please send your address. Or send any names of friends to which you would like it sent, and we will send free to them for a few numbers.

NEW SUBSCRIBERS who pay in advance for the next volume, will be credited for the balance of the present, from the time they subscribe. This volume ends in February.

BILLS.—Those indebted for the *Herald*, will save us the trouble of sending them bills of their indebtedness, if they will cancel the same, or inform us of their inability so to do.

Pugnacious Priests.

The *Gazette Populare*, of Cagliari, gives an account of a combat which took place on the 22d of Sept. last between two priests in the sacristy of the church of Iuri. The cause of their quarrel appears to have been the result of the communal election, in which both the actors had played conspicuous parts under different colors. The eldest priest, aged seventy, had given his brother of the cloth, a young man of thirty, a couple of vigorous cuffs, which the latter having returned, he was knocked down by his venerable antagonist, who, not content with such a victory, took up the heavy cross used in processions, and would have dashed out the fallen man's brains had he not been stopped by the timely interference of the sexton and other people whom the noise had attracted to the spot. Still the vanquished Nestor did not relent, but returned to the charge with a ponderous chandelier, which was with difficulty wrenched out of his hands. Meantime the younger priest had rallied, and pronounced an excommunication against his vigorous antagonist. The bishop was afterwards appealed to by both parties; the old priest was suspended a *deaines*, on his confessing the facts; as for the excommunication, the bishop had to write to Rome, as he had no power to quash it.

HUMILITY.—Humility is indispensable to religion. No man, who is not humble, can possibly be a Christian. He must be willing to esteem himself as *he is*, and to have others esteem himself so also. This is humility. And humility is lovely. It is not meanness. It is not cowardice. It is not want of just self-esteem. It is a view of ourselves *just as we are*, and a willingness that God and all creatures should so esteem us. What can be more lovely than such an estimation of ourselves? Humility is the best evidence of piety. The most humble man is the most eminent Christian. He is *greatest* in the Kingdom of Heaven.

Albert Barnes.

Christian Parlor Magazine.—We have received the Nov. number of this excellent periodical.

SUMMARY.

The Transcript, of this city, relates that the sister of Mr. Wise dreamed that he was killed and horribly mangled on the very night, and about the hour when he came to his death by falling from the freight train on the Western Railroad, where he acted as brakeman. She was so much distressed by her dream, that her sons awoke a lady sleeping in an adjoining chamber, to whom Miss Wise related her fatal vision.

A paragraph appears in the daily papers to the effect, that the President has caused letters to be addressed to the Governors of all the States, asking their aid and co-operation in carrying out the Fugitive Slave Law. The military and naval forces of the United States will, it is said, be called into action, unless in case of most absolute necessity.

A boy about five years of age, son of Mr. Washburn Baker, of West Yarmouth, was murdered in a fit of rage by a young man named Chase.

Mr. S. W. Lyon will preach at Fort Ann, N. Y., Nov. 23d and 26th, at 8 P. M.; Rawsonville, Vt., 28th, 6 P. M.; Briontonville, 29th, 6 P. M.; Maynard Hollow (Waukon), 30th, 6 P. M.; Juniper Village, Sabbath, Dec. 1st, 10 A. M.; Northfield Farms, 24th, 6 P. M.; South Belchertown, 25th, 6 P. M.

BRO. S. S. Gears will preach in West Greenwich, R. I., at Bro. J. (Suburb), Dec. 8th; Southampton, L. I. (where Bro. Lee may appoint); Sunday, 10th, 6 P. M.; Flockville, 21st, 6 P. M.; May 1st, 10 A. M.; Flockville, 2nd, 6 P. M.; Sunday, 3d, 6 P. M.; Northfield, 24th, 6 P. M.; Cranston, 25th, 6 P. M.

BRO. J. H. Mills will meet the brethren at New Britain the 17th; Hartford, 18th; Wallingford, 19th; and special days there, holding meetings in the evening as desired; Flockville, Sunday, 2d; New Haven, 3d; Northfield, 4th; Erving, 5th; Northfield, 6th; Grafton, 7th; Cabotville, 8th; Granby, 9th.

I will preach in Hopetown Sabbath, Nov. 24th; Providence, Sabbath, Dec. 1st (Market hall); Bristol, Sabbath, Nov. 25th.

BRO. J. Cummings will commence a meeting in Warner, N. H., near Waterloo village, Tuesday, Nov. 12th, to continue four or five days; and will preach in the chapel of the mill village in Bradford, Sunday, the 11th. He will preach in Truro, N. H., in the red school-house, Saturday evening, Nov. 20th, and in the baptist house on Sunday, the 21st; in South Andover, Mass., Sunday, Dec. 1st, each evening of the week, and the following Sunday.

BRO. Ira Wyman will preach in Hebron, N. Y., Sunday, Nov. 10th; South Andover, 11th; and Litchfield, 12th; and Litchfield, 13th; and Litchfield, 14th; and Litchfield, 15th; and Litchfield, 16th; and Litchfield, 17th; and Litchfield, 18th; and Litchfield, 19th; and Litchfield, 20th; and Litchfield, 21st; and Litchfield, 22nd; and Litchfield, 23rd; and Litchfield, 24th; and Litchfield, 25th; and Litchfield, 26th; and Litchfield, 27th; and Litchfield, 28th; and Litchfield, 29th; and Litchfield, 30th; and Litchfield, 31st; and Litchfield, 32nd; and Litchfield, 33rd; and Litchfield, 34th; and Litchfield, 35th; and Litchfield, 36th; and Litchfield, 37th; and Litchfield, 38th; and Litchfield, 39th; and Litchfield, 40th; and Litchfield, 41st; and Litchfield, 42nd; and Litchfield, 43rd; and Litchfield, 44th; and Litchfield, 45th; and Litchfield, 46th; and Litchfield, 47th; and Litchfield, 48th; and Litchfield, 49th; and Litchfield, 50th; and Litchfield, 51st; and Litchfield, 52nd; and Litchfield, 53rd; and Litchfield, 54th; and Litchfield, 55th; and Litchfield, 56th; and Litchfield, 57th; and Litchfield, 58th; and Litchfield, 59th; and Litchfield, 60th; and Litchfield, 61st; and Litchfield, 62nd; and Litchfield, 63rd; and Litchfield, 64th; and Litchfield, 65th; and Litchfield, 66th; and Litchfield, 67th; and Litchfield, 68th; and Litchfield, 69th; and Litchfield, 70th; and Litchfield, 71st; and Litchfield, 72nd; and Litchfield, 73rd; and Litchfield, 74th; and Litchfield, 75th; and Litchfield, 7

ADVENT



HERALD

Luke 9: 38-39.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, NOVEMBER 23, 1850.

No. 15. WHOLE No. 497.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$3 for six copies
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



PARTING WORDS.

"And he said, Let me go, for the day breaketh."—GEN. 32: 36.

Let me go, the day is breaking,
Dear companions, let me go;
We have spent a night of waking
In this wilderness below.
Upward now I bend my way,
Part we here at break of day.

Let me go, I may not tarry,
Wrestling thus with doubts and fears;
Angels wait my soul to carry
Where my risen Lord appears;
Friends and kindred, weep not so,
If ye love me, let me go!

We have travelled long together,
Hand in hand, and heart in heart,
Both through fair and stormy weather,
And 'tis hard—'tis hard to part!
Yet we must—Farewell, weep no more;
Answer, one and all, Adieu!

'Tis not darkness gathering round me,
Which withdraws me from your sight;
Walls of flesh no more can bound me,
But, translated into light,
Like the lark on mountain wing,
Though unseen, you hear me sing.

Heaven's broad day hath o'er me broken,
Far beyond earth's span of sky;
Am I dead?—Nay, by this token,
Know that I have ceased to die!
Would you solve the mystery,
Come up hither—come and see.

Montgomery.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE XI.—CHRISTIAN COURAGE.

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days."—Rev. 2: 10.

I explained in a previous lecture the glorious attribute assumed by Jesus as exclusively his own. "I am the First and the Last, the Alpha and the Omega, which was dead and is alive again, and liveth for evermore." I explained also the omniscience displayed in that allusion, "I know thy works, and I know thy tribulation, and I know thy poverty." The one may be misrepresented by the world, the other may be misapprehended, and the last may be despised; but I know them, applauding what is pure in the one, what is beautiful in the second, what is holy in the third; and it is a light matter that man should condemn, if it be the fact that your Lord applauds. He then shows that while this was poverty, physically speaking, it was wealth spiritually and truly. There may be unsearchable riches where there is very great outward poverty. Our Lord says so.—One Church boasted she was rich; He told her she was poor. This Church was humbled because she was poor; He shows her that she was unspeakably rich. And he says, "I know the blasphemy of them which say they are Jews and are not." Jew is plainly used in the sense of Christian, as in the following instances: "He is not a Jew which is one outwardly;" "All are not Israelites who are of Israel." And this book is constructed, as it were, upon a Judaic stage. The apocalyptic scenery is borrowed from the temple, and the national Jew is introduced as the type and symbol of the true and scriptural Christian. And therefore, when it is said, "the blasphemy of them which say they are Jews and are not," He means, the reproach cast upon thee by those who pretend to be Christians and who are really not so. They reproach thee for thy poverty; they speak of thee as if thou wert not a Christian; "but if you be reproached for the name of Christ, happy are you, for the Spirit of God resteth upon you." This is a very precious consolation to every Christian, that the spot selected by the Holy Spirit of God specially to rest on,

is the head of a reproached and misrepresented believer: "The Spirit of Christ and of glory resteth upon you." We are here again reminded of that lesson I have endeavored to teach from the beginning, that the visible Church is a mixed Church: of the ten virgins, five were foolish; of the seed cast into the ground, there were tares grew up as well as wheat; among the fishes in the net there were bad as well as good ones: and if you join no Church until you have found a pure one, you will live in sin against God, and you will die without communion with the visible Church at all. There was a Judas among the twelve Apostles; and there never has been an era in the visible Church of Christ in which much of it has not been corrupt: half of it is the smallest proportion, and the fear is that the majority have too frequently been so. Christ's flock is still a little flock; and the multitude that follow Antichrist is still a great multitude. The Antichrist is enthroned upon many waters—tongues, and kindreds, and people.

Let us, my dear friends, select the Church we believe to be the best, when selection, in the providence of God, is placed in our power; but if we are in the midst of a communion not radically corrupt, nor essentially off the foundation, let us labor rather to purify, exalt, and reform it, than to destroy and reduce it to ruins. You cannot be too much of a reformer; you cannot be too little of a revolutionist. Let us keep the machinery that we have, if it be not altogether unscriptural; and if holy men work bad machinery, it will accomplish brilliant results; but if bad men work the noblest machinery, it will produce no blessing to the world or to the Church at large. The characteristic of a bad tradesman is that he is continually blaming his tools. I believe that if we thought more of individual holy life to make Churches holy, and less of corporate laws and mechanical distinctions, we should make greater progress in purity and in conformity to the image of God. Let us be satisfied that the fault is not in the flute, but in the player; not in the bow, but in the finger that touches it; not in the instrument, but in the hand that strikes it; not in the machinery, but in the power that is thrown into the midst of it.

I proceed now to unfold Christ's beautiful prescription, which constitutes the substance of my address this evening, "Fear none of those things which thou shalt suffer." It is taken at once for granted that suffering was before that Church; and it is before us. It is well that our eyes are blinded to the scenes of our future experience, lest, gazing upon the awful events that may emerge in the providence of God, we should cease to toil, and become paralyzed by fear and alarm. But, whatever be the scenes of the future, as these shall appear upon the world's stage, this we know, that in the case of that home that is now brightest, and of that heart that is now happiest, there are days coming that will try the one and shadow the other. For the great law of the Christian dispensation is, "In the world ye shall have tribulation;" but the great comfort of the Christian is, "but be of good cheer, I have overcome the world." The path that leads to glory is a path not strewn with roses, but planted with many a thorn; "through much tribulation we must enter into the kingdom of God;" and therefore, instead of affliction being the evidence that God hates you, it is the strongest earthly evidence that God loves you. The man that I pity, is not the man who pines with sickness, or "feels the pangs of pinching poverty;" nor the man who has lost the loved, and the near, and the dear; nor the man who has had the accumulation of years of industry swept away by the hurricane which was as unexpected as he thinks it was undeserved: such an one is in the midst of that chastisement which even in its sorest agony points to the fountain from which it springs: "What son is he whom the Father chasteneth not?" But if there be any whose past has always been irradiated with sunshine, whose present is lighted with brilliant temporal hopes, in whose home sick-beds, and tears, and losses, are

exiles and strangers, I pity that man, I pray for him; I would say to him, "Pray for thyself; the token that God is thine, and that thou art his, is not yet upon thee; for if thou art a son, 'what son is he whom the Father chasteneth not?' and if ye be without chastisement, then are ye bastards, and not sons.'" Paul says too, in another place, illustrating the same truth, that no man should be moved by his afflictions, for all are appointed thereto. "The path that leads to the crown is now, as it was eighteen centuries ago, alongside the cross. There shall be no baptismal flood of glory, of blessedness and peace, unless first we have tasted of the cup of tribulation," and sorrow, and distress; but whatever be your tribulation now, or whatever tribulation you and I may anticipate in years to come, (and we know not what lies before us in the year that now rolls onward to its close,) let us remember that we may *feel* it, that we may *weep* over it, that we may *battle* with it, but we may not *fear* it. "Fear none of those things which thou shalt suffer." Carry with thee, then, believer, this blessed prescription inscribed upon a leaf from the tree of life, put into thy hand by the great Physician of souls, "Fear none of those things,"—the worst of them—the heaviest of them—the most painful and bitter of them;—"fear none of those things which thou shalt suffer" in the remainder of thy life, or in the course of the providence of God.

How beautiful, too, is the prescription! Christ does not say, "Be Stoicks, and not feel them;" nor does he say, "Be Epicureans, and plunge into despair when they overwhelm you;" but he says, "Be Christians; feel, but do not fear them." The tenderest hearts often feel most keenly; the bravest hearts often beat with the intensest sympathy. Not to weep would be not to be human; to weep till we despair, would be to cease to be Christians; but to "weep as though we wept not, to rejoice as though we rejoiced not, and to use the world as not abusing it"—this is the character of a believer—this is the experience of a child of God. "Fear none of those things which thou shalt suffer."

But, perhaps, you ask, and you ask naturally. What things are these? I will give you a catalogue of them—a catalogue which has been composed by infinite wisdom, and each of which has passed through the heart of one who was acquainted with suffering, like his blessed Master, and will reign with that Master before the throne of God and of the Lamb. Paul says, in (Rom. 8,) "Who shall separate us from the love of Christ?" and then he gives us the list of those things which we are not to fear. "Shall tribulation," that is one; or "distress," the second; "or, thirdly, "persecution;" "or, fourthly, "famine;" "or, fifthly, "nakedness;" or, "sixthly, "peril;" or, "seventhly, "sword?"—then in verse 38, or "death, or "life," or "angels," and "principalities," or "powers," or "things present," or "things to come," or "height," or "depth," or "any other creature?" "Fear none of those things which any of you may be called upon to suffer." Each of these things is a dark cloud with a blessing in its bosom, and if we are the people of God, (for it is only to the people of God that this prescription is addressed,) we are called upon to feel them—for humanity must feel them—but not to fear them, for Christianity teaches us to triumph over them. Let me call your attention to the first of the list. "Fear not one of those things which thou shalt suffer." The first is tribulation. The word tribulation is the translation of the Greek *τριβή*, which strictly means pressure; it is applied to the wine-press, and denotes that the Christian is placed under strong and overwhelming pressure of danger or affliction, which, while it brings rebellion from the world, draws confidence and praise from the child of God. The worldling, when crushed, either blasphemes the idol which it recognizes as the author of the affliction, or it despairs and commits suicide, and rushes unsummoned and unready into the presence of its Maker. But the child of God, when the pressure is heaviest upon him, is like the aromatic plant of which

we read, the severer the pressure, the more fragrance it emits. The greater glory is given to his God, the greater the pressure to which the Christian is subjected. To the one it is the savor of death, to the other it is the savor of life. If it be so, believer, fear not tribulation, one of those things which thou shalt suffer.—Another mentioned by the Apostle is "distress," which is the translation of the Greek word *στρενοχωπία*, which means literally "straitness of place," and is used of a person placed in a corner, as we say, "in such narrow, pinched, and straitened circumstances, that he can see no way of getting out on the right hand or on the left." We have a specimen of this *στρενοχωπία* in the case of the children of Israel, when Pharaoh with all his chivalry was behind them, and the Red sea with its unsounded depths was before them: they were then in a corner, they were in distress; if they looked behind, they saw only the sword of the pursuer; if they looked before, a watery grave. Then what were they to do? Did Moses say, "Now fear?" No. Did he say, "Cease to feel?" No.—What then did he say? What I would say to you and to every believer who is placed in similar circumstances: "Stand still, and see the salvation of God." "Man's extremity is God's opportunity." Just when your trial has reached its very maximum, and the door of escape seems closed for ever, you will find an unexpected opportunity that will not only suffer you peacefully to escape, but that will contribute to the praise, the honor, and the glory of God. Thus, then, if you are placed in distress, the second in this catalogue, you learn the weakness of man, but also the omnipotence of God; human power is laid aside, and you begin to lean only on Him who alone is your strength, and in whom alone is all your deliverance.

The next trouble which you may suffer as a believer is famine. This is one of God's three great scourges. "pestilence, and famine, and war." We have tasted lightly of the pestilence; it breathed on us as it swept past, and we were scarcely scathed. We have experienced little of the famine, for it appeared in the midst of us, and no sooner appeared in judgment, than it disappeared in mercy; though strange it is that Ireland, which has been so long the drag upon the expanding energies of Britain, should be visited alike with pestilence and famine, after the outbreak of a civil war had but just been silenced in the midst of it. I cannot, my dear friends, forbear, while looking round at all the states of the world, and the desolations which have been wrought in the midst of them, wondering at the immunity which has been vouchsafed to the city in which we live, and to the land of which that city is the capital. If ever there was a people whose hearts should beat with responsive gratitude to God, and whose evening songs should be hymns of praise and adoring love, and who should feel that the mightiest sacrifices placed upon the altar, or cast into the treasury, are inadequate expressions of a nation's thankfulness and a nation's love, it is the people of this great and highly favored land. God forbid that we should ever forget the blessings we have tasted, or, like a country across the water, attribute our deliverance to them that cannot deliver. Once, when travelling in Flanders, I read upon the walls of the Hotel de Ville, Brussels, this inscription:—"A bello, et fame, et peste, bona Maria, libera nos." "From war, and pestilence, and famine, good Mary, deliver us." To attribute such deliverance to a creature, is to try to steal a ray from the glory of Christ; and the necessary consequence is, that they who do so receive a curse into their own bosoms.

If we have been delivered from war, from famine, and from pestilence, let us know that it is the heavens that have rained bread—it is the rocks touched by the Divine finger that have brought forth water. It was the raven sent by God that carried bread to Elijah—it was the presence and the blessing of God that made the widow's cruse of oil and barrel of meal continue while the famine lasted; and all the experience of the past, and all the enjoy-

ment of the present, teach us this blessed lesson—"Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God." Fear not, then, famine. The deliverance of the past is the augury of deliverance in the future. He that hath saved us in six troubles, in seven will not forsake us; for he has loved us, not because we were more numerous than any nation, or greater, or holier, but he has loved us in his sovereignty, and he will love us in his sovereignty still.

The next evil suffered by the Church in the past, and that may be suffered by us, is "persecution." Persecution is rarely wielded now in its literal and strictly material sense. Whenever it was wielded of old, whether in the shape of the fagot, or of the inquisition, or in any other form, it only, in the language of the poet, "chased the martyrs up to heaven;" and never were such sweet moments passed by Christians, as those which were spent beneath the power of the oppressor and the persecutor. Jacob flies an exile from his home, and the whole desert becomes luminous with visions of the celestial glory; John is driven to Patmos for his piety, and there passes before him a spectacle of glory so bright that it dazes the eye of the beholder, and so brilliant that its rays of beauty and of glory are not spent or faded still. There is no dungeon so dark, there is no cell so deep, there is no prison wall so thick, that the Christian has not there felt the presence, and tasted the grace, and the joy, and peace of his God. "Fear not," therefore, "tribulation," "fear not distress," "fear not famine," "fear not persecution," nor any of those things which thou shalt suffer. To fear them is to magnify their weight a hundred-fold; to meet them in the strength, and sustained by the promises of your God, is to be more than conqueror, through him that loved you.

Nor fear, in the next place, "nakedness."—The martyrs of old were stripped of all their raiment, and exposed by turns to the frost and to the flame, as the whim or caprice of the persecutor was pleased to prescribe. But this they were not to fear. There is no shame in rags, there is only shame in sin; and one wonders that the man that is not ashamed of his sins, should glory in his raiment or in his splendid apparel. What is the most precious fur? The clothing of a wild beast! What is the most beautiful plume? The feather of the ostrich of the desert. What is the finest silk? The production of a worm. What is the most valuable pearl? The contents of an oyster's shell. And what is gold dug from the bowels of the earth, about which men fight and quarrel with each other? what is it but a little yellow dust? Yet many are so proud of these things, that it looks as if they had nothing else to be proud of. They are like the cinnamon-tree, the excellence of which is not in the inner wood, for it is worthless, but only in the bark or covering, which is of value. But pride may be greater in a beggar's heart than it is in a prince's.—We know that a man may express his pride by wearing rags, just as he may express it by wearing fine linen and sumptuous apparel every day. The false prophets of old wore rough garments, and the monks walked barefoot; and yet both are proud in the sight of God. It is not the rags or the purple that constitute the shame, or the honor, or pride; man is as his heart is in the sight of God. There is often great pride under a beggar's wallet; there is often glorious humility beneath a prince's purple. Let us see that our hearts are right in the sight of God, and then we shall not glory in our fine things, nor be ashamed of our mean things; we shall estimate each other, not by what we wear, but by what we are.

Nor are we to fear, in the next place, "peril." What are the perils which we are not to fear? The Apostle gives us a list of them, when he tells us, in his Second Epistle to the Corinthians, "Thrice was I beaten with rods, once was I stoned, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."—Such are the perils which may await you.—Life is, to the believer, a continuous struggle. He hears at every turning, "Watch;" he is called upon at every movement to "pray;" he is called upon in every conflict to "take the whole armor of God;" and thus watching, thus praying, and thus armed, we say, fear not any of those perils which thou shalt suffer.—(To be continued.)

God Known by his Judgments.

(Continued from "Herald" of Oct. 18th.)

The Church of Christ is involved more or less in the divine judgments which fall upon the heathen and upon the civilized nations.—The guilt of the enemies of God who have in a peculiar manner felt his judgments, has consisted in a great degree and sometimes almost wholly of the persecution of the saints; but yet the visible church has much to answer for in

respect to the judgments which have visited the world. God has dealt with it accordingly.

It would surely be expected that when the professed children of God depart from his statutes and run into errors, follies, and sins, which bring reproach upon his sacred name, he would smite them with the heaviest rod of his displeasure. They enjoy more light than others; they have committed to them a precious trust; if then they abuse that light, and are faithless to that trust, they cannot expect to escape without more dreadful tokens of divine judgment than have fallen upon the heathen when they rebelled, or upon nations called Christian when they cast off the fear and service of the Lord. Deeper guilt than Sodom could know must bring deeper sufferings. So it has actually been.

The whole Jewish nation was professedly consecrated to God as a religious community. Zion was his chosen seat. Israel was his peculiar people. He manifested himself to them as he does not to the world. Hence the awful wrath which came upon them when they forsook his laws and strove against his authority. The Old Testament abounds in the records of Israel's rebellions and corrections. The sword, the pestilence, famine, and captivity, judgments of almost every name, in various forms and in long continuance, came upon them from heaven. The Lord was indeed merciful to them in the midst of his frowns, else they had been entirely consumed. But one expression of his mercy was the severe chastisement by which they were made to feel the enormity of their transgressions, and to repent in dust and ashes. It is unnecessary to dwell on these judgments upon ancient Israel. They are familiar to the readers of the Bible. It is equally well known that by these judgments the Lord has been making himself known in the earth. Often in his word does he make the solemn appeal to all the inhabitants of the world, in behalf of his righteousness in the punishment of his rebellious children.

Passing from any further notice of the ancient Israel, let us look, for illustration of our subject, to the churches planted by the apostles and nurtured by their care. What judgments were poured upon them because they forsook their first love! Where now are the churches of Jerusalem, of Antioch, of Smyrna, of Ephesus, of Corinth? Long time were they threatened, that unless they repented, their candlesticks should be removed out of their places. Not without warning did the wrath of God descend upon them. Destruction was preceded, as in the overthrow of the Jewish polity, by its appropriate signs. The compassionate Jesus opened his heart to them, assuring them how much he desired their peace. But when they would no longer listen to reproof, when exulting love could not reclaim them from their wanderings, the patience even of the Redeemer was exhausted, and judgments fell upon them from time to time, until their ruin was complete. And how has the Lord been magnified by these his judgments upon the primitive churches!—How have his goodness and his justice and his power and his glory been made known by the visitations of his judgments upon them! How many disciples of the Saviour in succeeding ages have been warned by the example of the churches of Asia Minor and vicinity, and have been thus saved from a similar doom! How has the truth of revelation been confirmed by the fulfilment of its predictions respecting these churches!

It has often been remarked, that the Jews, in their present dispersion, suffering the divine vengeance for their ancient unbelief and hardness of heart, are a constant manifestation of the truth as well as severity of God. In like manner, the desolate moral condition of those regions, where the gospel at its first promulgation had strong hold, attests the veracity of that divine word which foretold the very things which have occurred, and the reasons of their occurrence. The Lord is known by the judgments which he executeth.

The primitive Christians, we know, suffered dreadful persecutions from the heathen and from the deluded, unbelieving Jews. We remember the stripes and dungeons, the wild beasts, and funeral piles, and even the horrors of crucifixion, which malice prepared for the apostles and those who through their instrumentality were brought to confess Christ before men. There was infernal wickedness in this opposition to the cross. At the hands of their fellow-men whom they were striving to save, the early disciples did not deserve that vile treatment which they received. They were martyrs to the cause of truth and holiness.—Still they were *men*, but partially sanctified; men exposed to errors and prejudices, wrong feelings, and wrong courses of action. Much sin had they to be forgiven, much pollution to be washed away; and for the mortification of sin and the cleansing of the soul from inward guilt, the corrections of God were necessary. Now the rod of the Almighty with which his people are chastised for their sins, assumes far different shapes at different times. It may come in sick-

ness and bereavement; it may come in the loss of earthly estate, in the defection of once esteemed friends, or the successful attacks of inveterate foes. And if God please to call his Church to pass through the fires of persecution, to seal their faith in Christ by their blood, *from Him* they receive no injustice. It is the punishment of their sins. And if their triumphant death at the stake or the cross recommends the gospel with such efficacy that it has even passed into a proverb, the *blood of the martyrs is the seed of the Church*, still their sufferings are never beyond their deserts, they are the judgments of God upon his sinful though repenting children, and *through* these judgments is He glorified in the earth.

There are many weighty reasons why the judgments of God upon his Church are attended with peculiar consequences adapted to make him known among men. They show his awful displeasure against sin; that it must be visited with stripes even when found in those who humble themselves with a godly sorrow, and believe in Jesus with a sincere and accepted faith. Besides, those divine judgments which poured upon the heathen and upon the impudent in Christian lands, for the most part destroy them, because they will not be reclaimed, being poured on the Church, have the effect to bring the erring in salutary humiliation to the foot of the cross. It is through *this* influence that they are made pre-eminently to glorify God, for they not only show his displeasure against sin but his readiness to forgive and to bestow his grace upon the contrite and the believing. The gospel is brought into honor, in the view of all beholders, when the dying Christian departs in the triumphs of faith *through* the sanctified power of those very judgments which were brought upon him for his sins. Thus may we look upon all the persecutions of the Church as so many judgments making Jehovah known as the God of truth and grace, giving glory to Zion in the ways that seem best in the eyes of his infinite wisdom.

If any should choose to employ a milder term than *judgments* to represent the severe discipline through which the people of God are called to pass for their spiritual good; with such we have of course no controversy. It is the great truth and not the language merely which we wish to retain. But as a matter of fact, the most terrible tokens of the divine displeasure have been displayed towards the visible Church.

Vast numbers are included within the sacred enclosure who are not possessed of the Christian spirit. Yet for wise reasons they are suffered in this life to be ranked among the faithful.—A complete separation between the hypocrite and the humble disciple of Jesus is reserved for another world. Perfect retribution does not lie this side the grave. While therefore the fearfulness which surprises the hypocrite, comes from time to time upon him in connection with sore judgments, it is to be expected that real saints will be involved more or less in such divine visitations. Christians are admonished in the word of God to be jealous of themselves, lest they be deceived; to be anxious, lest there be in them an evil heart of unbelief, manifesting itself in their departure from God. They are called upon to work out their salvation with a fear and trembling, which indicate that it is not yet altogether decided whether their hopes of heaven are built upon the sure foundation.—

Much is at stake with them, and much is often in doubt. In such a condition, divine judgments, overtaking them when they wander from the Lord, are well suited to reclaim them. They see in every frown of displeasure, they feel in every stroke of the rod, undeniable evidence of a Father's deep solicitude for their salvation.—Tender love mingles with the judgment, which is acknowledged to be just and necessary, and fraught with the largest measures of future blessing. Christians know their proneness to error in doctrine and in life. Divine corrections make them feel how bitter is transgression. They are brought to repentance and to a better life. Zion rejoices in the return of backsliders. The world takes knowledge of the change, and glorifies God's grace in its effects. Thus is the Lord made known by the judgments which he executeth.—(To be continued.)

The Power of the Cross.

HOW THIS DOCTRINE, TO THEM THAT ARE SAVED, IS THE POWER OF GOD.

"Saved," in this connection, means, primarily, renewed in holiness. The comparison is between the doctrine of the cross and the wisdom of this world in their effects on character. Where is the wise?—where is the scribe? where is the disputer of this world? what have they done to turn men from sin? "Hath not God made foolish the wisdom of this world?" Hath he not exposed it as vain and futile? "For after that the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." This is meeting the adversaries of the gospel on their own ground. They insist that the doctrine of

the cross relaxes moral obligation—that the pretence of turning men from sin by the proclamation of a free pardon is absurd—that the supposition of God's making his beloved Son a substitute for the guilty by the suffering of death, for purposes of moral government, is foolishness. No, says the apostle, facts prove the contrary. Go where you will—over the Jewish world or the Pagan—in the path of the preaching of the cross, and you will find it to be those who yield themselves to its appropriate influence, the power of God. In its effects on character you will see incontestable evidence that this foolishness of God is wiser than men, and this weakness of God is stronger than men.

Yet the apostle could not have meant to say, that the doctrine of the cross is effectual to this end without the Holy Spirit, or which is the same thing in a modern form, that this doctrine, being given by the Holy Spirit, is itself the only divine power designated in the Scriptures under that name; for in that very epistle, he expressly distinguishes the word of the Spirit, from the person of the Spirit, and asserts that the former without the latter—the preaching of the cross without the direct influence of God upon the mind—is ineffectual. Though Paul plant and Apollos water, all is in vain without the Spirit's in-working.

But, on the other hand, Paul speaks of the gospel itself as being, not inert, but quick and powerful,—not a dead letter, but a living principle,—through the grace of the Holy Spirit opening the mind to receive it, a divine energy,—the divinely powerful means of raising dead souls to a holy and spiritual life, and of sustaining and strengthening in them that life to their complete salvation. Nor does he merely say, that the gospel in general, but the doctrine of the cross in particular, is the power of God; the doctrine which points us to the expiatory sacrifice of Christ for justification, is also, and on that account, the means of our sanctification; the doctrine which alone gives peace to the burdened conscience, gives purity to the believing heart,—the doctrine which offers a free pardon to the vilest of sinners, associates their sins, on their cordially receiving it, with the deepest abhorrence of their souls,—the doctrine which brings to the heart of the very adulteress the accents of a bleeding Saviour, "Neither do I condemn thee," brings to her the warning also of the Almighty Judge, "Sin no more, lest a worse thing come upon thee." It is the only doctrine which is effectual to this end, and so, in contrast with all human schemes of salvation, is the power of God and the wisdom of God.

All this is before the world as historic verity. The doctrine of the cross has been, and is in fact to them that are saved, the power of God. It was so in the days of the apostles. Myriads, where it was preached, in Jewish lands or in Pagan, it powerfully convinced of sin, and melted in contrition; it made joyful in the knowledge of forgiveness, and turned from all iniquity in love to their great Redeemer; it called out from the world in profession of his name, and emboldened in his cause in the face of persecution; it joined together, in firm fellowship, and carried forward triumphant over all opposition in a new and holy life.

In the reformation of the sixteenth century, the same doctrine wrought with the same power. It was this which gave peace to the troubled soul of Martin Luther, in the monastery of Erfurt; and which, imparting to him the peace, was also to him the power of God; and through him to many thousands, all over Europe, to whom, by his preaching and his writings, the doctrine came. It is this which stands first among the causes which have given to the nations since the elevation which they have possessed; which is the vital principle of the many thousands of evangelical Churches in these nations; and, to them that are saved in these Churches, is consciously as life from the dead, and through them is spreading light and life into all quarters of the world. Go to listening assemblies, where this doctrine is having its appropriate effect. What is it but the power of God which causes that breathless silence,—that unutterable emotion,—that heart-piercing conviction,—that absorbing inquiry,—that obedient surrendering, that joy in God, which forces the witnesses of the scene to say, "Surely God is in this place," and to those who gladly receive the word, make the hour the era of a new and holy life?—Or what is it but the power of God that constrains so many of the subjects of this grace to break away from their country and friends, that they may convey to the perishing the salvation which they have found; that sustains them in a patient and cheerful prosecution of their work under all privations and sufferings; and that, by their means, raises up degraded bushmen and ferocious cannibals into an honorable standing among the enlightened nations of the world? If it is by the power of God that these things are done, it is also by the power of the cross. It is this which directly and consciously operates on the sensibilities and active principles of the soul, quickened by the spirit of life; and to this alone, as connected

with the agencies and means of its application, is the effect to be ascribed. The doctrine of the cross, in distinction from other means of moral culture, other schemes of religion, and other doctrines called Christian, is in fact the power of God in the moral renovation of men.

Dr. Porter's Sermon.

Incomprehensibility of God.

The nature of God is, indeed, beyond our comprehension. Bounded in our intelligence, we do not even comprehend ourselves. What an enigma to us is the soul! Can he who is ignorant of himself reason upon the nature of the Being who made him? The Creator is above all our conceptions; whoever seeks to explain his essence degrades instead of honoring it. Happy he who adores him in silence, sings his praises, and worships his perfections!—When the very seraphs are mute before him, shall man, corrupt and sinful, presume to speak before him whose immensity fills the heavens, the earth, and the seas? Everywhere the Divinity may be traced in his works, while he himself is hidden from our eyes. We imagine we have formed an idea of him, but when we would analyze it, lo! it escapes us. From the summit to which we raise ourselves, the better to contemplate his attributes, we fall back into the lowest depths of the valley, crushed beneath the weight of his divine majesty. "Canst thou," saith Job, "by searching find out God? Canst thou find the Almighty to perfection?"—11:7.

But even supposing we were capable of comprehending all mysteries, and all knowledge, how extremely limited is our sphere of observation! We are placed in a remote corner of creation. What a mere atom is the world which we inhabit, compared with the universe! Even if we knew everything under the sun; nay, if all the powers of nature within our planetary system, with all the transactions of the whole animated creation which it contains, lay naked and open before us, how ignorant, even then, would we be! Worlds on worlds, and systems on systems, would still be entirely unknown to us.

But how little do we know even of the earth which we inhabit! We are confined to a little spot of this little world. How small are the British Islands, compared to the broad expanse of sea and land! And yet, of this diminutive region, how insignificant is the space with which we are acquainted! And, even of the objects within our view, how ignorant are we! Nay, of the things with which we are most familiar, what do we know? We observe their outward appearance; we can tell what they are to the eye, to the ear, and to the touch; but what they are in their own nature, the greatest philosopher cannot so much as conjecture. Indeed, the very production of organized existences is an impenetrable mystery. Who can define the secret power by which a single blossom of the spring germinates and grows, opening its beauties to the sun, and embalming the air with its perfume?

Compared with this stinted portion of knowledge, how amazing is the knowledge of God! As he made all things, he must be intimately acquainted, not only with their properties, but with their very essence. His eye, at the same instant, surveys all the works of his immeasurable creation; he observes not only the complicated system of the universe, but the slightest motion of the most minute microscopic insect, not only the sublimest conceptions of angels, but the meanest propensity of the most worthless of his creatures; at this moment he is listening to the praises breathed by grateful hearts in distant worlds, and reading every grovelling thought which passes through the polluted minds of the fallen race of Adam.

In his remembrance are stored not only the transactions of this world, but of all the worlds of the universe; not only the events of the six thousand years which have passed since the earth was created, but of a duration without a beginning. Nay, things to come, extending to a duration without end, are also before him.—An eternity passed, an eternity to come, are at the same moment in his eye; and with that eternal eye he surveys infinity. How amazing! How inconceivable!

But while we thus do homage to the perfections of the Eternal, let us not undervalue the studies by which these perfections are known in part. Though, when compared with the divine mind, the mind even of a Newton must sink into utter insignificance; yet, to a feeble man, it is great—it is admirable to have removed the veil which lay on the face of nature—to have pierced, with keen glance, to the suns of other systems, and to have discovered the law, so simple and so sublime, by which the beauty, order, and harmony of the universe are sustained. By enlarging our views of nature, the philosopher enlarges our conceptions of nature's God. He throws new light on the power, the wisdom, and the infinity of the Creator. And this is well, but it is not enough.—Without a higher principle his knowledge is ignorance; his wisdom is folly; his light is dark-

ness. Every discovery which extends our conceptions of the divine power, while it hides from our view the beauty and grace of his paternal character, only places man at a more awful distance from his Maker, and surrounds the throne of the Eternal with new terrors, till, in the full blaze of the Godhead, the corrupted child of earth shrinks, is consumed, is annihilated!

O how unspeakably more cheering and glorious, how infinitely better adapted to our condition and our wants, would be a simple message from the unseen world, intimating favor to the sinful and perishing race of Adam! And that message has been sent. The Almighty has broken the silence of nature, and sent the message by his own Son.

Duncan's Sacred Philosophy of the Seasons.

The Punishment of Pride.

DAN. 4:28-37.

The king walked in his stately halls,
Within the palace gate,
He gazed upon the towers and walls,
That high in kingly state,
Their bold defiance did uprear,
Chasing away each thought of fear.

He gazed upon the busy crowd,
That owned his mighty sway,
And musing on his power, aloud,
He proudly thus, did say—
Do not all nations, far and near,
Bow down before my throne in fear?

Is not this city which I built
The greatest upon earth,
And was it not my royal will
That gave its greatness birth?
Tis by the might of my great power
That it doth see this glorious hour.

Thus proud thoughts filled the monarch's breast,
And haughty was his brow,
His lot had been supremely blest,
Yet never did he bow,
And own the guiding, holy power,
Which gave such greatness for his dower.

Sudden, the lightning in the sky
Shot forth a lurid glare,
And lo! a voice was heard on high,
Thus, loud and firmly swear,
King, thou to heaven's high will must bow,
And in the dust must be laid low.

Seven winter suns upon thy head,
Their dreary light shall cast,
And nightly thou shalt make thy bed
Where bird and beast do pass,
Where prowling wolf doth make his lair,
And rend with howls the midnight air.

And grass and herb, thou then shall eat,
Which are to cattle given;
And on thy lowly head shall beat
The falling dews of heaven;
And men shall gaze upon thy face,
And know not thou art of their race.

Then thou shalt know the Lord Most High,
Is King of earth and heaven,
And that He from His Throne on high
Hath unto all His portion given.
Tis not thy will, but His decreed,
That thou should all in power exceed.

The king was driven from his throne,
And from his palace halls,
Far from the greatness, which his own
He late so proudly called;
His dwelling was with beasts of earth,
Far from earth's haunts of woe or mirth.

Seven years had passed upon his head,
Since that dark doom was spoken;
Seven years had he been nightly laid
Beneath the dews of heaven;
When in a soul-awaking hour,
God did restore him reason's power.

The king again walks in his halls,
Within his palace gates,
And gazes on high towers and walls,
On all his pomp and state.
His people now around him throng,
And sing his praise in joyous song.

But changed is now that monarch's brow.
No more with pride elate;
And not with vaunting words he now
Boasts of his power and state:
To God alone, the praise he gives,
That God in whom he moves and lives.

Christian Consistency.

Would believers in Jesus habitually realize the position and privileges which they enjoy even on earth, as the children of God, heirs of God, and joint heirs with Jesus Christ, in union and communion with the ever-blessed God and Father of all, and as the channels of communication through which the Holy Spirit acts upon an unconverted world, Oh, how would it impel them on to active exertions in spreading the glorious gospel that imparts peace and joy, and a lively hope of glory. No one can stand on neutral ground. Jesus says, "He that is not

with me is against me." Every one has a part to perform; and to be good soldiers of the cross, we must keep our armor bright by using it in fighting the battles of the Lord. All are not called to do great things, but certainly, all are expected to *live* the gospel; and surely, this can be done in the humblest sphere of life in which a Christian can be placed. Actions have a language that touches the heart, where the language of the *lips* may be disregarded, because unaccompanied with the only proof of sincerity—fruits of faith. Were Christians always to act in character, the ungodly world could not long resist their soul-subduing influence. The Christian must first develop his character at home—there must his influence be felt; and from thence must his soul expand to the uttermost bounds of earth, and draw largely upon the free bounty or treasury of Him who has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Oh, remember, heavenly wisdom is needed to win souls. Say no longer, What can I do for Jesus? Have you "received" so little that it is not worth communicating to others? Shame on your profession! Does not Jesus say, "Out of the abundance of the heart the mouth speaketh?" And if you cannot speak to edification, why hinder others from speaking? Is not the gospel in all its native simplicity, stated in many little tracts, which, from the smallness of their cost, are accessible to all?—Who can tell what a word spoken in season may, under the Divine blessing, do for a friend or a neighbor perishing for lack of knowledge? Seek assiduously to do the will of God in whatever station or relation of life you may occupy; and this is "his will, that all men should be saved and come to the knowledge of the truth;" and the reason he has plainly stated: "For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." Now, my fellow believers, you are witnesses for God—what then do your lives testify? Do they bear false witness to the truth of God which declares that, "being justified by faith, we have peace with God through our Lord Jesus Christ," and which shows that, separated from the world lying in the wicked one, believers should advance daily in holiness? Or, do they appear the fair representation of the state and character of the regenerated children of God?

How fair and beautiful to see
Believers as they ought to be,

Epistles of our Lord!

In whom the power of truth is read,
On whom the love of God is shed,
In whom abides his Word.

Clothed in Christ's righteousness complete,
Clothed in humility most meet,

In heavenly robes we stand:

'Tis thus we can the world impress,
That those clear truths which we profess
Their faith, too, may command.

Believers are beautifully represented by Jesus as the salt of the earth, and as the light of the world. Light of the world! how emphatical the expression. Truly it is a wonderful course which the Christian runs—a satellite to the great moral Sun of Righteousness. Survey his position, privileges, and duties on the one hand, and his responsibility on the other; surely he requires the wisdom of the serpent and the harmlessness of the dove. The Christian's light being but a reflection of the Sun of Righteousness, it becomes him to watch and pray always, lest any object come between his soul and the Saviour, and thus obscure and eclipse the rays of divine truth which dispel the mists of ignorance, the shades of prejudice, and the dark gloom of unbelief that shrouds in Egyptian darkness the world of sinners.

Light is an emblem of purity. Are you pure and holy, just and good? Light discloses the beauties of this world, with the tints and shades of coloring which refresh the eye and delight the soul. So the light of truth, when diffused through the moral atmosphere, shows the things as they really are, and stamps them with their true value. Oh, how cautiously ought Christians to walk lest by their actions or words they prove a stumbling-block in the way of sinners! Let them but act prudently, and humbly, and decidedly for Christ, and soon, very soon, would the aspect of the world be changed. Christ has been oftener wounded in the house of his friends, than in the camp of his enemies. "Let your light so shine before men, that others seeing your good works, may glorify your Father who is in heaven." Believers are not only the *light of the world*, but they are the *salt of the earth*. The world without them would be utterly corrupt. When salt is applied to matter, in order to preserve it, due regard must be paid to the time and season, otherwise it will be useless; and it must be sprinkled on the substance, be brought into close contact with it, in order to produce the desired effect. So must the gospel of the living God be brought into contact with the hearts and consciences of unbelievers. Christians are exhorted to have "their speech always with grace, seasoned with salt," in

bringing before the sinner's mind the love of God to his soul; and to enter deeply and affectionately into all his difficulties. Oh, let each feel his own responsibility, and then by united effort, armed with those heavenly weapons of eternal truth, the Church, clothed in her beautiful garments of holiness, would appear "fair as the moon, clear as the sun, and terrible as an army with banners!" Christian consistency is truly a mighty moral lever that can shake and sap the foundation of the kingdom of Satan in this world.

Light of the world, arise—transparent shine!
Salt of the earth, preserve it from decay!
The duty ours, the glory, Lord, is thine,
Whilst we thy truth and righteousness display,
And bear a savor of thy name in holy love away.

Your Salvation Uncertain.

Permit us to ask those of our readers who are yet out of Christ, did you ever stop seriously to think, that, taking all the circumstances of your condition into view, it is strongly probable that you will fail of eternal life? Is it not a standing fact, that according to the most charitable judgment consistent with truth, a large majority of all, even in this Christian land, never turn from that broad road which leads to death? And yet of all the multitudes which from generation to generation throng this broad and open way, you will scarcely find one who did not, or who does not, carry the same purpose of future repentance, with which you now solace yourself? Nevertheless, it so happens that in most cases this future repentance never takes place, and have you not strong ground for supposing that in your case, it never will take place? If you would thus rise above the thoughts and purposes of your own deceptive heart, and look out upon the world of realities on this broad scale, you might find cause for alarm. You cannot take shelter in the reflection, that God will certainly save you unless you first comply with those express conditions without which he saves none. God is no respecter of persons. He saves those who come to Christ for salvation, and no one can go back of this great truth, and feel, that, without compliance with this condition, he may still have some security that he is safe through the mercy of God.

Class Opinions—A Fable.

A Lamb strayed for the first time into the woods, and excited much discussion among other animals. In a mixed company, one day, when he became the subject of friendly gossip, the goat praised him.

"Pooh!" said the lion, "this is too absurd. The beast is a pretty beast enough, but did you hear him roar? I heard him roar, and by the manes of my fathers, when he roars he does nothing but cry ba—a—a!" And the lion bleated his best in mockery, but bleated far from well.

"Nay," said the deer, "I do not think so badly of his voice. I liked him well enough till I saw him leap. He kicks with his hind legs in running, and with all his skipping, gets over very little ground."

"It is a bad beast altogether," said the tiger. "He cannot roar, he cannot run, he can do nothing—and what wonder? I killed a man yesterday, and in politeness to the new comer, offered him a bit; upon which he had the impudence to look disgusted, and say, 'No sir, I eat nothing but grass.'"

So the beasts criticised the Lamb, each in his own way; and yet it was a good Lamb, nevertheless.

Dickens's Household Words.

The Dying Bishop.

Bishop Butler, when on his death bed, having sent for his chaplain, observed that though he had endeavored to avoid sin and please God, yet from the consciousness which he felt of perpetual infirmities, he was still afraid to die. "My lord," said the chaplain, "you have forgot that Jesus Christ is Saviour!" "True," replied the bishop, "but how shall I know that he is a Saviour for me?" "My lord, it is written, 'Him that cometh to me I will in no wise cast him out.'" "True," responded the worthy prelate, with admiration, "and I am surprised that though I have read that passage a thousand times over, I never felt its virtue till this moment, and now I die happy."

The Family.

No other earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the centre where human affections meet and entwine, the vessel into which they all pour themselves with such joyous freedom. There is no one word which contains in it so many endearing associations and precious remembrances, but in the heart like gold. It appeals at once to the very centre of man's being—to his "heart of hearts." All that is sweet, soothing, tender, and true, is wrapt up in that one name. It speaks not of one circle nor one bond; but of many circles and many bonds; all of them near

the heart. The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lie under the word! Take these away, and earth becomes a mere church-yard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 23, 1850.

THE DRAGON, THAT OLD SERPENT, WHICH IS ALSO CALLED THE DEVIL, AND SATAN.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."—Rev. 20:1, 2.

By reference to that "old serpent," allusion is doubtless had to the serpent that beguiled Eve: "Now the serpent was more subtle than any beast of the field which the Lord God had made."—Gen. 3:1.

It is generally believed that on this occasion the devil took possession of the body of one of the created beasts of the garden, called the *serpent*, and by that means seduced Eve; and that the former appearance of the serpent was more elevated and dignified than its present, which is supposed to be the result of the curse: "And the Lord said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:14, 15.

Hence St. BASIL, in his Book of Paradise, saith, it was not a frightful creature as it now is, but mild and gentle: not crawling and winding about in a terrible manner, upon the ground, "but going upright on his feet." In the entire absence of all Bible testimony on this point, we can only conjecture respecting the original form of the serpent. All that we know is, that if the present form of the *reptile* is the result of the curse, that its original form must have been more noble. If we were to *conjecture*, we should think it more likely to have been a beautiful winged animal, instead of going upright on feet. As the caterpillar is changed from a frightful worm, "creeping in peristaltic movement along the ground," into a beautiful winged insect, "flapping its gilded wings" high above the dust in which before it was doomed to crawl; so may the serpent have suffered a reversed transformation, and had to doff its gilded wings and dress of beauty in which it floated in the air, and doomed to crawl "in peristaltic movement" in the very dust from which the caterpillar emerges. This view would be strengthened by the fact that winged serpents still exist.

We are not, however, sure that by the serpent, one of the animals of Eden is meant. When we read that "the serpent was more subtle than any beast of the field," it does not follow that he was a beast of the field; nor when he was cursed above all cattle, does it follow that he was of that order. If he were more subtle than any other beast, there would be more show of argument. But when it is expressly said that he was more subtle than any, and there is no intimation that he assumed the form of an animal—unless his being called the serpent, is such indication—it is not necessary that we should adopt any such conclusion, unless other testimony requires it. PAUL said to the Corinthians: "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in CHRIST. For if he that cometh preacheth another JESUS, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." "For such are false apostles, deceitful workers, transforming themselves into the apostles of CHRIST. And no marvel; for Satan himself is transformed into an angel of light"—into a seraphim—"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11:3, 4, 13, 14, 15.

Dr. HALES, Bishop PATRICK, and others, suppose that Satan "counterfeited a glorious seraphim," or angel of light, he being a fallen one, "and thereby seduced Eve to give credit to him." The reason they give for this is, that *seraphim* is in the original

תְּוַיָּה—to burn, or glow, which term is also used in connection with serpents. Thus, "the Lord sent fiery [תְּוַיָּה] serpents among the people, and they bit the people; and much people of Israel died."—Num. 21:6. "And the Lord said unto Moses, Make thee a fiery (seraph) serpent, and set it upon a pole: and it shall come to pass, that every one that was bitten, when he looketh upon it, shall live."—verse 8.

Dr. HALES says, that "by a striking analogy, as the healing brazen serpent, erected on a pole by MOSES in the wilderness, was a significant type of CHRIST on the cross, (John 3:14), so the deadly *seraph* was equally fit to denote him that had the power of death, that is, the devil."—Heb. 2:14.

The word *seraph* occurs also in the following places: "Who led them through that great and terrible wilderness wherein were fiery serpents and scorpions."—Deut. 8:15. When ISAIAH had his vision of the Lord sitting upon a throne high and lifted up, and his train filled the temple—"above it stood the seraphim: each one had six wings."—Isa. 6:2. Here only the highest order of angels could be meant.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar."—verse 6. "Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Here *seraph* expresses a fiery serpent; as also in (Isa. 30:6) "from whence come the young and old lion, the viper and fiery flying serpent."

Satan was originally a bright angel in the presence of his Maker. Thus we read, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."—Isa. 14:12-15. "Thou hast been in Eden the garden of God: every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes, was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezek. 28:13-15. Having fallen from thence, he would be more likely to counterfeit a seraphim, or "covering cherub," (v. 16,) than a serpent, and would be more likely to deceive Eve by such a counterfeit. Such seems to have been the view of TERTULLIAN when he said, "This was the serpent to whom Eve gave ear, as to the Son of God." EPIPHANIUS, according to Bishop PATRICK, mentions some who said the woman listened to the serpent, and "believed him as the Son of God." According to the same, Rabbi BECHAI said, "This is the secret (or the mystery of the holy language), that a serpent is called *seraph*, as an angel is called *seraph*," and adds: "The Scripture calls serpents *seraphim*, because they were the offspring of this old serpent."

The "fiery flying serpent" of Arabia, has a small body about eighteen inches long, and spotted with various colors like the water snake. Its wings are smooth like those of a bat. This is a "seraph-serpent," and establishes the propriety of that epithet of Satan in (Rev. 12:3)—"The great fiery dragon"—the dragon being a water serpent common in Egypt: "Thus saith the Lord God, Behold, I am against thee, PHARAOH king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."—Ezek. 29:3.

This water dragon was the principal divinity of the Egyptians—called by them "Serapis"—and was worshipped all over the heathen world in ancient times."—Dr. HALES. Thus predicts ISAIAH: "In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. 27:1. DR. BARNES says that the LXX. render the word translated *Leviathan*, "the dragon"—Leviathan meaning in the Arabic to weave, to twist, (GESENIUS) literally meaning the twisted animal." ISAIAH calls him "the piercing serpent." The word "piercing" is rendered by the LXX. "flying," so that he is the dragon, that *flying serpent*, which by his subtlety deceived Eve, by transforming himself into, or counterfeiting an angel of light.

Whether Satan is called a serpent from having taken possession of one, or having assumed its form: or whether he counterfeited a seraph—a heavenly messenger with which Eve must have been familiar,—the reptile being called serpent from its resemblance to the form, the curse pronounced on the

devil—it is certain that Satan was in the garden in person; so that they do lie who say that the serpent that tempted Eve was *only* the reptile of that name; for the curse pronounced on the serpent,—"it shall bruise thy head,"—can only have respect to the final victory of the SAVIOUR of mankind over the great adversary. The serpent might bruise the heel of the woman's seed—might achieve a partial victory—but would fail of final success for "it"—the SEED,—"shall bruise thy head," and thus come off victorious; for CHRIST himself partook of our nature, "that through death he might destroy him that hath the power of death, that is, the devil."—Heb. 2:14.

The SAVIOUR says of the devil: "He was a murderer from the beginning, and abode not in the truth; because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44. Satan is a murderer, because he brought death, through one man's sin, on all mankind. He is the father of all liars,—and his progeny is not small—for he deceived our first parents with a lie when he said, "Ye shall not surely die."

"The heaven, even the heavens, are the Lord's; but the earth hath he created for the children of men."—Psalms 115:16. "The morning stars sang together, and all the sons of God shouted for joy" over the earth when it was first created.—Job 38:7. Even their Maker, when he had finished garnishing the heavens, and arraying the earth in its robes of beauty, "saw everything that he had made; and behold!" he pronounced it, "very good."—Gen. 1:31. The tempter came and beguiled Eve through his subtlety. Man rebelled against his rightful Sovereign at the instigation of the devil. This world, then, created so beautiful and fair, became a revolted province of JEHOVAH's great domain. "The kingdom, prepared" "from the foundation of the world," (Matt. 25:34) passed under the dominion of "the Prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2); who became "the god of this world," (2 Cor. 1:4,)—the king, or, as the SAVIOUR calls him, "the prince of this world" (John 12:3; 14:30); or, as Job says, "He beholdeth all high things: he is a king over all the children of pride."—Job 41:34. Ever since then, he has been permitted to go to and fro in the earth, and to wander up and down in it.—Job 1:7. Therefore PETER exhorts Christians to "be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Pet. 5:8. He is ever present where he may hope to gain his ends, and leaves no means unemployed to seduce men to his service. His hatred is peculiarly manifested against those who reject his service and turn to their rightful SOVEREIGN. It was "Satan" that "stood up against Israel, and provoked DAVID to number Israel."—1 Chron. 21:1. For that act of his, multitudes perished. When he cannot succeed in perverting God's people, he does not hesitate to accuse them falsely to their Maker. And every false accusation of God's children is directly instigated by Satan—the tools that he uses, having fallen into the snare of the devil, are led captive by him at his will.—2 Tim. 2:26. Even of Job, he had the impudence to ask the Lord: "Doth Job fear God for nought?"—Job 1:9. And when ZECHARIAH saw "JOSHUA the high priest, standing before the angel of the Lord," he also saw "Satan standing at his right hand to resist him."—Zech. 3:1. The Hebrew לְשִׁתֵּן (lesiteno,) to resist, denotes to be his adversary or accuser, (Dr. CLARK,) and thus he is called "the accuser of our brethren . . . which accused them before our God day and night."—Rev. 12:10. He even ventured to dispute with MICHAEL, the archangel, "about the body of Moses."—Jude 9. Being the father of lies, he becomes the father of liars, inasmuch as he is who becomes a lying spirit in their mouth: they not being aware that they are possessed of him. Thus when AHAB was to fall at Ramoth-gilead, the agency of Satan was exhibited to the prophet MICAIAH, who testified to the king: "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade AHAB, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so."—1 Kings 22: 19-22.

"When the fulness of time was come," the promised Seed who was to bruise the serpent's head came: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5. When the SAVIOUR came, the Roman empire—that masterpiece of Satan's power, of which he was a fit representative, so that its symbol is called "a great red dragon," and "the great dragon," that "old serpent called the devil and satan," (Rev.

12:3, 9,)—was in the ascendant. It had been predicted that this power should "stand up against the Prince of princes."—Dan. 8:25. In fulfilment of the prediction, at the SAVIOUR's birth, HEROD, the Roman representative, being troubled, inquired of the chief priests and scribes of the people, where CHRIST, according to prophecy, should be born, and sent the wise men to "search diligently for the young child," that he might destroy him; and although he slew all the children of Bethlehem, of two years old and under, the SAVIOUR was preserved from his hand. This purpose of HEROD was instigated by Satan, who made another attempt upon him. When the SAVIOUR had fasted forty days in the wilderness, and afterward hungered, the devil came to him to tempt him. First he appealed to his hunger, requesting that, "If thou be the Son of God, command that these stones be made bread;" then, that the SAVIOUR show his faith in the promise of God by casting himself down from the pinnacle of the temple. Failing in these, he taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them—the very possessions which he had usurped, and to the ownership of which he was only a pretender,—"and saith to him, All these things will I give thee, if thou wilt fall down and worship me." Is the SAVIOUR tempted by the offer of his own rightful domain, from its usurper? No, he came to purchase the possession, and to redeem it in due time, by bruising the usurper's head, who first was permitted to bruise his heel. Therefore he says to the tempter, "Get thee hence, Satan."—Matt. 4:1-11.

Defeated, but not discouraged, Satan again instigates ROME to "stand up against the Prince of princes." Now Satan succeeded in bruising his heel: being "delivered by the determinate counsel and foreknowledge of God," the SAVIOUR "was taken and by wicked hands was crucified and slain" (Acts 2:23); but him "God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."—v. 24. He met the enemy in his own prison-house, grappled with the grim monster there, and came off victorious. Emerging from the confines of the tomb, as He lives, we know that we shall live also—if we are "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the PURCHASED POSSESSION."—Eph. 1:14.

We are not however relieved, by the victory the SAVIOUR achieved, from the wiles of the adversary. We have still to "wrestle, not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high places."—Eph. 6:12. As the serpent beguiled Eve through his subtlety, so there is danger now that our minds may become corrupted from the simplicity of CHRIST; and this the apostle shows us is likely to be done by means of those who present another gospel—"false apostles, deceitful workers, transforming themselves into the apostles of CHRIST."—2 Cor. 11:13. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron."—1 Tim. 4:1, 2. For this reason we are to "try the spirits whether they are of God: because many false prophets are gone out into the world . . . every spirit that confesseth not that JESUS CHRIST is come (εληφα δοτα, has come) in the flesh is not of God, and this is that spirit of Anti-christ."—1 John 4:1-3. Also, "many deceivers are entered into the world, who confess not that JESUS CHRIST is come (ερχομενος, is to come) in the flesh; this is the deceiver and the Anti-christ."—2 John 7.

"The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of CHRIST, who is the image of God, should shine unto them."—2 Cor. 4:4. Therefore we are to "put on the whole armor of God, that we may be able to stand against the wiles of the devil."—Eph. 6:11.

The working of Satan will be "with all power, and signs, and lying wonders."—2 Thess. 2:9. He "doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those wonders, which he had the power to do in the sight of the beast."—Rev. 12:13, 14. This "wisdom descendeth not from above, but is earthly, sensual, devilish." We are to guard continually "lest Satan should get an advantage of us: for we are not ignorant of his devices."—2 Cor. 2:11. Therefore we are taught to pray, "deliver us from evil"—or the Evil one.—Matt. 6:13. And we are to pray, believing that he who has promised to "bruise Satan under your feet shortly," (Rom 16:20,) hath also given assurance that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the

temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13.

"Resist the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you," (Jas. 4:7, 8,) is another gracious promise. If God draw nigh unto us, and "turn us from darkness to light, and from the power of Satan unto God," (Acts 26:18,) then we have the promise that "he that is begotten of God, keepeth himself, and that wicked one toucheth him not."—1 John 5:18.

But shortly the serpent's head will be bruised.—He is not ignorant of his doom. "The devils also believe and tremble."—Jas. 1:29. When the legion saw the SAVIOUR about to dispossess them of the two men among the tombs, they recognized him as "the Son of God," and cried, "Art thou come hither to torment us before the time?"—Matt. 8:29. "And they besought him, that he would not command them to go out into the deep"—the pit, or abyss.—Luke 8:31. There, he well knows, he is finally to be cast, when will be fulfilled the vision of the Apocalyptic seer, who "saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."—Rev. 20:1-3

When this is done, not merely the heel, but the head of Satan is bruised. "Then cometh the end [of Satan's dominion], when CHRIST shall re-establish the kingdom of God, even the Father; when he shall subdue all [opposing] rule and authority and power; for he must reign until he put all enemies under his feet. The last enemy, death, shall be destroyed; for he [the Father] hath [by decree] subjected all things beneath his feet. But since it is said all things have been subjected, it is plain that He is excepted who did subject all things to him.—But when all things shall be [actually] subjected, even then the Son himself shall be subject to Him, who did subject all things to him, that God may be all in all."—Henry Mills, D. D., Prof. Bib. Lit. An. Theo. Sem.—Bib. Repos., Vol. 3d., p. 745.

Such will be the delivering up of the kingdom, as predicted in 1 Cor. 15:24-28. It is then that "one like the Son of man" comes "with the clouds of heaven," "and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."— "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34. "Then the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:18, 27. Then will there be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdom of our LORD, and of his CHRIST, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give the thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.— And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. 11:15-18.

Satan is to have but a little respite: "When the thousand years are expired, Satan shall be loosed out of his prison."—Rev. 20:7. The "rest of the dead" that "lived not again until the thousand years were finished," have also reached their time,—nations of the departed who died without God, and without hope in the world, come up on the breadth of the earth a vast army—death and hell having given up the dead that are in them. Then Satan "shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20:8-10. Then shall the SAVIOUR say to those on "the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these

shall go away into everlasting punishment."—Matt. 25:41, 46. Thus shall they "be driven from light into darkness, and chased out of the world," (Job. 18:18,) to enter it no more forever. The head of him who bruised the SAVIOUR's heel, will then have effectually been bruised. That old serpent, which is called the devil and Satan, will be permitted to enter this earth no more. Thus saith the LORD: "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In right eousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."—Rev. 54:11-14. Well may we therefore pray, "THY KINGDOM COME. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."—Matt. 6:10.

Foreign News.



ENGLAND.—The Church of England, through her bishops and clergy, seconded by several of the leading journals of the country, is calling for penal enactments to extinguish the new titles assumed by the Roman hierarchy. A deputation of the clergy waited upon the Bishop of London on the 25th Oct., to present an address previously determined upon at Sion College. The deputation was cordially received by the Bishop, who expressed his entire satisfaction with the nature of the address, and strongly urged that every parish should at once prepare and forward an address to the Throne. The London *Standard* states on high authority, that Her Majesty was most anxious to receive the address of her loyal people, and ready to listen to their uncompromising determination to resist this impudent interference with her authority.

FRANCE.—The appointment of Gen. SCHRAMM to the office of Minister of War, has not led to a better understanding between the Prince and Gen. CHANGARNIER. There have been in fact greater disputes than ever. Gens. SUHRAND and CHANGARNIER have had a quarrel. The dismissal of Gen. NEWMAYER from his appointment as second under CHANGARNIER, and the difficulties arising therefrom, have led to a Cabinet council, at which the decree dismissing NEWMAYER was reconsidered, and a fresh decree issued, appointing him to the highest command of the 14th and 15th military divisions, the head quarters of which are at Nantes. The General, having refused to accept the command tendered to him, he has had forty-eight hours granted him for consideration of the subject. Gen. CHANGARNIER strongly urges him to accept the post.

It is said that the Turkish Government has demanded the good offices of the British and French Governments against the menacing demand of the Austrian Cabinet.

Numerous arrests have been made of parties concerned in the late discovered conspiracy at Lyons, which is said to have had extensive ramifications.

GERMANY.—The German papers received on Wednesday, confirm the accounts respecting the movements of Austrian troops in support of the Bavarian force which is about to enter Electoral Hesse. A telegraphic despatch from Cassel, 28th Oct., in the *Zolner Zeitung*, states that in the course of Sunday night all the troops at Cassel received orders to leave that city, and that they are marching to Haynau.—They will thus be in a position to join the Bavarians and Austrians as soon as they enter the Electorate.

A telegraphic despatch of the 29th, from Cassel, states that an army of Bavarian troops was hourly expected to enter the Electorate. The removal of the state treasury from Cassel had been determined on. The arsenal had been emptied of all the military stores. The command of the Prussian army on the Rhine had been given to the Duke of Saxonburgh Gotha. The *Cologne Gazette* contains Frankfort letters to the 29th ultimo, which state that the Hessian troops in Haynau, in the environs of Frankfort, have been disbanded, and were compelled to give up their arms and accoutrements. The same paper states that the Elector and his ministers, after protesting against the Bavarian invasion of the Electorate, have suddenly altered their views and given their consent to the entry into Hesse of a Bavarian army; that army was expected to arrive on the 30th ultimo.—The *Menz Journal* also states, from Haynau of the 23rd, that the Bavarians and Austrians were to enter the Electorate. The army was on that day to be assembled in the province of Haynau.

No authentic information has been received of the

result of the conference at Warsaw between the Emperors of Russia and Austria and the King of Prussia, but the *Cologne Gazette* contains a telegraphic despatch from Berlin of the 30th ult., which states that information has been received from Warsaw, according to which the Prussian proposals have been peremptorily declined. Denmark, too, is not likely to accede to the proposal of a Danish and German commission to settle the difficulties of the Danish question. The Berlin Ministerial paper, *German Reformer*, denies that Prussian officers in full uniform are allowed to join the Schleswig Holsteiners. The Berlin correspondent of the *London Times*, writes that nothing has occurred during the visible and external proceedings of the Congress at Warsaw to lessen the hope that its issue would be favorable to the continuance of peace.

AUSTRIA.—The Austrian *Correspondent*, a ministerial paper, states that the Emperor of Austria is likely to take the chief command of a federal army, and that a most imposing force is placed on foot, which is to be joined by part of the victorious Italian army. From ninety to a hundred battalions of infantry have been placed on a war footing. Similar notices are to be found in the *Reichs Zeitung*. These warlike rumors have had a strong effect on the Vienna Exchange, if, indeed, we are to believe the assertions of the *Zolner Zeitung*, which states that the run for coin and bullion has been almost appalling within the last few days.

A letter from Vienna of the 23d of Oct., states that the last despatches which arrived from Berlin have been received as an ultimatum by the Austrian Cabinet, and that Cabinet councils have taken place, which were followed by the concentration of an army of 150,000 men. A corps of 60,000 is collected in and around Vienna, and the necessary instructions have been sent to the Hungarian and Italian regiments. Some of the troops are already moving, and the army will be accompanied by 260 pieces of artillery.

The *Zolner Zeitung* of 30th Oct., states, in its second edition from Vienna of the 26th, that the official news of the march of the two corps in the Tyrol and Vorarlberg, and the announcement that a part of the Italian army is proceeding to Germany, added to the military preparations now going on at Vienna and in Austria Proper, have created a violent panic on the Exchange. The only consolation which the Austrian stockholders have is, that war is utterly impossible without a national bankruptcy, and therefore they disbelieve the possibility of a war. "These men," adds the correspondent of the *Zolner Zeitung*, "forget the bankruptcy of 1811, and there is no reason why the same event should not take place in our time. The first cannon which Austria fires against Prussia is the signal for a break down of her finances; it is bankruptcy and the repudiation of her notes, which must sink down to the level of the notorious French Assignats. Even the friendship of Russia cannot assist Austria in her painful position."

ITALY.—The National Italian Committee sitting at London, consisting of MAZZINI, SUFFI, and four others, has promulgated a plan for raising a loan of 10,000,000f., to be subscribed one half in sums of 100f. each, and one half in sums of 25f. The money is to be deposited in a London bank, and is to be devoted to the service of the National cause in the "inevitable struggle" which is represented to be coming. Vouchers are to be given to the subscribers, as in regular Government loans; and the bonds are to bear an interest of six per cent. per annum.

A GRAND EXPLOSION OF A CHALK CLIFF.

A grand explosion recently took place at Seaforth, near Brighton, England; it was no less than the throwing down of a huge cliff into the sea to form a barrier against its future ravages. A number of sappers and miners had been employed for seven weeks, making the necessary preparations; sixteen tons of gunpowder were deposited in the various shafts, and ten thousand people assembled to witness the explosion. The gunpowder was fired from voltaic batteries, when suddenly the whole cliff along a range of 120 feet, bent forward toward the sea, cracked in every direction, crumbled into pieces, and fell upon the beach in front, forming a bank, down which portions of the cliff rushed for several yards, like a stream of lava, into the water. The whole multitude were paralyzed for a few moments, as it shook the ground like an earthquake. In Seaforth, three-quarters of a mile distant, one chimney fell, and glasses and dishes were violently shaken on the tables. Three hundred thousand tons of the cliff were thrown down. This is the greatest explosion, as a scientific experiment, which has been performed.

Scientific American.

The above account reminds us of an explosion we witnessed in Bolton, Ct., in the winter of 1833. At the Bolton stone quarries,—where the beautiful mica slate flagging stones are obtained in such quantities, and shipped from Hartford to all parts of the United States—there lies above the mica slate a mass of rock, from thirty to forty feet high, which being useless for flagging purposes, has to be removed. Having penetrated this, horizontally, a distance of some thirty feet, a chamber was there formed, in which were deposited ninety-four kegs of powder, and the

aperture stopped with mason work. Notice having been given of the time of the explosion, a large crowd collected. It was discharged by the aid of a common slow match. The explosion was not loud; at first it seemed as if the earth was moving under our feet, and instantly the hill moved, an immense cloud of smoke burst from the front of the ledge, from which issued an incredible quantity of rocks of all sizes, from six feet diameter and under. They were propelled in one direction, ploughing the ground like a ploughed field, demolishing fences, cutting down trees, &c., for a distance of six or eight rods. The spectacle was sublime. On working into the hill, it was found to be rent in every direction, so that it was easily removed, and found to be an economical expenditure.

The Poughkeepsie *Telegraph* gives the following account of a blast recently made on the line of the Hudson River Railroad:

"One of the heaviest blasts we have ever known, was set off on the line of the Hudson River Railroad, on the section being worked by Clarey & Smith, about three miles above Poughkeepsie, on Monday afternoon last. The holes, of which there were six, were twenty-four feet deep and six inches in diameter, and were made by a steam drill. The amount of powder used was twenty-five kegs. All the separate holes were united by means of a galvanic battery, so that all of them went off at the same instant. The concussion was tremendous, and was distinctly heard and felt in the village. The quantity of stone thrown out is estimated to be two hundred cubic yards.

WESLEY'S SERMON.—This valuable discourse, we referred to in our last, we find has been in our which columns more lately than we thought for, which makes it unadvisable to give again so soon.

BRO. HIMES left town on Monday last for Maine.

LECTURES ON THE 24th OF MATTHEW

BY J. LITCH.—LECTURE V.

"And this gospel of the kingdom shall be preached in all the world, for witness unto all nations; and then shall the end come."—MATT. 24:14.

(Continued from our last.)

Another thought suggests itself in this connection. That appearance of CHRIST in his royal character to the Jews was personal and visible, and literally as foretold by the prophet ZECHARIAH. When therefore he says, on leaving them, "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the LORD;" is it not evident he will once more appear to Zion personally and visibly, as at the first, and find a people ready to welcome him? But he is to come then, not on an ass, but in the clouds of heaven, as predicted in Dan. 7:13, 14. If one had its literal fulfilment, so will the other.

The present age is witness to the fact of such a proclamation of the gospel of the kingdom, as was made from John to the entrance of Christ in triumph into Jerusalem.

This proclamation is not restricted to any one country, nor to any one sect or denomination of people; but is spread in all nations, and all denominations have witnesses among them of the faith.

The Papal apostacy spread a dark mantle over the Christian Church; and it became necessary, in order to the establishment of her fundamental principles,—i. e., "that the Church on earth established at the First Advent of CHRIST, is the kingdom of God on earth,"—to obscure and cover up the true doctrine of CHRIST's personal reign in his own kingdom. Accordingly the true Scriptural doctrines, as held and taught by all the fathers for three hundred years after CHRIST, was brought into contempt and finally denied. The doctrine of the universal triumph and supremacy of the Church on earth is an essential point in the Papal system. Without such a system, or hypothesis, the claims of the Pope to hold the keys of the kingdom of heaven, fall to the ground. The Protestant Church, which at first denied the Papal assumption, and adhered to the apostolic and evangelical doctrine of CHRIST's personal reign on earth, soon began to degenerate, and relapsed into the old Papal error, except that they deny the Papacy to be the true kingdom, and set up the claim in their own behalf; maintaining that the world is to be converted to Protestantism, and that the kingdom of God on earth will become universal by this means.

The French Revolution of the last century opened a new era, by exciting an interest on the subject of prophecy. True, most who wrote adhered to the spiritualizing school, and wrote of the triumphs of the gospel, and the ushering in of the spiritual and universal reign of CHRIST, being at hand. Many supposed the wars of NAPOLEON were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called.

But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of CHRIST's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work, under the anonymous signature of BEN EZRA. His work fell into the hands of EDWARD IRVING, the celebrated and eloquent advocate of the doctrine of the pre-millennial Advent of CHRIST.

It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy. He first translated BEN EZRA, and subsequently wrote and published several valuable works on the subject. For a time the excitement on the subject in England, under his labors, was as intense as it subsequently was in this country, under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder at the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers, of all denominations, caught the theme, and joined to spread it abroad. Unfortunately for the cause of truth, Mr. Irving came under the influence of a class of fanatics, who, by their course, brought the doctrine and cause into contempt. But still much seed was sown, which has brought forth abundant fruit. In Great Britain, most of the evangelical portion of the clergy in the Establishment are advocates of the doctrine of the personal reign of Christ. Many of the most talented men in the Church are engaged, both from the pulpit, and by their writings, in advancing "the gospel of the kingdom" among men. The writings of the late Rev. E. Bickersteth, and of Charlotte Elizabeth, have been read, and their influence felt, wherever the English language is known. Nor has the influence of Rev. Joseph Wolfe been unfelt. He has visited, and proclaimed "the gospel of the kingdom," in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and Pagans. The seed thus sown will not be lost.

A work similar to that of Ben Ezra in Spain, appeared in Germany, the production of Bengel. This, by the evangelical portion of the German people, is esteemed as a standard work on prophecy. It has been widely circulated and read as far as the German language extends throughout continental Europe. It was from this source the Russian Milkeaters, of whom an account was given in the "Advent Herald" a few years since, obtained their information on the speedy Second Advent of Christ.

The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remark in this place. Neither labor nor sacrifice were regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and the islands of the sea, upon the wings of all winds. And according to my understanding of Rev. 14:6, 7, it is to continue its spread until joined with the voice of another messenger, "Babylon is fallen," a new impulse will be given to the work, and facilitate the enterprise and hasten it to its consummation. Never before was a theme so sublime and magnificent presented for the consideration of mortals. It is not a cunningly devised fable we preach, when we make known the power and coming of our Lord Jesus Christ. For we have a more sure word of prophecy, to which we make our constant appeal, in proof of the truth of our message. No people on earth have so much to excite their zeal and impel them to activity, as those who wait for their Lord.

But let us consider the end for which this gospel of the kingdom is to be preached in all the world. It is not with the promise, as many suppose, that all to whom it is preached shall be converted, or evangelized; but "for a witness to all nations." They are to be warned of the coming and reign of Christ, and called on to repent, that they may enjoy it, as the Jews were thus warned at the first Advent.—And all who heed the witness and improve upon it, will enter the kingdom; but the unbelieving and impenitent, like the unbelieving Jews, will be lost and swept away from the earth. Yes, "every soul of man that doeth evil, the Jew first, and also the Gentile; for there is no respect of persons with God."

We now proceed to notice—

2. THE POSITIVE SIGN OF THE END OF THE WORLD, OR AGE.

The appearance and success of many who came in the name of Christ, wars, and rumors of wars, earthquakes, famines, pestilences, persecutions, and martyrdom of the saints, none of these should constitute the sign of the end of the world. Accordingly, all these have come to pass in all ages, and fulfilled the prediction of Christ. The positive sign of the end of the world is the preaching of this gospel of the kingdom in all the world. "Then shall the end come." The question arises, The end of what? I answer, The end of the age or dispensation, concerning which the disciples inquired. It can be referred to no other end with any degree of propriety. I have already shown what constituted the end of the Jewish age, and where it terminated. It was when the judgment was pronounced against them, "The kingdom of God shall be taken from you," &c. The doom of the nation was then fixed; and from that time there was no escape from the doom. But the judgment was not executed on them until between thirty and forty years afterward. Let this fact be well considered. Is it not a well established fact? If time elapsed, more or less, after the age and probation of the Jewish nation ended, and the judgment was pronounced, before its execution, why may not the same thing transpire after the end of the present dispensation and the end of human probation?

The order of the judgment, as given in Dan. 7:9, 10, is that the "Ancient of days did sit,—the judgment was set, and the books were opened." Then follows the voice of the great words which the horn spake. And verses 13, 14, the coming of the Son of man in the clouds of heaven is exhibited, coming to the Ancient of days. Thus the judicial proceeding is presented as transpiring before the Father; the Son comes to receive the judgment and execute it. And thus Christ affirms, (John 5:26, 27,) "Has given him authority to execute judgment also, because he is the Son of Man." Enoch, as we are told by St. Jude, predicted the same thing, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all," &c. Paul teaches the same doctrine when he says, "We must all appear before the judgment seat of Christ; that every one may re-

ceive the things in body, according to that he hath done, whether good or bad."—2 Cor. 5:10. I have left out the supplied words, because they pervert the language of the apostle. He does not affirm that all will appear before the judgment seat of Christ for trial, but for execution. I fearlessly appeal to the most rigid scrutiny of the text. Christ will pronounce and execute the sentence even as he has received of his Father. But "the dead" will stand before God, and the books be opened, and "the dead" be judged out of those things which are written in the book.—Rev. 20. This is the same as Daniel's judgment before the Ancient of days. It is only by placing the judgment of the human race before the execution at the appearing of Christ, that I can see any way for the resurrection of the saints to take place thousand years before the rest of the dead. For the judgment must precede the execution. But the resurrection is the execution; it introduces the saints to their glorified and immortal estate. It raises the wicked to damnation, to shame and everlasting contempt. Hence, I conclude that there will be a general judgment, or trial of the human race, after human probation closes, and before Christ comes to execute the judgment by the resurrection of the just.

As we are manifestly in the midst of the great movement of preaching this gospel of the kingdom in all the world, I conclude we must close at the end of time. And that soon it will be said, he that is filthy, let him be filthy still, and he that is holy, let him be holy still. But if this dispensation is to end before the personal and visible appearing of Christ, by what means shall we determine whether it is ended or not? This is a question which comes more properly in the next lecture; and I shall defer an answer to it for that occasion. If such be the fact, and we are so near the end of our probationary state, and the great day of accounts, how careful ought we to live, with what religious fear, watching and praying always, that we may be accounted worthy to escape all those things which are coming on the earth, and to stand before the Son of man.

END OF LECTURE V.

ESSEX COUNTY CONFERENCE.

Met according to appointment in Salem, Nov. 13. Ministers present, L. Osler, C. B. Turner, O. R. Fasset, J. Daniels, H. Plummer, J. V. Himes, B. Morley, N. Billings, E. Crowell, and Chase Taylor. Bro. Osler was chosen chairman. Heard reports from brethren, who reported an increasing interest in many places. All seemed encouraged to labor for the salvation of souls and the advancement of the principles of the Advent doctrine.

The Committee appointed by the last Conference to survey the field, and ascertain the wants of the Churches in this vicinity, made the following Report, which was adopted:

To the Brethren of Essex Conference:

Your Committee, appointed by you, to survey the field within the bounds of this Conference, and report, are prepared to present the following:

1. The Churches embraced within the limits of this Conference, present a state of stability, peace, and zeal, which indicate real prosperity.

2. There are Churches which are much in need of, and much desire Pastors; and your attention is called to the wants of the same. There are other places, where stated preaching once in two or three weeks would much advance the cause, and in the opinion of your Committee, be the means of accomplishing much good. Then there are openings for the truth, which, if entered, and properly cultivated, would produce flourishing Churches. Your Committee are fully convinced that the field of survey is one of interest, and by the hearty co-operation of those already in the field, and by calling other competent and faithful laborers into it, would be much improved, and present a much more interesting and prosperous condition.

3. In connection with the field already alluded to, your Committee would respectfully suggest the propriety and importance of embracing a more enlarged sphere of labor. Calls are continually coming in from various places for help; and your Committee are laboring under the conviction, that if the plan already adopted by the friends in this region, were generally carried out, much more might be accomplished by the same amount of labor. Harmony and system are necessary to secure efficiency, and we are happy to say, that our brethren throughout the country are becoming fully alive to these facts; and we can but hope, in view of the wants, and peculiar condition of the cause, that Conferences be held throughout New England, and that there be a general gathering; and that these Conferences take into consideration the wants of the regions contiguous to them.

4. A period has arrived in our history, when on the one hand, we see Satan putting forth his utmost power to destroy or retard the work of God; and on the other hand, we hear the great Head of the Church calling upon us to "fly" to the nations of the earth and announce to them their speedy coming doom; and to labor unceasingly to arouse those who profess to be Christ's friends from their slumber.

We profess to believe, that God has committed this last dispensation of the gospel of mercy to us; and that this fact calls loudly upon us for faithfulness in the discharge of any duty. If we see those around us asleep, or going to sleep, we should be constantly on the watch, keeping ourselves awake, and doing all we can to awaken those who have already gone to sleep.

If we see others depart from the work of God and turn their attention to other things, we should be grateful to God that we are kept in his service, and manifest our gratitude by laboring unweariedly, to fill the vacancies occasioned by the dereliction of others, while at the same time, we should not be high-minded, but fear.

If we see many discouraged, and halt by the way,

we should remember that our great Prophet and King forewarned us of all that we have realized, and may yet expect to realize; and also assured us that a strict adherence to his directions would secure for us ultimate triumph and reward. All the evi-

dences of the past, with the additional confirmations of the present, relative to the immediate conclusion of this age, and the glories of the future, call loudly upon us to be steadfast in our faith, and continually active in the work of God. We therefore call upon the brethren in the ministry at large, and our brethren and sisters of the Advent faith, to co-operate with us in the good work. Our prospects for success were never better.

L. OSLER.

J. V. HIMES.

Voted, That Brn. Robinson, Plummer, and Himes, be a committee to correspond with Churches wishing preaching, and with such preachers as may be obtained to supply such places. Voted to adjourn to the call of the Committee.

Bro. Morley preached from 1 Cor. 16:58. Bro. C. B. Turner, from Micah 4:6. Bro. Robinson, from Acts 24:14-16. Bro. Fasset, from Rev. 21:1.

The meetings of the Conference were all interesting, and we trust much good will be the result of the Conference.

E. CROWELL, Secretary.

THE LORD IS COMING!

Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." When Jesus ascended, the shining ones said, "This same Jesus, whom ye have seen go into heaven, shall so come in like manner."

The prophets of the Lord had foretold that ethnic, or pagan, Rome should be subverted, and succeeded by the papal hierarchy—that its drunken revelry in the blood of the saints should continue for 1260 years—which years were somewhat shortened according to promise—and that then the sun should be darkened—the moon should not give her light—the stars should fall, and the powers of the heavens shaken,—and then, and not till then, should the nations see him coming in the clouds of heaven with power and great glory. Again. After the breaking down of imperial Rome, ten kingdoms were to arise, symbolized by the horns of the prophet Daniel's exceeding great and terrible beast—in the days of which kings, represented also by the toes of Nebuchadnezzar's image, God's EVERLASTING KINGDOM should come and be established for evermore.

Again. Before the coming of Christ, according to the Revelation of the Beloved, a series of six trumpets were to sound—the first four symbolized the upheaving and overturning of the western and eastern Roman empire. The fifth trumpet symbolized the rise and fall of the Saracenic empire, including a definite period of 150 years. The sixth trumpet is applied to the Turkish empire, whose waning power and glory admonishes us that her definite period of supremacy has passed away forever! "And he shall come to his end, and none shall help him." (Is it the Turk, or the Pope?) "The kings shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire." "The great river Euphrates shall be dried up."

Again. The two witnesses have prophesied their thousands two hundred and three-score days, clothed in sackcloth. Surely the second wo is past! "Behold, the third wo cometh quickly!"

Truly, then, "The Lord is coming." He is assuredly coming quickly. He is coming to re-create the earth, and clothe it in immortal beauty. He is coming to judge the quick and the dead. Solemn thought! He is coming to commence his everlasting reign over the house of Jacob. He will make manifest "THAT BLESSED HOPE." The saints will then realize all the richness and fulness of those blissful promises recorded in the book of the Lord. The great day of God will suddenly convulse the world, and break forever the slumbers of the saints—and, quick as the lightning's flash, their bodies will rise and shine with the living ones, in a far more glorious galaxy than any weary pilgrim's heart has ever yet formed any conception. The Lord is coming! O solemn, dreadful thought! Coming to destroy the wicked—coming to glorify his dear people, the purchase of his dying love! The Lord is coming—quickly and suddenly voices like mighty thunders will be heard, saying: "The Lord God Omnipotent reigneth, let us be glad and rejoice, for the marriage of the Lamb is come, and his bride hath made herself ready." "Blessed are they which are called unto the marriage supper of the Lamb." N. BROWN.

Kingston (N. H.), Oct. 11, 1850.

Extracts from Letters.

Bro. J. D. BOYER writes from Milesburg (Pa.), Nov. 12th, 1850:

DEAR BRO. HIMES:—The Lord is still good to us. I have spent a month in Clearfield Co., Harrison Township. I spent nearly two weeks, and preached fourteen times to large and attentive congregations, the Lord owned his truth to the awakening and conversion of precious souls. Sixteen we trust were converted to God, backsliders reclaimed, and saints made to rejoice in the glory of God, and the community waked up to read on the subject of the Advent. What tracts I had left of our Camp and Grove meetings, I gave away, the people were anxious to receive them, and I think they will be anxiously read. This is a new place; they have had no Advent preaching, but three sermons, which I preached about a year ago. From twenty-five to thirty joined themselves together to hold prayer and class meetings, requesting me to visit them once a month. The interest in Elk Co. is good; there are signs of revival among the people. I preached to the Church in Milesburg on last evening. The congregation was large and attentive. The prospects are more encouraging than they have been for the six months previous.

I have written to Bro. A. Brown, of Ohio, but as yet have not heard from him. I should be happy to hear from him soon. Yours in the blessed hope.

Bro. A. ABBOTT writes from Green Springs (O.), Nov. 5th, 1850:

DEAR BRO. HIMES:—I am now in Sandusky Co., Ohio. Last Sabbath I attended service at Green

Springs, and tried, in my weak way, to preach to the people; after which a number spoke of their hope in the soon return of their departed Lord; and they really seem to love his appearing. After this part of the service ended, Bro. Carlton administered the sacrament of the Lord's Supper to them; it was really a soul-cheering time. It appears to me there is here an open door for preaching the gospel of the kingdom, as many seem to hear with attention, and search the Scriptures whether these things are so. I am more and more convinced that we are nearing the world's last catastrophe, that we are standing upon the threshold of the Church's last mutation, and every ambassador of the cross ought to lift up his voice like a trumpet, to cry aloud and spare not, before the stone cut out of the mountain without hands, smite the image upon the feet, and the whole mass of politico-religious socialism, and antichrist's national misrule is ground to powder, and carried off like the chaff of the summer threshing-floor.

And now, Bro. Himes, I must again express my gratitude to you for the donation of the "Herald," and I ardently hope a change of circumstances will yet put it in my power to compensate you; but be assured you have my prayers and sympathies, with an ardent wish that you may long and successfully continue your work of faith and labor of love, should the Master long delay his coming.

Your brother in Christ.

Bro. P. B. MORGAN writes from Addison (Vt.), Nov. 13th, 1850:

BRO. HIMES:—Bro. P. Hawkes, of Lowell, Mass., has been with us for a short time past, and we have had a blessed season of reviving from the presence of the Lord. What will be the ultimate result of our effort, eternity alone can fully reveal; but I would say, some have already espoused Christ, and others are inquiring. To God be all the praise. Our brethren feel much strengthened to still "WATCH." Praise the Lord, we feel that,

"Signs there's no mistaking,
Proclaim Messiah near."

Bro. H. leaves us Saturday, to spend a Sabbath with the Church in Bristol, after which he returns home.

We are looking for an interesting time at our Conference, the 29th of this month, and hope all our brethren of this region will interest themselves in the important subject. (See the circular, Adv. Her. No. 11.) Yours in the blessed hope.

ANGLO-GERMAN SACRED POETRY.

The Kirchenfreund Magazine, published at Mercersburg, and edited by the learned Professor Schaff, has a series of "Specimens of Anglo-German Church Poetry," being translations in English of German hymns. We copy the English of one of them, from the pen of Professor James W. Alexander. The original is by Hartmann:

Now the crucible is breaking!
Now my faith its seal is taking;
Molten gold unburnt by fire,
Only thus 'tis ever given,
Up to joys of highest heaven,
For God's children to aspire.

Thus, by griefs, the Lord is moulding
Mind and spirit, here unfolding
His own image, to endure.
Now he shapes our dust, but later
Is the inner-man's Creator;
Thus he works by trial sure.

Sorrows quell our insurrection,
Bring our members to subjection,
Under Christ's prevailing will;
While the broken powers he raises
To the work of holy praises
Quietly and softly still.

Sorrows gather home the senses
Lest, seduced by earth's pretences,
They should after idols stroll.
Like an angel guard, repelling
Evil from the inmost dwelling,
Bringing order to the soul.

Sorrow now the harp is stringing
For the everlasting singing,
Teaching us to soar above;
Where the blessed choir, palm-bearing,
Harps are playing, crowns are wearing,
Round the throne with songs of love.

Sorrow makes alert and daring;
Sorrow is the soul's preparing
For the cold rest of the grave.
Sorrow is a herald, hastening,
Of that spring-tide whose unwasting
Health the dying soul shall save.

Sorrow makes our faith abiding;
Lowly, child-like, and confiding;
Sorrow, who can speak thy grace?
Earth may name thee Tribulation,
Heaven has nobler appellation;
Not thus honored all our race.

Brethren, these our perturbations,
Step by step, through many stations,
Lead disciples to their Sun.
Soon—though many a pang has wasted,
Soon—though many a death been tasted,
Sorrow's watch of sighs is done.

Though the healthful powers were willing,
All the Master's will fulfilling,
By obedience to be tried,
O 'tis still no less a blessing,
Such a Master's care possessing,
In his furnace to abide.

In the depth of keenest anguish,
More and more the heart shall languish
After Jesus, loving heart,
For one blessing only crying:
"Make me like thee in thy dying,
Then thy endless life impart!"

Till at length, with sighs all breaking,
Through each bond its passage taking,

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Lo! the veil is rent in twain!
Who remembers now earth's treasure?
What a sea of godlike pleasure
High in heaven swells a main!

Now, with Jesus ever reigning
Where the ransomed homes are gaining,
Bathing in the endless light,
All the heavenly ones are meeting;
Brothers—sisters—let us, greeting,
Claim them ours, by kindred right.

Jesus! toward that height of heaven
May a prospect clear be given,
Till the parting hour shall come.
Then, from pangs emerging brightly,
May we all be wafted lightly
By angelic convoy home!

A MINISTER OF THE GOSPEL SHOULD SET A HOLY EXAMPLE TO HIS PEOPLE.

BY JOHN SMITH, D.D.

It is not by our conversation and sermons only, my brethren, that we must edify our people:—Our example should always and uniformly preach to them. The generality of mankind are better judges of our example than of our sermons, and are apt to form their notion of the gospel from our lives, and of holiness from our example. A good example is so necessary to gain weight and credit to our sermons, that they have seldom any success without it. Our hearers, it would seem, make little account of our speaking well for an hour, in comparison of our living well for a week. Our example, therefore, is the evidence of our sincerity, and the main support of our sermons. In vain do we teach others the duties of religion, if we neglect them ourselves. When our practice contradicts our precepts, we hinder the salvation of our own souls, and prove a snare to the souls of our people. We cannot, indeed, with any grace, reprove in them what we tolerate in ourselves: nor urge them to practise what we ourselves neglect. If we should, our labor would be lost; for who would observe the precepts which the preacher disregards, or believe the doctrines which his own life seems to discredit?

Should we, my brethren, keep even free from vice, this, for us, would be but little praise. We should keep at such a distance, if possible from breaking the law, that, as the rabbies speak, "we should not touch even the hedge that guards it." We should, with the severest jealousy, watch over every part of our conduct; and, with the most scrupulous punctuality, practise every atom of duty. We should abstain not only from evil, but from the very appearance of it; and sometimes deny ourselves that liberty, which conscience, perhaps, allows, if the indulgence would offend a weak brother, and obstruct our usefulness. We should even exceed the highest measure of holiness which we propose to our people, or which we wish them to possess: for, whatever we are, they will think they may safely fall short of it by many degrees; so exalted are the notions which are generally formed of ministerial sanctity.

A good example is so essential to a minister, that every religion, false or true, supposes and requires it. "He who exhorts men to repentance," says the Sadder, or sacred book of the Magi, "should be without sin. He should be zealous, and his zeal candid and void of deceit. He should be of a kind temper, with a soul susceptible of friendship, and his heart and his tongue should always agree. He is to keep himself from all debauchery, from all injustice, and from all sin of any kind. He should be a pattern of goodness and justice to the people of God." In the Greek and Roman religions, in like manner, the last and great injunction given to all who were initiated into the sacred mysteries, was, "Watch and abstain from evil."

A good example is of so much consequence, that the emperor Julian thought he could make the false religion prevail over the true, if he could only bring the pagan priests to be holy and exemplary in their conduct. Accounting, as he declares, the strictness and sanctity, professed by Christians, to be a principal cause of the prevalence of their faith, he gives directions, "that the heathen priests be men of serious tempers and deportments; that they neither utter, nor hear, nor read, nor think of anything licentious or indecent; that they banish from them all jests and libertine conversation; be neither expensive nor showish in their apparel; go to no entertainments, but such as are made by the worthiest persons; frequent no taverns; appear but seldom in places of concourse; never be seen at the public games or shows; and take care that their wives, children, and servants, be pious, as well as themselves." "The exercise of their sacred functions (says he) requires an immaculate purity, both of mind and body; and even when they return from the temple to any occupation or intercourse of common life, it is incumbent on them to excel, in decency and virtue, the rest of mankind.

Their humility should appear in the plainness of their domestic garb; their dignity in the pomp of holy vestments. A priest of the gods should never be seen in theatres or taverns. His conversation should be holy, his diet temperate, his friends of honorable reputation, and his studies should be suited to the sanctity of his profession."

These are the means by which Julian hoped to make his favorite religion prosper; and it is certain that no religion whatever can prosper without them. For a good example is so nearly allied to the power of persuasion, that it is a miracle of grace if one soul is saved under a wicked minister. A wicked minister is a curse to his flock, and more fatal than famine, pestilence, or sword, or any other calamity with which God, in his wrath, visits mankind. On the other hand, a faithful and holy minister, who, like the star of Bethlehem, not only lights, but leads his people to Jesus, is one of the greatest blessings which God bestows on men. Such a minister, personating and resembling the great Saviour of souls, carries on the work of redemption as a fellow-worker with Christ, and becomes the instrument of completing his designs of mercy, and purposes of love, to the souls of which he had the charge. Such a one is, in some measure, here below, the shepherd and the saviour of his people; and, when the great SHEPHERD

shall appear, and ask of him an account of his charge, he can with joy come before him, with the souls which he has been the instrument of saving, and say, *Behold me, and the children which God hath given me.*

A good minister, I repeat it, is a fellow-worker with God in the salvation of souls. But a minister, unworthy of this august name, has an equal right to be called a fellow-worker with Satan in destroying mankind. And here, my brethren, I speak not of ministers given to gross vice, or great enormity, if such there be. The character of these, were they guilty but of one glaring trespass against the laws of truth, temperance, or chastity, is confessedly blasted. I speak only of those who are cold or lukewarm, indolent or earthly; of those who are given to levity in behavior, talk, or appearance; of those who are at no pains to call forth the spirit of their office, by study, prayer, meditation, and self-denial; of those who make a fashion of going through the duties of their function, without zeal, earnestness, or unction, and therefore without success; of those who deliver the most awful truths of the gospel with the same coldness and insensibility with which they would speak of ordinary matters, and whose lives want that character of piety, which only could stamp a value on their sermons: for sermons have no effect when the preacher has no piety. His words, like arrows shot from a bow which has no elasticity, fall short of the mark, ineffectual and feeble. The coldness of his heart freezes, as it were, his language; and he cannot possibly kindle in the hearts of others that love to God, and zeal for his service, of which there is not a spark in his own. If his sermons awaken any remorse in his hearers, his example will immediately allay it, and give them a peace which conscience would not allow them. When they see their morals so much resemble those of their minister, they will suppose themselves in no danger; or, perhaps, believe that there is nothing serious in those duties of religion which his ministers themselves neglect or despise. Thus, perhaps, thousands of unhappy souls who have gone before us are now eternally shut out from happiness and from hope, owe their ruin to those ministers under whom they lived. And perhaps, (I utter it with trembling!) perhaps some of the souls under our ministry may find themselves there by and by, and owe their ruin to the like bad and careless example received from us.—That stream which deluges the people of God, may proceed sometimes from the bottom of the sanctuary. That flood of profaneness which overflows the land, may spring sometimes from its prophets. Yes, my brethren, the fate of thousands of souls is annexed to ours. We are always set for the rise or fall of many in Israel. We are, as it were, pillars in the house of our God, and if these at any time fail, the superstructure must fall of course.

A good and holy example is the first duty of a pastor. Without this, his labor, in every other respect, is lost. Like those on whom Moses pronounces a part of his curse, *he sows, but shall not reap; he waters without seeing the increase.* He may carry much seed out into the field, but he shall gather little in. He may plant vineyards, and dress them, but he shall neither drink of the wine, nor gather the grapes. The sacred field under his care is cursed with bearing only thorns and briars. Unhappy the people to whom God in his wrath, gives such a pastor! They can neither be roused by his sermons, guided by his example, nor edified by his conversation. Unhappy the pastor, who becomes thus the tempter and destroyer of those souls whom he ought to be instrumental in saving! His superior knowledge, when he does not live according to it, will only serve to aggravate his condemnation. He bears the torch, and yet he himself loses the way. He is *raised in the temple of God*, (but like the man of sin spoken of by the apostle,) instead of serving him, *he wars against him.* And then how is the name of God blasphemed! how is religion reproached, and Jesus wounded in the house of his friends!

Our Saviour tells us, that whosoever shall offend even one of the least of his followers, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. How impossible is it, then, for that minister of the gospel to escape the heaviest condemnation, whose careless or faulty example must offend, perhaps ruin, many? Even that which in others might be pardonable, is in him highly aggravated. Others might plead that they did not hear the trumpet; but it was his business to sound it; and, therefore, if tempted, or even surprised into sin, he can neither excuse the fault, nor, without speedy repentance, dare he hope to elude the punishment. And, heavens! who can conceive what that punishment must be, when the offence is so very heinous? Who can describe that *soror punishment* of which he may be thought worthy, who, *teaching others, teacheth not himself, but, through breaking the law, dishonoreth God!*

In the Levitical law it is required that the sacrifice for the sin of a priest should be no less than was offered for the whole congregation, who, at that time, may have been two millions of souls in number.—And who knows but God may exact for the sin of a minister, (as this seems but plainly to intimate,) a punishment, as he did a sacrifice, equal to what may be inflicted on a whole congregation? One dares not think that any less may be implied in the law just now referred to. How holy, how exemplary, then, should be the life of a minister of the gospel! On everything he says or does, should be inscribed, *HOLINESS UNTO THE LORD.* "His soul should be purer than the rays of the sun," and he should walk among men as an angel of heaven.

The very heathens, poor and low as their notions of God and religion were, had (as we hinted already) so high an idea of the sanctity of their priesthood, that the strictest and most exemplary regularity was expected from their sacred order. And such persons as assumed the priestly character, knowing that from them a more than ordinary degree of virtue was expected and required, did, from that moment, consider themselves as bound to excel the rest of mankind. The speech which an ancient tragic poet puts in the mouth of one of them, may give the blush to many a minister of the gospel of Jesus. "Since I became a priest of Idean Jupiter, (says he,) I have kept all

my garments pure and spotless, and I hold myself above the ordinary converse and conduct of mortal men."

If such, my brethren, were the sentiments of a priest of Idean Jove, what should be those of the minister of the great JEHOVAH! How pure, how holy, how exalted, almost to a proximity with the perfect angels! And as we, my brethren, bear this character, how cautiously should we guard against even the *appearance of evil*, and especially against every real fault! The sins of wicked men call for the vengeance of heaven, but those of a wicked minister, like that of the murderer of Cain, for a vengeance seven-fold. And, by wicked ministers (I must again repeat it,) I mean not such as the world generally calls by that name: I mean only such as are cold, or careless, or lukewarm, or worldly; who, if they have no positive vice or crime, have as little zeal or piety; who, if they do not love pleasure, do as little love heavenly conversation, prayer, meditation, and study. Yes, my brethren, in a minister, not to be pious, is to be wicked; not to excite to virtue, is to encourage vice; not to confirm, by his example, the doctrine which he preaches, is to deny the faith; and, in a word, not to be more holy than other men, is to be the curse of his people, the disgrace of his office, and the enemy of his God.—Their having neglected to do good, more than their having done evil, may be, one day, the condemnation of most ministers. The idle servant is, by the gospel, sentenced to the same torments with the unfaithful. And if even the bare absence of zeal and piety be thus punished in a minister, what treasures of wrath must await the unhappy servant who is positively evil! Our Saviour himself seems to be at a loss for language strong enough to express the terrible fate of such a minister. *His Master*, says he, *will*—what will he?—reprove, or beat, or scourge him!—no, but *cut him asunder!*

Remember the history of the sons of Eli. From that, it would appear, that God has scarce any punishment adequate to the crimes of ministers. And if he thus punished the profaners of the blood of bulls and goats, what shall he do, or rather, what shall he not do, to the profaners of the blood of his Son?

In Scripture we find careless and corrupt pastors the greatest curse which God at any time sent upon a sinful people. The lesser crimes of the Jews are punished with raising up kings against kings, and nation against nation; with reversing the order of the seasons; with barrenness of land, famine, pestilence, and sword. But when their crimes were at the highest, and God's wrath at the hottest; when weary, as it were, with chastening them, he asks, *why should ye be stricken any more, or wherewith shall I strike you any more?* what last mark shall I give of my displeasure? Then, as we find from the sequel, he draws forth from his stores of wrath unfaithful ministers, wicked and corrupt pastors, *shepherds who feed themselves and not the flock; who did not strengthen the diseased, nor heal the sick, nor bind that which was broken; who did not seek the lost, nor bring again that which was driven away.* And if there be any of us, my brethren, to whom this character will apply, such may fear, that they are sent by God, as one of the first plagues, for one of the worst ages of the world. For, in the New as well as in the Old Testament, false, corrupt, and covetous teachers, are some of the plagues and signs of the worst and last times. And, indeed, what worse calamity can befall a people, than to have a careless, not to say a corrupt, minister? Other plagues extend only to the body, but this takes in, not only the body, but the soul. Other calamities are limited by time, but the consequence of this extends to eternity; for careless and wicked ministers are seldom or never honored to be the instruments of saving souls. Like the scribes and pharisees of old, *they neither go into heaven themselves, nor suffer them that are entering to go in.* They are a stone of stumbling and offence in the threshold, on which thousands of unhappy souls must fall and perish. Unhappy that people! and woe to that pastor! although some of his people, by the uncommon grace of God, should be saved.

You see then, my brethren, *what manner of persons we ought to be; how holy in life and conversation.* On this our usefulness here, and our happiness hereafter, our own souls, and those of others, are depending. Let us, therefore, take heed to ourselves, and walk in the steps of our Master. Let our lives be such a copy of his, that men may say of each of us, "He is a fair, though faint image of his Master; from this man's life I can conceive how Jesus lived."

As our Master was holy, harmless, and undefiled, so should we, as far as our imperfect nature will allow. To this attainment let us bend our chief attention; for whether we regard our own salvation, or the success of our ministry, this demands our first care. Let us remember, that the chief glory and happiness of every creature depends on the measure he attains of moral excellence; as, indeed, the chief glory and perfect blessedness of God himself, must arise from his possessing this excellence in infinite perfection.

It is this that peculiarly challenges the love, esteem, and confidence of his rational offspring: and our love, esteem, and usefulness among our people, will be in proportion to the measure we possess of the same excellence. This, in a word, is the basis of all our present and future happiness. And to excite us to this holiness of life, and excellence of character, we must look, not to the world around us, but to God, to angels, and the other inhabitants of heaven. We must look to the highest precepts of the gospel, and copy the life of our High Priest and pattern. We must think how the apostles, and other faithful preachers, lived; and how departed ministers would live again, if they were to act their part in life a second time. We must study, seek, and practise all possible ways of *doing*, and of *being good*; devote our life to the practise of self-denial and humility, of charity and devotion. *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, and do them.* Be, as you ought, the example of your flocks, and the guides of your people. For you are the light of the world, and if

you burn but dimly, the people may wander and be lost. If the pharos will not shine, how can the voyagers find the harbor?

AGENTS FOR THE HERALD.

Albion, N. Y.—F. Gladding, III. Milwaukee, Wis.—Saml. Brown, New Bedford, Mass.—H. V. Davis, Newburgport, " Dea. J. Pearson, sr., Water-street. New York City—Wm. Tracy, 75 Delancey-street. N. Springfield, Vt.—L. Kimball. Philadelphia, Pa.—J. Litch, 16 Chester-street. Portland, Me.—Peter Johnson, 37 Summer-street. Providence, R. I.—G. R. Gladding. Rochester, N. Y.—W. M. Bushy. Salem, Mass.—L. Osler. Toronto, C. W.—D. Campbell. Lockport, N. Y.—H. Robbins. Lowell, Mass.—E. H. Adams. Lowell, N. Y.—D. Bosworth. Waterloo, Shefford, C. E.—R. Hutchinson. Massena, N. Y.—J. Danforth. Worcester, Ms.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

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[o. 12-24.]

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Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the

THE ADVENT HERALD.

BOSTON, NOVEMBER 23, 1850.

To our Patrons.

By the first of January next, we hope to have a settlement with our patrons and subscribers. We shall send out bills soon, that all may know the amount of their indebtedness, and make provision for the payment without delay.

We hope our agents also will endeavor to settle their accounts. In the two months now before us, every person indebted to this office could, with a very little exertion, make the requisite arrangement to discharge their obligations to us in full. It is needless for us to say, that such a course on the part of our subscribers and agents would greatly increase our means for usefulness.

WANTED—5000 new subscribers to the *Advent Herald*. Let each reader call attention to it among his friends and neighbors, and its subscription-list will be greatly increased. The greater its circulation is, the greater will be the ability of the office to issue new works on the prophecies.

WE have extra numbers of No. 13, which we will send free to any who will circulate to get new subscribers. Please send your address. Or send any names of friends to which you would like it sent, and we will send free to them for a few numbers.

NEW SUBSCRIBERS who pay in advance for the next volume, will be credited for the balance of the present, from the time they subscribe. This volume ends in February.

BILLS.—Those indebted for the *Herald*, will save us the trouble of sending them bills of their indebtedness, if they will cancel the same, or inform us of their inability so to do.

ROMANISM IN EUROPE.

The mutations of Romanism, for the last three hundred years, have been exceedingly peculiar and striking. These changes have been watched with deep anxiety by the entire Protestant world, whose feelings have been those of alternate hope and fear. Christians regard the Romish faith as one belonging to an age of ignorance and superstition, depending for its growth, and even for its very support, on the amount of repressive influence it is allowed to put forth. Hence they have anticipated, that with the diffusion of light and knowledge, that system would gradually be weakened, until it was entirely annihilated. This view is, in part, correct; but so many events have occurred in connection with Romanism, so entirely discordant with the popular notions respecting it, as to perplex those who had almost fancied that they were endowed with the faculty of prescience. Laying down the premise, that Romanism is a system nourished and kept alive by ignorance, the great mass of the Christian world have of course looked on every ray of intelligence as so many death-strokes to it; and their hopes are only exceeded by their wonder, that instead of its falling, like another Dagon before the Ark of the **Lord**, they behold it apparently increasing in strength, and stretching forth its arms with new vigor and boldness. This mistake, and consequent perplexity, would never have arisen, had not the testimony of the Scriptures been overlooked. While the gradual weakening of the Papacy is therein distinctly recorded, they plainly accord to it a show of strength, of some sort, sufficient to keep it in a rampant position, and exhibit its aggressive character, until the coming of **CHRIST**, by whose personal presence alone it is to be destroyed.

It is no wonder that the great mass of Christians, overlooking the material point, that the end of the Papacy is linked with the personal appearing of **CHRIST**, entertain erroneous notions on the subject. Hence, when the Pope fled from Rome, and his people became imbued with liberal ideas under the Republic, their previous notions became confirmed; but they were not prepared for the return of the Pope, nor for the exercise of that power which maintains him in his seat. While, therefore, we are struck with the evident fact, that the very foundations of the Papacy are sapped, and its hold of the consciences of men is continually relaxing, we yet see it in apparently a vigorous state. This view of the Papacy is perplexing to those who do not trace its progress as marked out by the word of **GOD**; and they are doomed to continued disappointment, so long as they shall shut their eyes to the time when, and the means by which the Papacy is to be finally uprooted.

Adventists, though no more able than those who differ from them, to solve the political and ecclesiastical intricacies of Europe, or of our own land, (nor do they pretend that they can solve them,) are not surprised at the aspect of Romanism throughout the world. But they would be surprised to see it,—though it is stripped of its former power,—less conspicuous, less active, at the peculiar period of the world which all prophetic history declares we occupy.

For the last two years, the features presented by the Papacy in Europe have been strongly marked, and deeply interesting to the Christian world. The flight of the Pope from his dominions, unimpelled by violence or threats, the sudden and utter alienation of the affections of the great majority of his people, have been witnessed; and though he now occupies his throne, it is by the force of foreign bayonets, which alone prevent his subjects from expelling him for ever.

The Roman States are not the sole theatre of events significant in their relations to Romanism. Sardinia and Piedmont have within the past few months pursued a course, which shows the great strides that even benighted Italy has made towards emancipation from spiritual, social, and political thralldom. The people of Sardinia and Piedmont, as well as those of Rome, have manifested no desire to refuse obedience to the Pope as their spiritual head, but they repudiate his right to control their political relations. But while they accord to him spiritual domination, they so manifestly disregard it when it conflicts with their natural rights, as to render it utterly powerless, or dependent on their voluntary acknowledgment. This condition of things is so completely the antipodes of that which existed sixty years ago, (to go

no farther back,) that no argument is needed to prove, that with the increase of light Romanism has become weak.—Not that its adherents are become less numerous, or that its glare, and glitter, and superstitious pageantry, are less attractive to those whose only notions of religion are formed by idle and unmeaning mummeries and ceremonies; but that the essential characteristic of Romanism,—consequent on the assumption, that the Roman Church is the only Church, and is infallible,—to bend, and break, and rule the consciences of men, is scoffed by entire Continental Europe, and practically denied by enlightened Roman Catholics everywhere.

Some time since the Parliament of Turin passed a law, known by the name of its framer, **SICCARDI**, by which the priesthood were made subject to the civil tribunals for crimes and offences, instead of to ecclesiastical courts, which had formerly been the case. This law was received by almost the entire body of the people with marked satisfaction. As might be supposed, a law so obviously just, placing the priests on a level with the people on the score of privileges, was not very palatable to those whose special immunities it was designed to abridge. The entire priesthood, led on by the Archbishop of Turin, denounced the law, and the latter commanded all his subordinates to refuse submission to it. Obedient to their leader, no sooner said than done,—the law was practically set at naught by the entire clergy. Now came the struggle between light and knowledge and Papistical arrogance and usurpation; the spirit of the dark ages was thus placed in its true and proper position, confronting reason, truth, and intelligence. It was a legitimate struggle; but the cohorts of despotism fell back, and Archbishop **FRANZONI** suffered a fifteen days' imprisonment in his own palace, as an earnest of what might be expected should he persist in running a muck against the law. Soon another opportunity occurred for another struggle, and this time with more striking results. This opportunity was on the death of Count **SANTA ROSA**, one of the Ministers who voted for the **SICCARDI** law. While on his death-bed, the Count requested absolution from the clergy, which was refused him, unless he stated before witnesses that he repented of the share he had taken in the enactment of the law. Like an intelligent and honest man, he refused to do this, and of course died without receiving the rite, and was then forbidden Christian burial by the Archbishop. A popular tumult was the consequence; the priests were driven from the town, and the Archbishop imprisoned. Finding no disposition on the part of the arrogant priest to respect the law, he was formally banished, and his estates confiscated. Thirteen out of the fourteen judges who sat on his trial concurred in this sentence. It was also warmly approved by nineteen-twentieths of the people.

The Archbishop of Cagliari, in Sardinia, previous to the banishment of the other, wishing to ascertain how far he might imitate the example set him at Turin, commenced disposing of laws and statutes in the most summary manner. He soon found himself in the iron grasp of the law; but, nothing daunted, and with singular stupidity, or assuming that those with whom he had to do were stupid, he resorted to that old and once terrible instrument of Papal vengeance, viz., Excommunication,—but which now provokes only the derision of the world, and especially of Italians. This act was followed by a notice, on the 23d of September last, to leave the Sardinian territory within twenty-four hours. Not feeling disposed to exercise his own volition in the matter, at the end of the appointed time the Government kindly undertook the duty of removing him, and it was done.

These two facts, transpiring in the midst of Italy, and in sight, as it were, of the “centre of unity,” have created no little ferment among the dry bones of “the powers that be” at Rome. An apparent disposition at first existed to send forth Papal thunders, red-hot from the Vatican, in the shape of anathemas, &c., but “sober second thoughts” induced the Holy Father and his Conclave to follow the example of Pope and Pagan, in the *Pilgrim’s Progress*, and merely show their teeth. Accordingly a cry was raised, that the Piedmontese and Sardinian Governments had broken treaties, &c., by making ecclesiastics amenable to civil tribunals for crimes. Taking this cue, the Catholic newspaper press all over the world echoes the cry, and with such a din, that those who are unable to think and hear at the same time, are liable to suppose, that those two Governments are really guilty of violating treaties, and wantonly oppressing the poor priests. Attempts have been made to reconcile differences, but in vain. The two Governments, not feeling willing to relinquish the right of governing their own people, as yet show no disposition to retreat from their position. This is the present state of affairs in Italy.

If we turn our attention to England, we shall be no less struck with the state of Romanism there, though it is different in character from that seen in Italy. For some years past the English Church has retained within its bosom many who were really Romanists in sentiment. Recognizing all the revolting dogmas of the Papal Church, they appear to have been induced to retain their nominal membership in the English Church on account of unwillingness to recognize the Pope as universal bishop, or else because they thus had a better opportunity to diffuse their sentiments. Frequent and numerous have been the secessions, however, comprising many of the most talented of the English clergy. But since the **GORHAM** controversy, the division line between the evangelical portion of the clergy and the Romanizers, is more distinctly seen, and the indications are, that still more numerous apostacies will soon take place.

With a sagacity that rarely deserts it, the Papacy sees that the time has arrived for it to put forth new efforts. Knowing the influence that certain trappings, forms, ceremonies, titles, &c. &c., have on a certain class of minds, the Pope has established what is called the English Hierarchy. The country has been mapped out into twelve dioceses, a batch of the same number of new bishops put in possession of them, an English Cardinal created, with the title of Archbishop of Westminster, to form their head, and all commanded to go forth and convert England to the faith. This new movement on the part of the Pope has come like an electrical shock on the English mind. If we may judge of public feeling by the English papers, the conversion of the people is yet a great way off. The *London Morning Advertiser* thus speaks of the new movement:—

“We are assured on good authority, that the appointment of Cardinal **Wiseman** as Archbishop of Westminster, in con-

junction with the partition, by the Pope, of England into Roman Catholic Districts, has created considerable displeasure, as well as surprise, in Downing-street [Government]. The arrogance of the Church of Rome, in this matter, is a virtual attack on the supremacy of her Majesty, and is calculated, in the end, to do injury to the cause of Roman Catholicism in England, by the feeling of hostility which it must necessarily engender in the minds of all her Majesty’s loyal subjects, towards a religion whose earthly head could have had the effrontery to act as he has done.”

By referring to a paragraph among the foreign news, the reader will see that the Government is alive to this proceeding. Other reports, however, state that the Roman Hierarchy was established in England with the full knowledge and assent of the Government. Says the *London Times*, speaking of the creation of the new bishops, and the formation of their dioceses—

“All this, laid down with the authority and minuteness of an act of Parliament by a Papal bull, certainly constitutes one of the strangest pieces of mimicry we ever witnessed. We can only receive it as an audacious and conspicuous display of pretensions to resume the absolute spiritual dominion of this island, which Rome has never abandoned, but which, by the blessing of Providence, and the will of the English people, she shall never accomplish. . . . To the existence of the dignitaries of the Romish Church having a certain authority over their own flocks in this country, no objection was or could be raised; but the creation of a hierarchy, assuming the names of cities and provinces, and distributing counties among their sees, is a step which the Pope could not have taken in any other civilized country in Europe, and it is hardly less preposterous than the bull of his predecessors in the 15th century, which assigned to the crown of Portugal the undiscovered limits of the New World.”

The above article from the *Times* elicited from Dr. **ULLATHORNE**, the new Roman Bishop of Birmingham, an explanatory letter, directed to the editor of that paper, from which we extract the following:—

“It is an act solely between the Pope and his own spiritual subjects, who are recognized as such by the Emancipation act. It regards only spiritual matters. In all temporal matters, we are subject to and guided by, the laws of the land.”

“Hitherto, and for ages past, the Pope has acted, not merely as chief pastor, but also as immediate bishop, in this country. He has governed through his own vicars, bishops holding foreign sees, nominated by the Pope as his vicars, and revocable at his will. By establishing the hierarchy, the Pope has divested himself of the office of our immediate bishop, and has conferred it on Englishmen instead. Catholic bishops in England are no longer the Pope’s vicars, but English bishops, having power to form their own constitution of government by express concession, and no longer revocable at will, while their successors will be raised to their sees by canonical election. The entire measure has been one of liberality and concession on the part of his Holiness, and as such the Catholics of England understand it, and receive it with gratitude.

“We feel that his Holiness has transferred from his own hands into ours the local episcopacy, and that even as Sovereign Pontiff he has set limits to his power in regard to us in constituting the canonical order of things, and literally giving us self-government, retaining only his supremacy. It is as unfair to confound this boon of liberty to the Catholic Church in England, with ideas of aggression on the English Government and people, as it is to confound the acts of **Pius IX**, as Pope with the notion of his temporal sovereignty. For my part, engaged as I have been in the negotiation throughout, I know that no political objects are contemplated in it.”

The above letter is entirely unexceptionable in terms and tone, and forms a striking contrast to those usually emanating from similar sources. But the letter does not allay the excitement among the clergy of the Established Church, who, notwithstanding their Romish tendencies, do not appear exactly willing, as yet, to “receive the mark” of the Papacy openly. Indeed, we do not pretend to say, that the disaffection of the clergy and laity of the English Church will ever be manifested differently, or more strikingly, than it is at present; but judging from the past, from the nature of Romanism, and from the character of those who belong to the Church of England, we believe that the time is not far distant when the Church and State system will fall, leaving its membership to pursue their particular affinities without fear of Articles or homilies. At all events, we see no Scriptures to warrant us to look for the decease of Romanism before the coming of **CHRIST**; but on the contrary, there are many that authorize us to believe that it will continue to “prevail” until that event. Hence those who look for the entire destruction of the Papacy by the preaching of the Gospel, will be disappointed. It is by the Gospel that the Papacy is to be “consumed,” or weakened, “unto the end,” when it will be “destroyed by the brightness of **CHRIST**’s coming.”

To Correspondents.

COMMITTEE OF THE CHURCH IN ALBANY.—Your communication will have an appropriate place in the “**CHRONICLE**” shortly to be published. We see not how Christians could do differently than you have done. Those who pursue the course you repudiate, are unworthy of all Christian association, and should not be patronized or fellowshipped.

D. CAMPBELL.—Such letters are cheering to us, individually; but we think best not to publish.

J. CUMMINGS.—Please to fulfil your intention to write; we wish to be furnished with all such evidence.

J. D. BOYER.—Your testimony greatly astonishes us. We are much obliged to you for it; it comes very opportune.

J. E. SEAVY.—We learn that he did a few years since, and suppose he still owns it.

C. GREENE.—Although we should not publish in the *Herald*, such communications would be pleasing to us to receive. The readers of the *Herald* would be gratified to receive an interesting letter from you for the paper.

S. S.—No reliance is to be placed on that point. Its statements in reference to us are a tissue of misrepresentations.

J. B. HUSE.—The author of the Tabernacle Sermon was **S. HAWLEY**.

S. S. HIMES.—There was no name to the appointment, and we don’t know who made it.

J. F. G.—He is in heart fully with the others.

He has chosen his position. We expected nothing better from him.

J. KELLEY.—We don’t discontinue on account of inability to pay, so long as it is received with pleasure, and read with profit. To preach the gospel to the poor, is a part of our mission.

We call the attention especially of our brethren in the ministry to an article on page 343, headed, “A Minister of the Gospel should set a Holy Example to his People.” The article cannot fail to be a benefit to those who desire to magnify their sacred office. The article is from an old work, now out of print, designed to set forth, in a series of lectures, the Nature and End of the Sacred Office. We shall from time to time give from the same work other articles illustrative of various important duties of the ministry.

SALEM MEETING.—The meeting at Salem closed with deep interest. Bro. C. B. TURNER gave the last discourse, which was listened to with much attention, and some were so deeply impressed as to resolve to begin a religious life. Bro. OSLER’s labors are still appreciated, and crowned with success.

We have received from the “Association,” “an Address delivered before the Massachusetts Charitable Association, on the occasion of their sixth exhibition, Sept. 19, 1850. By J. S. SKINNER, editor of the ‘Plough, the Loom, and the Anvil.’” It goes fully and luminously into the necessity of protection for industry.

ERRATA.—In our last, on page 334, under the obituary head, of Bro. GORE, for “progress,” read *prayers*.

On 1st column, 5th paragraph, p. 333, for “Wood and Hales, 1850,” read 1880.

BUSINESS NOTES.

C. GREENE.—As F. R. WILKINS did not owe anything, we suppose he wants the *Herald* again, and have therefore credited him the 50 cents from the middle to the end of the present vol. Is this right? L. N. B.—You will see by the receipts that you have overpaid. S. FOSTER, Jr.—Send you books the 16th by Cheapey’s express. S. S. ST. JOHN.—We have credited you to 231, the middle of next volume, and send from the same of this. J. S. WRIGHT.—You have paid to No. 334—*to August next*.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, or bring apprised of the fact.

V. H. BIRCH, of Wellington, O., refuses his paper, owing 9 00

Total delinquencies since Jan. 1st, 1850 129 14

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the “Herald” to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

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TO AID IN THE EXPENSE OF THE SUPPLEMENT.

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C. Green—\$1 50; J. G. Smith—\$1 00; Friends in N. Y. \$3 50

Total receipts 183 50

FOR BRO. N. SOUTHDARD.

Friends in Walpole 8 10

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

BRO. D. CAMPBELL will preach at Coburg Sunday, Dec. 1st, 11 a.m.; at the Court-house, 2 p.m.; Perry’s Corners, 3d, 6p.; Perce, 4th, 6p.; Toronto, 5th, 6p. (Bro. PEACE, see to this appointment); Oakville, at Bro. GRIGGS, 6th, 6p. (Bro. TRUESDALE, 1st); Nelson, Sunday, 7th, 11 a.m.; Father CAMPBELL’s, 9th, 7 p.m.; Bro. BROWN’s, 10th, 6p.; Bro. BURROWS, 11th, 6p.; Bro. GRANDELL’s, 12th, 6p.; Bro. SANCHEZ NEVES, Bleuehie, 13th, 6p. (Bro. TRUESDALE, will meet me at Nelson).

BRO. MERRILL may be expected to preach at Haydenville, Mass., Sabbath, Nov. 5th; Cunningham, 20th; Cheshire, 22d; South Adams, 25th; North Adams, 25th; Savoy, 26th; and South Hawley, Sabbath, Dec. 1st, at 10 a.m., and 2nd & 3 p.m.; except Sundays, at 6 p.m.; Post-office address is Northfield, Mass.; please meet me at Nelson.

BRO. MERRILL will preach at Coburg Sunday, Dec. 1st, 11 a.m

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, NOVEMBER 30, 1830.

No. 16. WHOLE No. 498.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers, \$5 for six copies

\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL COMMUNICATIONS, ORDERS, OR REMITTANCES, FOR THIS OFFICE, SHOULD BE DIRECTED TO J. V. HIMES, BOSTON, MASS. (POST-Paid.) SUBSCRIBERS' NAMES, WITH THEIR POST-OFFICE ADDRESS, SHOULD BE DISTINCTLY GIVEN WHEN MONEY IS FORWARDED.



A CHRISTIAN THOUGHT.

I WOULD NOT ASK A THORNLESS LIFE,
From every sorrow free,
Did God, in his kind providence
Permit it so to be.

For as the verdure of the earth
Would wither and decay
Beneath the dazzling gloriousness
Of a perpetual day.

So the green places of the heart
In life's progressive years,
Would cease to yield the buds of hope,
If watered not by tears.

I ask a firm and steadfast mind,
My duties to fulfil;
A cheerful and obedient heart
To do my Maker's will.

An humble and enduring faith,
To lift my soul above,
And in each chastening grief to see
A Father's tender love.

A heaven-born strength to follow on
The path my Saviour trod,
Through Him to win the meed of grace
And endless joy with God.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE XI.—CHRISTIAN COURAGE.

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days."—Rev. 2:10.

(Concluded.)

The next that is mentioned is "death;" the most awful, the most painful, the most deprecated of all. What havoc does death leave behind him! I believe that death is a most unnatural thing. It is not natural, that same death; it is nature's curse, calamity, and curse. Man was never made to die; he was constituted immortal; and it is only the corroding curse of sin, that cleaves to every sinew, and artery, and vein, and pulse, that brings this fair and exquisite framework, so fearfully and wonderfully made, to be the prey of worms and the companion of the dust. Death takes the friend from his friend, the *protegee* from his protector, the child from his parent, the possessor from his estate, the soul from the body; but there, in the case of the saint, it must stop—it cannot take a believer's soul from a believer's God. When a Christian dies, it is not he that dies, but death that dies in his death-bed; and that groan which seems the physical evidence of a departing spirit, is, in the case of the believer, but the first sound of the marriage-bell which intimates the marriage festival of the Lamb, and his union and communion with God and with the general assembly of the saints above.

It is thus, then, that you have nothing to fear in death. There is not a grave that is dug deep in the cold-clay churchyard over which a Christian cannot say, "My Lord first lay there." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." If this separation of friend from friend, and relative from relative, is only separating them from a communion characterized by a thousand intermingling infirmities, and introducing them into endless, sorrowless, bright, and happy day, where friend shall rejoice again in friend, and child in parent, and parent in child; then we can bear the momentary severance of the passage, for the sake of the glorious interview, the happy, the blessed meeting upon that sunlit shore that lies beyond it. We are not to sorrow as those that have no hope; "for if we believe that Jesus died and rose again, even so them which sleep in Jesus shall God bring with him."

But there is something that we have more reason to fear, if we have reason to fear anything. Death is a solemn thing, but life is a more solemn thing still; and the Apostle, therefore, in this catalogue mentions not only death, but life. When I think of the conflicts and struggles in this great city, for instance, where the competition and conflict is so great—when I think of that surging ocean which rolls and rises, and ebbs and flows through every thoroughfare—when I think of the thousands struggling on, despairing of a shore, and feeling not a bottom, and little knowing what may be the issue—I feel that if death be ever painful in a Christian's prospect, life is ten times more terrible in a Christian's experience. You know how hard it is to deal with the world and keep your integrity inviolate. Many know how difficult it is to transact the business of life, and yet to do it as in the sight of him of whom you say, "Thou God seest me." Many a bosom in this assembly is convulsed with conflict, and with struggle, how shall he do what his conscience bids him do at the word of God, and how he shall do what the claims of his family seem to prescribe for their provision. Let us pray that we may cleave to the prescriptions of conscience, and that grace may be given you to enable you to do so. You will ever find, that if you lose a good bargain, because you love a better Lord, he who has told you that "man doth not live by bread alone," will make "Christ and a crust," as a poor woman once said, sweeter and more delightful than the sacrifice of conscience, with its tortures, and agony, and sorrow, in connexion with the luxuries and splendors of the world. Depend upon it, there is truth in this maxim, "Seek first"—in the school, in the counting-house, in the shop, in the corn-market, in the Royal Exchange, in the House of Commons, in the House of Lords—"the kingdom of God and his righteousness, and all other things will be added," thrown in as make-weights, which God will give to all who truly serve him.

The Apostle proceeds to enumerate, among other things, "things present." Every one knows where the barbed arrow rankles, and the cup that is bitterest; and every one believes his own burden to be the heaviest. But, whatever be the present load, whatever be the poignancy of the present trial, remember that He who delivered Shadrach, Meshach, and Abednego, and sustained them amid the burning flame, will not forsake you; and that He in whose strength the martyrs triumphed at the stake, and were wafted in a chariot of flame to a crown of glory, is the same God, whose strength is still made perfect in weakness, and whose grace is still sufficient for you.

Nor, says the Apostle, should we fear "things to come." What they may be—whether the years that come shall come dancing in sunshine, like bridesmaids to a bridal, or whether they shall approach clothed with sackcloth and covered with crape, as mourners to a funeral—God only knows. Whether the coming year shall be sunshine or sadness—whether hearts that are now bounding shall be breaking—or whether hearts that now break shall be bound up, and find gladness for sorrow, "the oil of joy for mourning, and the garment of praise for the spirit of heaviness"—God only knows. But come what may from the future, or be felt what may from the present, fear ye not; the God who has fed you all your life long is your God still; he has been with you in six troubles, and in seven he will not forsake you: "Fear none of those things which thou shalt suffer," is his own blessed prescription.

To sum up all,—Fear not the height of prosperity, nor the depth of adversity; fear not the height of honor, nor the depth of shame; fear not the pinnacle of the temple to which the devil may lift you, nor the crypt below the temple in which the tyrant may place you. Fear nothing above, nothing below, nothing around, for the whole universe is at friendship with that man who is at friendship with the living God, and can call him "my Father."

Let me ask you, then, in concluding this summary, What is there for you to fear? Tribu-

lation? "Through much tribulation we must enter into the kingdom of heaven." Hunger? He feeds us with living bread. Nakedness? He clothes us with spotless righteousness. Death? To be absent from the body is to be present with the Lord. Banishment? The whole earth is the Lord's, and there is no spot to which the persecutor can drive you where the wing of your Father shall not be stretched over you. Whom have we then to fear? We are predestined to be conformed to the image of his Son; we are chosen in Christ before the foundation of the world. Our victory is the subject of everlasting decree, for we are "chosen unto salvation through sanctification of the Spirit and belief of the truth;" and, says the Apostle, "our light affliction which is but for a moment, worketh out for us a far more exceeding, even an eternal weight of glory;" and, he adds, "though no tribulation for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." And the Apostle tells us what things the saints of old had to endure, and what things they overcame; none of these therefore may we be afraid of. "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

But let me endeavor to show you some reasons why you should not fear those things with which you have to contend. First, because you are never alone. Realize this true thought—a believer is never alone. Wherever there is a heart that beats with Divine responsive love, there there is a Saviour to feed that love, and guide the beating of that heart. In the closet, where you pray in secret—at the family altar, where you act as the priest of the household—in the sanctuary, where you are one of a thousand worshippers—in the deep coal-mine, or on the lofty Apennine peak—in the tents of Mesech and the tabernacles of Kedar—on the ocean's bosom—in the field of battle—in the cloister, and in the court—Christ is with you alway, even unto the end of the world. Therefore, "fear none of those things which thou shalt suffer."

In the next place, in the midst of your sufferings Christ is at hand to help you. I will read you a beautiful and touching instance of this in (Mark 6:45:) "And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him and was troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid."

Here you have a perfect picture of Christ and his Church; the Church is on the bosom of the tempestuous deep, toiling and rowing the first, second, and third watches, three parts of the night, and no help comes. But what was Christ doing all the while his people were thus distressed? He was interceding for them upon the mountain's side, where He held sweet and blessed communion with his Father and their Father, with his God and their God. And at the fourth watch, just when despair began to creep over their spirits and to paralyse their en-

ergies, He came, waving his hand over the ocean's bosom, whose waves played like babes around his holy feet, and proclaiming to his disconsolate and dejected ones, "It is I; be not afraid." He will never cease to intercede for them whom He has washed in his own blood, and whom he is preparing to be gems, that shall sparkle the more beautifully when they have passed through the fire, in his own glorious diadem.

To comfort the believer still more, and to lead him not to fear, let him recollect, that the love of Christ originates and directs all. Now, here is just the difference between a Christian man's suffering and an unconverted man's suffering. The unconverted man's suffering is penal; the Christian's suffering is paternal. In the case of a child of God, Christ exhausted from every suffering the last element of wrath, and substituted for it the element of love. The blow that smites the Christian most severely, is inflicted by that hand which was nailed to the accursed tree; the cup that a Christian has to drink, even when that cup is bitterest, is filled with love in disguise, and not with wrath in the least possible degree. Whatever your affliction may be—be it the loss of thy property, or the loss of thy children, or the loss of the nearest and the dearest that thou hast, not one blow reaches thee, my Christian brother, which has not been meted out by the wisdom and the love of Him who has taught us to kneel and say to Him, "Our Father who art in heaven." Glorious truth! Let me then go forth with this blessed assurance, that if there light upon my head all the storms of the four points of the compass together, they are all expressions of paternal love. There is no really cross wind in a Christian's voyage to glory; whether it blow against him, or blow forward, or blow from either side, it equally wafts him to the haven of perpetual rest. Whatever be the severity of the conflict, or the force of the tempest, it can never rend him from Christ, nor induce him to let go Him, whom he has as an anchor of the soul, sure and steadfast.

Recollect also that all your afflictions are designed to sanctify and fit you for heaven and for happiness. For what says the Apostle? "Not only so, but we glory in tribulations also: for tribulation worketh patience"—this is one grace—"and patience, experience," that is another; "and experience" is the parent of another grace—"hope," and then this hope "maketh not ashamed." "All things," says the Apostle, "work together for good;" mark the expressiveness of this assertion. He does not say that "some things work together for good" to a Christian, but "all things." And he says that all things *work*. Every thing is in action; and there is no dispute among them, for all things "work together" in perfect harmony; and all things have a benevolent tendency, for "all things work together for good to them that love God, and are called according to his purpose." Therefore I say to every true Church, what Christ said to the Church of Simeon, "Fear none of those things which thou shalt suffer."

In order still farther to enforce this, let me very briefly remind you that the fourteenth chapter of the Gospel of John begins with a prescription exactly parallel to this. Our Lord says, in the first verse, "Let not your heart be troubled:" the Seer in the Apocalypse says, "Fear none of those things which thou shalt suffer." It may be useful, when you have leisure, to study this chapter, to go over, *seriatim*, each verse of it; and you will find that the first verse, "Let not your heart be troubled," is the text: or, in the language of the epistle, "Fear none of those things which thou shalt suffer;" and that each verse in succession is a reason why the Christian's heart should not be troubled. For instance, "Let not your heart be troubled." Why? "In my Father's house are many mansions." Do not think that there is any necessity for your pressing back your friend; there is plenty of room for all that wish to enter; not one will be excluded who does not exclude himself. "Let not your heart be troubled, as if

you knew not for what I am going : I now tell you that I go to prepare a place for you. Why should you fear because I am absent? my absence is for your good ; I am preparing a place for you, and affliction is one of my servants, which is preparing you for that place. But if you should say, We know not the way ; fear not, I am 'the way.' But if you should say, We cannot know how to walk in that way ; fear not, for I am 'the truth, and I will guide you.' But if you say, We are dead and weak, and unable to do anything ; fear not for I am 'the life,' and I will strengthen and sustain you in the way. Be not afraid, therefore, for I am the way, the truth, and the life ; no man cometh unto the Father but by me." But if you should say, "We have none of these things that we need ;" yet "Fear not ; be not afraid, for if ye shall ask anything in my name, I will do it." But if you should say, "O Lord, we shall have no comfort in the midst of the conflict, our hearts will be so torn and our feelings so injured by the struggle through which we shall have to pass, that we shall be worn out with the ceaseless agony and conflict and trial ;" our Lord says, "Fear not ; be not afraid, for I will pray the Father, and he shall send you another Comforter." "But, O Lord, we may forget these things." "Fear not ; be not afraid, for that Comforter shall teach you all things, and bring all things to your remembrance."—Whatever may be your sufferings—however you may be persecuted, and reproached, and calumniated, "fear not, for I am with you alway, even unto the end of the world ; let not your heart be troubled, neither let it be afraid."

"Fear not." Those who have palms in their hands, and who wear the white robes they have washed and made clean in the blood of the Lamb, were all in the furnace, and have come through the same arduous struggle for Christ : we follow only in the wake of Abel, the first martyr—of Enoch, and Moses, and Abraham, and Isaiah—of Matthew, who was beheaded—of Mark, who was dragged through the streets of Antioch till he died—of Luke, who was hanged on an olive tree—of Peter, who was crucified, and of Paul who was murdered in the Mamertine prison at Rome. You follow them who through faith have passed through the Red Sea, and who will sing a nobler song than the song of Moses, being more than conquerors through Him that loved them and gave Himself for them. Fear not the prison, for no walls can intercept the communion between Christ and his own. "Fear not," says our blessed Saviour, "persecution, for it cannot separate you from me, it will rather bind us more closely together. Fear not poverty, for I will make you unspeakably rich ; fear not death, for I have taken away its sting ; fear not eternity, for the Lamb is its light, and I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, there ye may be also." Fear nothing ; pray, watch, persevere through life ; but do not fear. To fear, is to lose strength. The joy of the Lord is the Christian's strength ; sadness and gloom are the elements of a Christian's weakness. Remember then whom you serve, who watches over you, from whom you may draw, and what treasure you may draw from Him ; and then, whether you shall be, like the Church of Smyrna, ten days, which, prophetically, is ten years, cast into prison, or whether you shall be subjected to trials and tribulation and distress, and all God's billows and waterspouts seem to pass over you—some few years hence it will matter very little what we have suffered, if we find this, that we have washed our robes in the Lamb's precious blood, and that our righteousness is the righteousness of our Lord. Our hearts shall beat in a better clime, where every beat shall be blessedness, and every pulse a wave from that ocean of joy and felicity which is around the throne of God and of the Lamb for ever.

END OF LECTURE XI.

(From the "Panoplist.")

God Known by his Judgments.

(Continued from our last.)

We may take a striking illustration of the truth that the knowledge of the Lord has been extended in the earth by means of his judgments upon the Church, from the Ecclesiastical history of Northern Africa. This region, which now once more is calling forth the strong sympathy of the Christian philanthropist, had a large share in the early triumphs of the Christian doctrine. Egypt soon felt those influences from on high, which began to fall so copiously upon Palestine after the descent of the Holy Spirit. For several centuries of the Christian era, Alexandria, with her school of theology and her celebrated Bishops, was the centre of religious light to a vast country. But we shall confine ourselves in the present review to those seats of the churches in Northern Africa, of which Carthage was the head. Into these extensive regions the gospel found entrance in the days of the Apostles ; and so great was its prevalence there, that the ancient rival of the city of Rome

became, in the age of Constantine, the abode of a religious power which did not always yield to that of the Imperial City. In the persecutions of the Roman Emperors who preceded Constantine, the Christians of Northern Africa were conspicuous sufferers ; and even so late as the reign of Honorius, who ordained that all heathen temples in the country should be destroyed, sixty Christians were murdered in one town in Numidia, in consequence of their attack upon the statute of Hercules. This fact shows that they were numerous, and that they were zealous in the propagation of Christianity. But their numbers and their Christian zeal are shown by many other facts. Their ecclesiastical councils were held in numerous places, and among others in what is now Algiers. When the contest was at its height between the Donatists and Augustin, a council was held at Carthage for the public discussion of the disputed points, under the direction of the Roman Emperor. This council was convened in the year four hundred and eleven, and was composed of five hundred and sixty-five Bishops. Few places in the world at the present time can command such a concourse of the ministers of Christ for any religious purpose. To say nothing of other lights, there was the great Augustin, who ranks in the history of the Church with such men as Calvin and Edwards. In a word, the whole of Northern Africa, at the commencement of the fifth century was imbued with a religious spirit like that which may now be found in some of the most favored positions of Christendom, Scotland, for instance, feeling the weight of her Chalmers and a host of other champions of the cross. Not in all respects would this comparison hold, but far enough to show what a strong and vast sway the gospel then had in the country made famous by Carthaginian and Roman exploits in pagan story, and yet more signalized in the early ages of Christianity, by the works of the Holy Spirit in the salvation of unnumbered souls.

What traces can now be found of these once flourishing Churches? Who stand in the places of their hundreds of faithful preachers? In what one of them all, is the bread of life broken by the ambassador of Jesus? Where in their enclosures are the pastoral labors to be found, consoling the afflicted, pointing the sick to the great Physician, and training up the young in the nurture and admonition of the Lord? In what one of them all is the weekly prayer-meeting to be found? Go through the entire territories, where once shone the lights in these golden candlesticks ; go ask for the family altar and the sanctuary of acceptable worship ; alas! the only answer that will be reverberated from their hills and valleys, their shores and inland scenery, is *Judgment*, the Lord is known by the judgments which he executeth. Even where the spreading glories of Emmanuel are extending to the same continent, and illuminating other portions of the same quarter of the globe, they scarcely reach as yet *these scenes* of moral desolation. Some of them are without inhabitants, others thinly inhabited, or yet others with a dense population, but *all* under the blight of desolating judgments. Their history is made the means of building up churches in other places, but themselves remain as the barren heath, that knoweth not when good cometh.

What were the specific errors and iniquities, which thus called down the exterminating *wrath of the Lamb*, we cannot so particularly know as in the case of the Jewish church ; but some things faithful history has recorded ; and as the record is full of instructive warning, we may well pause and consider it for a little space.

To comprehend, in any good degree, the corruptions which crept into the North African churches, and prepared the way for their ruin, it is necessary to contemplate the influence exerted upon them by the *formalism* of the times of Constantine. Christianity then assumed an external form far different from that which it wore in the earlier stage of its history. When the disciples of Christ were persecuted by a Nero or a Domitian ; when to be a follower of Jesus, it was necessary to sacrifice the most inviting earthly prospects, and consequently few became professedly Christian, who were not such in reality ; at such a time, the gospel prevailed in as great simplicity, purity, and power as can well be consistent with the imperfections of the world, in which its conquests are made. At such a time, the principal reproach attached to Christianity, in the view of its opposers, was, that its friends were the poor, illiterate, and despised of this world. But a widely different and much worse reproach was reserved for the days of Constantine. Then it was that Christianity clothed herself in the robes of splendor ; civil honors were in the path of the Christian ; his earthly rewards were so great, the inducements were so numerous and so strong which worldly ambition presented for entering into communion with the Church, that thousands entered from mere mercenary motives. In such a condition of Zion, when profession was so common, and decided piety so rare, it was natural that great virtue should be ascribed to the *form* of godli-

ness. A mysterious power was supposed to reside in the sacraments of the Supper and of Baptism.

Constantine himself attributed such purifying efficacy to baptism, that he did not submit to the ordinance till near the end of his life, that he might thus wash away the stains of blood which had attached themselves to him long after he had openly embraced Christianity.—No one needs to be told, that in such widespread and imposing corruption of the simplicity of the gospel, vital religion must bleed at every pore. According to the decision of the excellent Neander, it was shown, in the reign of Constantine, and still more in that of his successor, that the state which seeks to advance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever virulence. Christianity has often been advanced by persecution, but never by an alliance with worldly greatness and splendor. To make a show of her outward forms may add to the number of her pretended friends, but must ever tend to diminish the amount of sincere attachment to her spirit.—Hence it was that the Emperor Julian employed his wit and learning against Christianity with far greater effect than could have been, had not the follies and vices of the Church in the preceding reigns furnished him with such terrible weapons of attack. Among other sarcasms, which were the more effectual on account of the imperial rank from which they proceeded, one represents the great Constantine in the lower world, proclaiming to all, "whoever is a voluntary, a murderer, whoever is a vicious man, a profligate, let him come hither. Having washed him with this water, I will instantly make him pure. And should he fall into the same crimes again, let him only beat on his head and on his breast, and I will bestow on him power to become pure."

The disastrous effects of these corruptions of Christianity extended throughout the Roman Empire, and although they were greater in some other places, they were sufficiently deplorable in the North African churches. So far as they prevailed, *religion was reduced to a mere formality without the vital power*—the very thing which more than aught else in the Hebrew church at the time of the Saviour's birth, called forth the hot displeasure and the destroying vengeance of the Lord.

But the worldly-mindedness and pomp of the church, which furnished one such fruitful source of declension and ruin, were followed by other evils equally ruinous. The history of the church, like that of the world at large, is continually furnishing examples of vibrations from one extreme to another. The splendors of courtly favor, found to be so adverse to a life of godliness, were by many exchanged for the wildness of the fanatic and the seclusion of the anchorite. Deeming that connivance at pagan rites and usages had been at the foundation of the evils with which the church abounded, some violently attacked, not only the pagan worship, but all in the church who could not be hurried along in the same frantic course with themselves.—Others, looking upon intercourse with the world as the grand cause of the declension of piety and its attendant evils and dangers, retired into grottos, and gave themselves up to secret meditation on divine things and the mortification of the flesh. Both these classes of Christians, though possessed of many estimable qualities, introduced serious and destructive abuses into the Church. From Monasticism sprung up "the spirit of self-righteousness on the ground of works ; a legal morality separated from all connection with the inward essence of the gospel, and tending especially to keep back the consciousness of the need of redemption ; the spirit of slavish self-mortification at war with the essence of Christian liberty ; the spirit of a pharisaical, ascetic pride." With this spirit was connected the whole theory of penance, the doctrine of celibacy and of indulgences, and many other superstitions, which for long centuries accumulated reproach upon the Christian name. From the roving bands of fanatics, there sprung every species of disorder in civil and domestic relations. Venerable heads of families were compelled to perform the most menial services, and creditors were so furiously attacked as to congratulate themselves if they could purchase life by the remission of honest debts. All this was done under the pretence of a purer religion. Surely we have seen enough already to show how odious to the Holy Redeemer was the condition of his visible Church. But there existed within her pale even greater abominations than these.

watch. Carnal security is an evil that is incident to all sorts of Christians, young and old. 'Tis incident to young Christians ; they have so little experience of the power of sin, of the prevalency of temptations, and of their own weakness, that they are apt to grow self-confident, and to trust to their own good resolutions ; and so, remitting of their own spiritual watchfulness, are oft times wofully ensnared. 'Tis incident to old experienced Christians : Noah, Lot, David, and other saints, were surprised with fearful temptations, and carried into gross sins, even when they were old, and after many experiences of the love and grace of God. The wise virgins did not sleep, till their main work was, in a great measure, over. 'Tis said to the commendation of king Jehoshaphat, that he walked in the first ways of his father David. It seems that David's first ways were his best ways. Alas! there are few Christians whose last days are their best days. I say, then, that carnal security is incident to all sorts of Christians : and it is incident to them even after solemn duties, and after special manifestations of God unto them. We see this in Christ's disciples. They had been partaking of both sacraments, of the Old and New Testament, the passover, and the Lord's supper ; and Christ himself being the administrator, I doubt not there were special measures of the Divine presence on that occasion : yet soon after, even that same night, when they had gone out into the garden, they could not watch with Christ one hour, no, not the best among them ; they fell asleep again and again ; and their bodily sleep, in such a season, did sadly bewray the security of their souls. Now, many of you have of late been at the Lord's table, drawing near to God in a most solemn ordinance ; and some of you have, it may be, had special manifestations of God, and rich and sweet experiences of his love and grace in the use of that ordinance. Yet your danger is great. Satan is ready to lay your soul asleep, and ye have ill hearts that are much inclined to spiritual sleeping and slumbering, so that ye need to take heed to yourselves. Some sad temptation may be at hand. Watch against spiritual pride and self-conceit, and against spiritual sloth and laziness. Watch, lest the subtlety of Satan, and the deceits of your own hearts, rob you of the fruit and benefit of duties and ordinances, and particularly of that great ordinance of the Lord's supper. And watch continually. The lamp in the Tabernacle was to burn always, viz. in the night season ; for Aaron was to light the lamps at even. And what is our whole life in this world, but a dark night of temptation, wherein our candle should never go out? When ye put your danger farthest off, then it is nearest at hand.

1. Consider who comes. It is the Lord Jesus Christ. And is it not necessary for his honor that ye should be ready? What master having gone abroad, will not reckon himself affronted by his servants, if upon his return with great solemnity, he find them idle, slothful, gadding abroad, eating and drinking with the drunken, so that he is not attended and waited on? On the other hand, will he not reckon himself honored by them, if he find them busy at work, waiting for his coming, ready at his call, that when he knocks they may open to him immediately? So here, Christ is our Lord and Master. And who is so great and glorious a Master as he is? Surely our preparation should be such as may be answerable to the glory and dignity of so great a Master.

2. Consider the manner of his coming. O how glorious it will be! He comes in power and great glory. If you were called to meet some great king, riding in great pomp and state, what preparation would you make? And ought you not much more to make ready to meet the great King of kings coming in all the glory of the upper and better world? He comes not as in the days of his flesh, in the form of a servant, but in the glory of his Father; attended not by a few fishermen, but by a glorious retinue of innumerable angels ; riding not upon an ass, but upon the clouds of heaven ; and environed with flaming fire. Surely the glory of his coming should greatly influence your preparation.

3. Consider the end of his coming. He comes to take account how you have behaved in his absence, and how you have managed the trust committed to you. So, it is said in the parable of the talents. After a long time the Lord of these servants cometh, and reckoneth with them. And says the apostle, every one of us shall give account of himself to God.—The account will be so strict, so particular, so impartial, that we should all tremble at the thoughts of it, and do our utmost to have our accounts ready. Having a reckoning to make up, and such a reckoning as that shall be, we should have our accounts ready stated and balanced. It will be your final and last account; He comes to count and reckon with you once for all. Therefore if your accounts be not ready, then they can never be ready ; for, there will be no more trial after that. And you know not how little time you may have to get your

The Doctrine of our Fathers.

We copy the following from a sermon on the "Preparation for Christ's Second Coming," published more than one hundred years since.

Watch for Christ's coming. This is a necessary duty incumbent on all Christians. What I say unto you, says our Lord, I say unto all,

accounts in readiness. Therefore ye should be always ready.

Salvation.

A Sermon, Preached in the Parish Church of Crathie, Balmoral,
Before Her Majesty the Queen, Sunday, Sept. 22, 1850.

BY REV. JOHN CUMMING, D. D.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—ISAIAH 45:22.

"All have sinned," is the verdict of God on mankind. To our original sinfulness we have added many actual transgressions. There is no exception. From the loftiest to the lowliest of men we are sinners—miserable sinners. The wasting and destroying curse which evermore follows sin, has entered the royal palace, and the noble hall, and the humblest cot. It is felt in cabinet, in congress, in senate, in divan.—Jesus tells us we are by nature "lost," "dead," "perishing." The Holy Spirit tells us we are by birth "ungodly," "children of wrath." In this, our inherited condition, we are not only without holiness, but we are also "without strength," utterly helpless, unable by our wisdom or wealth, or genius, or power, to recover ourselves. To those, then, who are victims of so wide and terrible a disaster, whose case is thus delineated throughout the whole Scripture in the strong, but not overcharged language of which I have given the merest summary, these words, "Look unto me, and be ye saved, all the ends of the earth," must sound like music coming from the skies—like angel accents to weary and way-worn humanity, awakening the long hushed feelings of hope, of gratitude, of joy. These words are conclusive evidence that salvation is possible; nay more, that salvation is accessible—yea more, that salvation is offered—and more than all, that is offered without money, without price, to all that will, without distinction of caste, or kindred or, language, or nation, or tongue. To all the dwellers in the uttermost parts of the earth, and of the desert sea, there is offered a full, free, instant, forgiveness, in the name and through the blood of the everlasting covenant. The text is the proclamation of the supply of that which is the great and crying want of all humanity—of bread to the hungry, raiment to the naked, healing to the sick, life to the dead, a home and a rest to the exiles of Eden.

It seems naturally suggested by the language of the text, that the designed directness of it, "Look unto me," indicates the possibility that some may be disposed to seek salvation by looking elsewhere; for all men want to be saved, that is, to be happy—all feel, whether they feel it savingly or not, that there is something wrong in them that needs reparation for a judgment day. The direct and pointed appeal in this verse, thus suggests the possibility of men looking below Christ, or above Christ, or on either side of Christ, and so missing the salvation, the transmission of which is here plainly restricted to one channel, and declared to flow exclusively from one Source. There may be many wrong ways—there is but one right.—Yet all the wrong ways may be summed up in two. In a word, there are but three sorts of religion in the world. From the beginning until now all religions may be classified in one of three great categories or chapters. First—The religion of Man, whose language is, "Look to me, and be saved;" secondly, the religion of the Priest, whose language is, "Look to me, and be saved;" and there is, thirdly, the religion of God our Saviour, whose words are, "Look to Me, and be saved." Let me show that in neither of the first two is there any possibility of life. Each is a candidate for your acceptance, but only in the last is everlasting peace.

The religion of man, as I have named it, expresses itself in the language of the text, only the *me* we are summoned to look to, is man, not God a Saviour. Man, however, even if he were what he once was, cannot save himself. Once he was a glorious temple—in-laid with holiness | vocal with songs, and replete with happiness; but now all is changed—the altar fire is quenched; and in the place where the cherubim and the glory were, there are reptiles and serpent passions holding their ceaseless carnival. The once holy heart has made itself deceitful above all things and desperately wicked; so much so, that the exposure in the light of God's countenance of a naked human soul—just as it is, a fallen apostate soul—would be a spectacle that man could not bear! Yet fallen as man is, even amid conscious ruins, such are the remains of his aboriginal intellectual greatness, that he expects that he can save himself. He resolves to arise, and rouse his soul to reassert its ancient claims, and seat itself where he thinks he has still unforfeited rights. He looks to himself for the restoration of self. He forgets, like one of old, that he is shorn of all the elements of his strength, and that the experiment has been often but never successfully made.

If Adam in his innocence could not keep himself from falling, how will Adam in his ruin restore himself? Unfallen Adam, our

great forefather, in his purity and meridian strength, thought that he could ascend to the height of God, and be as God, knowing good and evil. He failed, and plunged at once into a ruin,—terrible as the height he aimed at. If, then, the unfallen Adam could put forth no wings that could carry him to God's dwelling-place, and set him on a level with God,—surely the fallen Adam, with less strength, with less holiness, must try in vain to reach God's throne, or recover his lost place. It is to attempt to be himself a God,—to reach the throne he hopes to secure by his merits, and to retain the glory of the achievement, wholly and forever to himself. This is futile. When man, by any combination of his muscles, can lift himself from the earth, or when he can walk upon the untrodden sea, or soar to distant stars, and bring home the secrets of heretofore unexplored worlds,—when man can raise himself from the dead, and from his own grave, by some inherent spring of life within him—then, and only then, will we listen to and weigh man's bidding: "Look unto me, and be saved, all the ends of the earth."

There is nothing in man, or by man, or belonging to man, or bearing the superscription and the image of man, either in Paradise, or on Sinai, or on Olympus,—in the forum, in the academy, or the Stoa—in the palace, the school, or the hut,—that has in it any redeeming power, any regenerating or life-giving energy whatever. If man will be saved, he must take the place, humiliating as it is, of a lost, undone soul, saved by grace alone, and by nothing besides. All history is the melancholy record of man's effort, without Christianity, to regenerate himself; and viewed as that record, its every chapter is a descent, its every page a witness to the weakness of man; and sounding along the corridors of ages, the ear of the Christian can hear the moaning and despairing cry, ever rising up from the heart of poor helpless humanity: "Who can bring a clean thing out of an unclean?—Not one."

My friends, the Bible has warned us of the hopelessness of the attempt. "It is not in man that walketh to direct his steps;" *a fortiori*, "It is not in man that walketh to save his soul."

The true type of man's effort to save himself, it seems to me, is found in the remarkable biography of Paracelsus. It is stated of him, that he spent or wasted his life in efforts to discover the elixir of immortality, of which it was supposed, if man were to partake he would live for ever. He made the discovery of alcohol; he thought in it he had found the long-sought elixir. He resolved to put it to the test; he drank of it copiously, but, instead of living for ever, he perished of the poison he had drank on his own floor. Such is the type of man's effort to save himself, that is, to live for ever! The most promising discoveries have served merely to embitter his disappointment. He has learned with sorrowful heart that they are not only broken, but poisonous cisterns.

Such and so poor is the religion of man, whose language is, "Look to me." It shall not, brethren, be ours. It is of the earth, earthy; and no splendor of language or brilliancy of thought can conceal its essential worthlessness and wickedness.

Let us now examine the religion of the Priest, whose language is, "Look to me; to me, in some of my formulas, to me in some of my developments," if I may use a favorite expression, "and be saved." In one of these he bids you look to the *Church*; she, he alleges, is the directress to heaven, the sure way to eternal joy. "Hear the Church," he cries, and be happy.

Such religion is *Churchianity*; it is not *Christianity*. Christianity means the religion where Christ is all; Churchianity, the religion where the Church is all. But what is this Church? let me ask. It is the company of believers, if it be the true Church; the company of the baptized, if it be the visible Church, made up of good and bad, of tares and wheat. But the whole Bible tells us that a church without Christ is a body without a head; a robe, without the Divine wearer; the richly-chased cup, but without the wine.

I cannot see that there is any more chance of being saved by a Church, than there is of being saved by a College, or by a Royal Exchange. There is no more connexion in the way of merit between the one and salvation, than there is between the other and salvation.

Another formula in which the Priest's religion develops itself is, "Look to the sacraments—they will save you; be baptized, and you need not doubt that you are regenerated; take the Lord's Supper, and you are sure there is communion with Christ." There is no regenerative virtue inherent in, or inseparable from, baptism; for baptism is not the Holy Spirit.—There is no saving and expiatory virtue in the Lord's Supper; for the Lord's Supper is not the Lord Jesus Christ. We may not place baptism in the room of the Holy Spirit, nor the eucharist in the place of the Lord Jesus. We must look far above and beyond them both. Were both

to become vocal, they would say, We are not, the one the Christ, nor the other the Holy Spirit. Lift your eyes far above us; we must decrease, He must increase. We are ordinances; do not degrade us by dishonoring the Lord of the ordinance. Arrayed in glories that belong not to us, we cease to be of service.

The Priest further says, If not to these, look to the priesthood and be saved. The Apostle says: "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" The minister is glorious only in the reflected light of his Master. A true minister will try to hide himself in the shadow, lest he should intercept one ray of light and love streaming from "the brightness of the Father's glory." It is his grand effort to turn every eye and every heart from himself to Jesus,—to be content to be nothing, that his Lord may be seen to be all.—By so doing, he proves hisunction from on high; he carries credentials visibly authenticated, and souls won by his ministry are its fruits and proofs. His language—earnest and affectionate language ever is—"Look not to me; behold the Lamb of God; He only is the Christ the Saviour; He only has the words of eternal life." So taught the Apostles, and so teaching we vindicate ourselves to be their successors. Thus we preach not man, not ourselves, but Christ the Lord, and ourselves your servants for Christ's sake.—(To be continued.)

looked in at a public examination and distribution of premiums in one of the female colleges, which took place on the Lord's-day; but much to my surprise, it was completely a secular affair, without even a show of the forms of religion; it was concluded in the evening by a grand music and dancing party. Here, then, we have a religious concern, a sort of nunnery affair, holding its annual fete on the Lord's-day, and winding up with a midnight revel.

"I have made frequent visits to the churches during the hours of service, but have never found more than three or four men and a dozen or twenty women, except on one occasion, which happened immediately after a smart shock of an earthquake; there appeared to be, on that occasion, a fearful settling up of accounts at the confessional, but which I shall take occasion to describe in another letter. There are no seats in the churches, and the floors are composed of bricks laid upon the ground; each lady is followed to church by a servant, who carries a rug similar to our hearth rugs, which is spread out on the pavement opposite the altar, and on which they sit or kneel, and perform their devotions. A dozen or more ladies elegantly attired and gracefully spread out on these rugs, make quite a novel scene, although it is one that seems to convey but a poor idea of the exercise of that religion which our blessed Saviour taught, and from which those who love him derive their chief—their only substantial joy."

Christian Chronicle.

Venezuela.

As but few of our readers know anything either of the moral or physical condition of the republic of Venezuela, we shall publish some interesting extracts from manuscript letters written by a friend who has spent sometime in that country. The extract we give to-day, contains a graphic sketch of Caracas, the capital of the country.

The first view of Caracas on approaching from La Guira is exceedingly beautiful; it is situated about three thousand five hundred feet above the level of the sea, surrounded by mountains, the highest of which reach over ten thousand feet.

The road from La Guira to Caracas winds around the mountains a distance of eighteen miles, while the actual distance between the two cities in a straight line, is not more than three and a half miles; this road passes over a ridge about five thousand feet high, and the first view of the city is had at an elevation of about one thousand feet above its plane. The valley in which it stands looks like one vast basin, some thirty or forty miles long, ten or twelve wide, a mile deep, all of which is in a high state of cultivation.

The uniformity of the houses, the red tile roofs, the flatness of the plane on which the city stands, its magnitude, and its apparent seclusion from the rest of the world by the vast chain of mountains which encircle it, all contribute to give it a character entirely different from any other city in the world.

The houses of Caracas are generally one story in height, with an open court in the centre, approached by means of a gate or *porte cochere*. This plan of building has caused the city to cover an immense space of ground, while at the same time it has imparted to it a remarkably light and airy appearance. The eaves of most of the houses have a great projection, and all the roofs are covered with earthen tiles put together with mortar. The ceiling of the rooms are composed of boards, as plastered ceilings would be continually broken by the earthquakes. The windows are large and generally without glass, the outside being secured by light iron bars and the inside by shutters. The floors are in most instances composed of bricks, and the lower part of the rooms embellished with *dis-temper* paintings, the upper part being simply whitewashed. The best houses are constructed of bricks or stone, but the most common material for building is a concrete, which is a little better than dried mud; this species of construction suffers so much from the violent earthquakes to which the country is subject, that a large portion of the city consists of the ruin of these mud houses.

All the buildings are plastered smoothly on the outside and embellished with elaborate cornices and other ornaments, all of which are composed of plaster, and which endure even in the most exposed situations without dilapidation, in consequence of the mildness of the climate.

The architecture of Caracas is of a mixed character, being a Spanish modification of the Roman and Italian styles, with some peculiarities, which have naturally grown out of the climate and other local circumstances.

Caracas contains about twenty thousand inhabitants, eighteen Roman Catholic churches, no Protestant church, one university, three male and three female colleges—in which the principal branches of education are taught, including mathematics, natural philosophy, and the languages—and two convents. These institutions are, of course, all connected with the Romish Church, and are made to subserve the interests of that corrupt, but powerful establishment.

Spiritual Recognitions.

A little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was as frail as beautiful, and as the bud of her heart unfolded, it seemed as if won by that mother's prayers to turn instinctively heavenward. The sweet, conscientious and prayer-loving child, was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's kind care of her, and, winding one wasted arm about her neck, would say: "Now tell me about my mamma!" And when the oft-told tale had been repeated, she would ask, softly: "Take me into the parlor; I want to see my mamma." The request was never refused; and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But

"Pale and wan she grew, and weakly—
Bearing all her pain so meekly,
That to them she still grew dearer,
As the trial hour drew nearer!"

That hour came at last, and the weeping neighbors assembled to see the little child die. The dew of death was already on the flower, as its life-sun was going down. The little chest heaved faintly—spasmodically.

"Do you know me, darling?" sobbed, close in her ear, the voice that was dearest; but it awoke no answer.

All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, the lips parted, the wan, cuddling hands flew up, in the little one's last impulsive effort, as she looked piercingly into the far above.

"Mother!" she cried, with surprise and transport in her tone—and passed with that breath to her mother's bosom.

Said a distinguished divine, who stood by that bed of joyous death:—

"If I had never believed in the ministration of departed ones before, I could not doubt it now!"

"Peace I leave with you," said the wisest Spirit that ever passed from earth to heaven.—Let us be at "peace," amid the spirit-mysteries and questionings on which His eye shall soon shed the light of eternity.

Faith.

When thou hast pleaded the promise at the throne of grace, exert thy faith on the power and truth of God for the performance of it, against sense and reason, which rise up to discourage thee. How came Abraham not to stagger in his faith, though the promise was so strange? Because "he considered not his own body."—Rom. 4:19. And what made Zacharias reel? He made sense his counsellor, and thought he was too old for such news to be true. This is the bow of faith, and consequently of comfort in affliction. We are too prone to

carry our faith with Thomas, at our fingers' ends, and to trust God no farther than our hand of sense can reach. It is not far that sense can reach, and but little farther that reason's purblind eye can see; God is oft on his way to perform a promise, and bring joyful news to his afflicted servants, when sense and reason conclude their case desperate. Luther bids us crucify that word, "wherefore obey the command, and ask not a reason why God enjoins it." It is as necessary to bid the Christian, in great afflictions and temptations, the word *quod modo*, how shall I go through this trouble—hold in this assault? Away with this "How

shall I." God tells thee, he will never leave thee, nor forsake thee, his grace shall be sufficient for thee, &c.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 30, 1850.

THE GOSPEL.

"Fear not; for behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

The word gospel in the original, *Eὐαγγέλιον*, signifies good news, or glad tidings. It is defined by CRUDEN to be "a revelation of the grace of God to fallen man through a Mediator, or, it is a wise, a holy, and gracious constitution of God, for the recovering of fallen, sinful, and miserable man, from that deplorable state into which sin had brought him, by sending his own Son JESUS CHRIST in the flesh, to obey his law which man had broken, to make a proper atonement for sin by his death, and thus to procure a pardon, and the favor of God, and eternal happiness for all that believe and repent, and receive the gospel-salvation, together with a promise of the Holy Spirit to work this faith and repentance in them, to renew their sinful natures unto holiness, to form them on earth fit for this happiness, and to bring them to the full possession of it"—in a future state of being, after the resurrection, in the new earth.

In other words, the gospel finds man a sinner, as fallen from the perfect state in which he was made by his Creator; it shows him his condition by nature, and points out the way of escape: it thus brings to view the glad tidings of a recovery of, and restoration to the blessings forfeited by the commission of sin.

This gospel is called by different names, as it is viewed in different aspects in respect to its origin, effects, and end. Thus it is termed the "gospel of God," (Rom. 1:1)—"separated unto" which PAUL was "called to be an apostle," because it came originally from the Father. It is called "the gospel of the grace of God," (Acts 20:24), because it is by the grace of God that the results of the gospel can be secured to any. It is called "the gospel of peace" (Eph. 6:15), because "great peace have all they that love" the law of the LORD, and conform to the requirements of the gospel. It is called "the gospel of your salvation" (Eph. 1:13), because by it only is salvation secured. It is called "the gospel of CHRIST" (1 Cor. 9:12), and "the gospel of JESUS CHRIST" (Mark 1:1), because it is by his mediation, and faith in his name, that a door of hope has been opened to us through the gospel. It is called "the power of God unto salvation," (Rom. 1:16), as it is made effectual to that end by the power of JEHOVAH. It is called "the gospel of circumcision," and that of "uncircumcision," as the same truths were severally to be preached to the Jews or to the Gentiles—the subjects of the gospel. It is called "the gospel of the kingdom" (Matt. 24:14), because the kingdom is the great object of hope in the gospel scheme of redemption presented to lost man. PAUL speaks of it as "my gospel" (Rom. 2:16), because it was the system of truth which he, with others, was divinely commissioned to dispense—"a dispensation of the gospel" (1 Cor. 8:17) having been committed to him. It is called "the everlasting gospel" (Rev. 14:6), because it is eternal in its results. And yet under all these different forms of expression, the same gospel is referred to—the same plan of redemption, by which man is translated from nature's darkness in the kingdom of God's dear Son.

We cannot therefore, as some do, distinguish between the "gospel of the kingdom," and the "gospel of the grace of God," or recognize the one as a message peculiar only to one age, and the other as a message peculiar to another age. God has united together a series of truths, which man cannot separate. He is at all times to proclaim the gospel of the kingdom, the gospel of the grace of God, the gospel of the Lord JESUS CHRIST. When "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto ABRAHAM, saying, In thee shall all nations be blessed," (Gal. 3:8,) the gospel of the kingdom was preached to him; for the bestowment of the kingdom on the subjects of that blessing, was included in the promise. It was also none the less the gospel of the grace of God; for it included the doctrine of justification and salvation by CHRIST, which was the sum of the covenant: "In thy seed shall all nations be blessed."—Gen.

22:18. And now the subjects of the same gospel are those who are of the same faith with ABRAHAM.

We can find but one gospel in the word of God; for PAUL said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed,"—referring to that he had been taught "by the revelation of JESUS CHRIST."—Gal. 1:8-12. And he marvelled that any to whom he had preached should so soon be removed from him that called them into the grace of CHRIST, "unto another gospel."—v. 6. Such he said "would pervert the gospel of CHRIST."

PAUL preached the kingdom of God to the Ephesians, when he testified to them "the gospel of the grace of God" (Acts 20:24); for he adds: "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."—v. 25. If he preached "the kingdom of God," when he preached "the gospel of the grace of God," he must have preached "the gospel of the kingdom." And this the apostles certainly did preach, when they visited the various Churches, and exhorted sinners to repentance, and saints to the performance of every duty; for all their teachings had reference to a preparation for the kingdom. JAMES taught that God had promised the kingdom to them that love him.—2:5. PETER, that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and SAVIOUR JESUS CHRIST."—2 Pet. 1:11. PAUL, "that we must through much tribulation enter into the kingdom of God."—Acts 14:22. To those who came to him at Rome, "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."—Acts 28:23. "And PAUL dwelt two

whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the LORD JESUS CHRIST, with all confidence, no man forbidding him."—vs. 30, 31. He exhorted the Thessalonians to "walk worthy of God, who hath called you unto his kingdom and glory."—1 Thess. 2:12. And he delivered his charge to TIMOTHY in view of the fact, that "the Lord JESUS CHRIST" will "judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1. After the resurrection of CHRIST, when "he showed himself alive, after his passion, by many infallible proofs," his discourse with the disciples had respect to "the things pertaining to the kingdom of God."—Acts 1:3. And those things which the apostles heard, were the themes which they communicated to others. Thus the apostle shows who only were his "fellow-workers unto the kingdom of God," (Col. 4:11)—who were to be counted worthy of the kingdom of God."—2. Thess. 1:5. And thus the SAVIOUR taught his disciples ever to pray: "Thy kingdom come," as the glorious consummation of the glad tidings which had been communicated to them.

When therefore the SAVIOUR announces that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," (Matt. 24:14,) we find nothing to distinguish it in kind from the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (28:19); or as MARK records it, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—16:15, 16. Those who should be saved, could be saved only in the kingdom. The coming of that, they taught; for its coming they prayed; its coming was the glad tidings they announced. And consequently "the gospel of the kingdom"—the end to be attained—can by no means be disconnected from "the gospel of the grace of God," which brings to view the means of its attainment.

This gospel of the kingdom was to be preached in all the world for a witness to all nations; and when this should be done, "then shall the end come,"—not when all nations should be converted,—not 1000 years after it had been thus preached,—but when it should have been preached as a witness. It was not declared that it should be preached in all nations, at the same time, or at any one time; but it was the will of Jesus "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," (Luke 24:47,) where the disciples were commanded to tarry until they "be endued with power from on high."—v. 49. When thus endued, then the work was to commence and extend to all nations. Accordingly, when the SAVIOUR had led them out as far as Bethany, and being parted from them was taken up into heaven, the disciples "returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."—vs. 50-53. For JESUS "commanded them that they should not depart from Jerusalem,

but wait for the promise of the Father, which, saith he, ye have heard of me."—Acts 1:4.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4.

This was the power, promised by the Father, with which they were to be endued from high. This was the coming of "the Comforter, which is the Holy Ghost, whom the Father" was to send in the name of CHRIST—"even the Spirit of truth, which proceeth from the Father." He was to teach them all things, and bring all things to their remembrance.

Being thus divinely commissioned, and endowed with power for the commencement of the work committed to them, they began at Jerusalem as commanded. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.—And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"—Acts 2:5-12.

The kingdom at hand had been proclaimed to the Jews; CHRIST had come as their King, as foretold by the prophet ZECHARIAH, and had rode into Jerusalem on an ass as predicted; but when he came to his own, his own received him not. They slew him, and cast him out; and therefore the kingdom which was offered to them, being refused, was taken from them, and given to a nation bringing forth the fruits thereof. Therefore in reply to those who were pricked in their hearts under the teaching of the disciples, and who said to "PETER and the rest of the apostles, Men and brethren, what shall we do?"—PETER said to them, "Repent, and be baptized every one of you in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "And the same day there were added unto them about three thousand souls." After that the Lord continued to add to the church daily such as should be saved."—Chap. 2. Soon after, "the number of men," who believed, "was about five thousand."—4:4.

Having commenced in Jerusalem, they soon "preached the gospel in many villages of the Samaritans."—8:25. There were Churches formed "throughout all Judea, and Galilee, and Samaria." 9:31. PETER was sent by the Spirit to Cesarea, to CORNELIUS, a centurion of the Italian band, and "God also to the Gentiles granted repentance unto life." "Now they which were scattered abroad upon the persecution that arose about STEPHEN, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." 11:19. But when the Jews contradicted and blasphemed, "PAUL and BARNABAS waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light unto the Gentiles, that thou shouldest be for salvation to the ends of the earth."—13:46.—(To be continued.)

THE CREDULITY OF TOURISTS.

A stranger travelling in a foreign land to gather materials for an interesting volume of letters, is very likely to receive with gullible avidity all that he can gather to make his writings readable. His conclusions are therefore very liable to be erroneous, and he will record as facts many of the merest fictions. The Rev. Mr. FIDDLER, Madame TROLLOPE, and others, when they wrote their *munchausens* respecting America, doubtless supposed they were narrating truth. Yet their mis-statements are so apparent that no one credits them. From Sir CHARLES LYELL, however, we hoped for better things. We, however, learn by an article in the *Edinburgh Review* for Oct. 1850, that he has fallen into some gross errors, having probably been misled by his informers.

The *Review* remarks that "books are now like the sea sand, good and true books are but as the rarer shells," and then proceeds to class the "visit of Sir CHARLES LYELL to the United States of America."

among the latter, on account of its "judgment and candor." If these qualities are no more manifest in other parts of the book, than in the following extract, they must exist in infinitesimal quantities. Speaking of the book, the *Review* says:

"Revivals are made up of all the arts of excitement and some of the arts of fraud, which mingle strangely together in spiritual zealotry. Sir C. Lyell quotes from a New York paper the following advertisement: 'A protracted meeting is now in progress at the Church in — street: there have been a number of conversions, and it is hoped the work of grace has but just commenced. Preaching every evening. Seats free!' At a revival in Bethlehem, attended by sixteen ministers, Methodists, Baptists, and one Orthodox, 'there were prayers and preaching incessantly from morning to night, for twenty-one days.' Sir C. Lyell was assured by a Boston friend, that, when he once attended a revival sermon, 'he heard the preacher describe the symptoms which they might expect to experience on the first, second, and third day previous to their conversion, just as a medical lecturer might expatiate to his pupils on the progress of a well known disease; and the complaint, he added, is indeed a serious one, and very contagious when the feelings have obtained an entire control over the judgment, and the new convert is in the power of the preacher; he himself is often worked up to such a pitch of enthusiasm as to have lost all command over his own heated imagination.' But such a preacher belongs to a well-known genus in Church history. The most memorable of them was perhaps Peter the Hermit. Religious madness is also a form of mania well known in lunatic asylums and out of them. It is admitted, however, and deplored by the advocates of revivals, that after the application of such violent stimulants, there is invariably a re-action, and what they call a flat or dead season; and it is creditable to the New England clergy of all sects that they have in general, of late years, almost discontinued such meetings."

"Then we have an account of the Millerites, followers of one Miller, who had appointed the 23d of Oct., 1844, for the final destruction of the world, and who found such faith on earth that, in the autumn of that year, many of his neighbors would neither reap their harvest nor let others reap it, lest they should tempt Providence in that awful hour: and, after the 23d of October, though they saved what they could, or had it saved for them by the parochial authorities, yet the failure of the prediction was resolved into miscalculation merely, and the sect continued to flourish and believe, and Boston shops advertised ascension robes for going up to heaven; and an English bookseller at New York assured Sir C. Lyell 'that there was a brisk demand for such articles, even as far south as Philadelphia, and that he knew two individuals in New York who sat up all night in their shrouds on the 22d of October!' Several houses were pointed out to us between Plymouth and Boston, the owners of which had been reduced to poverty by their credulity, having sold their all towards building the tabernacle in which they were to pray incessantly for six weeks previous to their ascension.' In this tabernacle—which was afterwards sold and converted into a theatre—the author saw Macbeth; and was told by some of his party, 'that they were reminded of the extraordinary sight they had witnessed in that room on the 23d of October of the previous year, when the walls were all covered with Hebrew and Greek texts, and when a crowd of devotees were praying in their ascension robes, in hourly expectation of the consummation of all things.'

"Now, fanatical excesses like these have been worked up with much effect by satirical and declamatory writers, as evidence against the general intelligence of American society; but when Sir Charles Lyell alleged the numerous followers of Miller and Smith to a New England friend, as 'not arguing much in favor of the working of their plan of national education,' he received, we think, a very sensible reply, which, without vindicating the younger world, laid upon the elder its due share of the reproof.

"As for the Mormons, you must bear in mind that they were largely recruited from the manufacturing districts of England and Wales, and from European emigrants recently arrived. They were drawn chiefly from the illiterate class in the Western States, where society is in its rudest condition. The progress of the Millerites, however, though confined to a fraction of the population, reflects undoubtedly much discredit on the educational and religious training in New England; but since the year 1800, when all Christendom believed that the world was come to an end, there have never been wanting interpreters of prophecy who have confidently assigned some exact date, and one near at hand, for the millennium. Your Faber on the Prophecies, and the writings of Croly, and even some articles in the Quarterly Review, helped for a time to keep up this spirit here, and make it fashionable. But the Millerite movement, like the exhibition of the Holy Coat at Treves, has done much to open men's minds; and the exertions made of late to check this fanatical movement have advanced the cause of truth.

"The same friend then went on to describe to me a sermon preached in one of the north-eastern townships of Massachusetts, which he named, against the Millerite opinions, by the minister of the parish, who explained the doubts generally entertained by the learned in regard to some of the dates of the prophecies of Daniel, entered freely into modern controversies about the verbal inspiration of the Old and New Testament, and referred to several works, both of German, British, and New England authors, which his congregation had never heard of till then. *Not a few of them complained that they had been so long kept in the dark; that their minister must have entertained many of these opinions long before, and that he now revealed them in order to stem the current of a popular delusion, and for expediency, rather than the love of truth.* 'Never,' said they, 'can we in future put the same confidence in him again.'

"Other apologists observed to me, that so long as part of the population was very ignorant, even the well educated would occasionally participate in fanatical movements; for religious enthusiasm, being very contagious, resembles a famine fever, which

first attacks those who are starving, but afterwards infects some of the healthiest and best fed individuals in the whole community."

Now all the above reference to Mr. MILLER and his followers is one tissue of absurdities. Any man of intelligence should be ashamed of himself to talk about "ascension robes." We happen to have been in a position to know something of this business, and have been to some pains and expense, by correspondence and travel, to investigate all specified instances of such, and we have yet to learn of a single instance where an Adventist even thought of any ascension robe, other than those described in Rev. 19:8: "And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." By this text Adventists understood that those who should be changed "in a moment, in the twinkling of an eye," and caught up to meet the Lord in the air (1 Cor. 15), must be arrayed in the "righteousness of CHRIST"—in robes of righteousness. No other robes, we repeat it, were even thought of by any Adventist. The person cannot be produced who was ever so silly, except scoffing traducers. It is an entire fabrication, although it has been reiterated time and again, even by religious editors—more shame to them. No such robe was ever made, none such were ever advertised by any shop in Boston.

Again: Mr. MILLER never appointed the 23d of Oct., 1844. That was done by one S. S. Snow, of New York—the leader of a band of fanatics there. Again: not a neighbor of Mr. MILLER neglected to harvest his crops that year. We are acquainted there, and speak from knowledge. Again: no one person between Boston and Plymouth gave more than \$10 towards the tabernacle. Again: there was no meeting of six weeks held there, or thought of being held there. Again: there were never any Hebrew or Greek texts placed on the walls of the tabernacle. Again: there was no meeting of any kind held in the tabernacle between the 14th of Oct. of that year, and the 10th of the following month. Consequently the one of Sir CHARLES' party who told him what he saw there on the 23d of Oct. of the previous year, told him what he knew to be an untruth. We regret that he should have associated with those whose veracity was of so little value. We could never have believed, had we not seen with our own eyes, that such monstrous untruths could have been perpetrated. Seeing such, tends greatly to lessen our confidence in all historical testimony. Such statements told to, and believed by Sir CHARLES LVELL, and put forth to the world in his book, and by the *Edinburgh Review*, will be read and believed by thousands of intelligent readers, who will never know their mistake till the records of eternity unfold the falsity of them. The consequence is that God's truth is maligned, and consequently despised and neglected. Christianity has suffered much in all ages by such misrepresentations,—the early Church particularly.

We perceive that the article in the *Edinburgh Review* has been copied into *Littell's Living Age*, to go before 40,000 readers more. From the candor of Mr. LITTELL, we trust that he will publish a correction. We also hope that the publishers of the *Review* in Great Britain, and its republishers in America, will do the same, as due to truth and justice.

THE KINGDOM.

BY REV. H. BONAR.

That to which the "much tribulation" leads us, is A KINGDOM.—Acts 14:22. It is to this that it ministers an "abundant entrance," (2 Pet. 1:11,) an entrance in itself not joyous indeed, but grievous, yet in its issue glorious.

Hitherto it has been *midnight and the wilderness*; ere long it shall be MORNING AND THE KINGDOM. For it is "in the morning" that the righteous are to "have dominion."—Psa. 49:14. Just as the night has been the time of down-treading, and "wearing out," so the morning is the time of having dominion, the time of "bringing judgment to light."—Zeph. 3:5. When "the Just One shall rule over men," he shall be "as the light of the morning when the sun riseth, a morning without clouds."—2 Sam. 23:3, 4. The time when "the Lord shall help," is when "the morning appeareth."—Psa. 46:5, (margin); at the evening-tide there is trouble, but "before the morning he is not."—Isa. 27:14. The reign of Antichrist is over, and the reign of CHRIST begins. The kingdom of the unrighteous is broken to pieces, and the kingdom of the righteous rises in its stead. Lucifer, the mock "light-bringer," the false "son of the morning," vanishes from the heavens, and "the true light," the "bright and morning-star," takes his place in the firmament, unclouded and unsetting in his glory. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the Most High."—Dan. 7:27. The Church's weary burden is no longer, "How long, O Lord," but "The Lord reigneth, let the earth rejoice!"—Psa. 97:1. Her

prayer, "thy kingdom come," is exchanged for the thanksgiving of the "great voices in heaven," "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;" "We give thanks, O Lord God Almighty, which art, and was, and art to come, because thou hast taken to thee the great power, and hast reigned;" "Alleluia, for the Lord God Omnipotent reigneth."—Rev. 11:15; 19:6.

That to which we are hastening on is not mere inheritance, but a *royal inheritance*,—a kingdom. That for which we suffer is a crown. "If we suffer, we shall also reign with him." As we have been truly fellow-sufferers, we shall be as truly fellow-reigners. The suffering has been real, so shall the reigning be. This is "the recompence of reward" to which we have respect when we "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11:25. This is "the better and the enduring substance," for which we are willing to "endure the great fight of afflictions."—Heb. 10:32, 34. This is the summing up of earth's toil and grief,—the issue of life-time's conflict with weariness, and wrong, as sin.

To think of trial as preparation for the kingdom is much; but to look at it as an *entrance* into it is more. At the end of time's dark avenue stands the mansion-house, the palace! At the edge of our desert-track lies the kingdom! The avenue may be rugged under foot, thorny on every side, and gloom over head; the wilderness may be "waste and howling;" yet they are passages,—entrances; they are not interminable, and their end is gladness. The usher us into a state which will, in a moment, efface the bitter past, so that it "shall not once be remembered nor come into mind." Thus, though in one aspect tribulation seems a path or gate-way fenced with the brier, and hard to fight through; yet in another it is the conqueror's triumphal arch under which we pass into the kingdom; so that while passing through we can sing the song of him who long ago went this way before us: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. 8:18.

The thought of the kingdom cheers us, and the starry gleams of it which faith gives us are like the lattice-lights of a loved dwelling, sparkling through the thicket, to the weary eye of a benighted wanderer. Yes, we are heirs of nothing less than a kingdom, however unlike such we may seem at present, and however ambitious it may be reckoned to claim so much, and to aspire so high. Robes of royalty shall soon cover all our unseemliness; and beneath the glory of a throne, we shall bury all our poverty, and shame, and grief.

But this is not all. The varied excellences of that kingdom, as made known to us by prophets and apostles, are such as specially to meet our case, and contrast with our present condition. This fitness,—this contrast make the thoughts of the kingdom doubly precious and consoling.

1. *It is the kingdom of God.*—1 Cor. 6:9. Man's kingdoms have passed away,—those kingdoms under which the saints of God have been trodden down.—And now all that is man's is gone, and nothing remains but what is God's! The glory of the kingdom is this, that it is altogether God's. It must, then, be perfect and blessed,—wholly unlike any thing that these eyes of ours have seen. If it were but a reformation of human kingdoms, if it were a mere change of dynasty, the prospect of it would be but doubtful comfort; but it is an entire passing away of the old, and a making all things new. It is the return of God to his own world;—and Oh, what will not that return effect for us! His re-enthronement is what we desire; for it is this alone that gives us the assurance of perpetuity and stability, against which no enemy shall prevail. It was to that re-enthronement that Jesus looked forward when about to ascend the cross, and of which he spoke twice over at the paschal-table (Luke 22:16, 18); as if this were "the joy set before him," because of which he "endured the cross, despising the shame."—Heb. 12:2. It is that re-enthronement that we also anticipate as the day of our triumph, for then shall we "shine as the sun in the kingdom of our Father."—Matt. 13:43.

2. *It is the kingdom of Christ.*—Col. 1:13. This assures us that we shall feel at home there. It is no stranger who is to seat us on the throne beside him; but our nearest of kin,—the Man who died for us—It is the pierced hands that wield the sceptre. This meets our case. For we are strangers here, specially feeling not at home in the courts and palaces of earth. But then it shall be otherwise. Here we are as men standing outside the kingdoms of this world. They belong to the "prince of this world," but not to Christ, and therefore not to us. They greet us with no friendly welcome. They have no honors for us. They make us stand without. They are to us what PILATE, and HEROD, and ANNAS, were

to Jesus; they bid us be wronged and smitten, or, at least, look on while we endure "tribulation, distress, persecution, famine, nakedness, peril, sword." Much of the Church's tribulation has arisen from the kingdoms of this world *not* being Christ's. But in the age to come, it is Christ that is to reign, all things being put in subjection to him. He who is to reign knows what it is to be hated by the world, and knows, therefore, how to make up to us, in his kingdom, for all the hatred wherewith we have been hated, and for all the sorrow which has bowed us down while here. And such is obviously the point of Christ's declaration to his disciples.—Luke 22:28-30. For having said to them, "Ye are they which have continued with me in my temptations," he adds, "and I appoint unto you a KINGDOM, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel;" thus linking together present suffering for Christ and future reigning with Christ,—present continuance with him in trial, and future association with him in his own kingdom, when he returns to receive the crown.

3. *It is a kingdom not of this world.*—John 18:36. The words "not of this world" are, literally, "not out of, or not taken out of, this world;" just as when Christ says, "Ye are of this world, I am not of this world."—John 8:23. This world is wholly evil, and under the dominion of the evil one. Its territory is under a curse. It is called "this present evil world."—Gal. 1:4. It lieth in wickedness.—1 John 5:19. Its kingdoms are compared to hideous beasts of prey.—Dan. 7. Satan and his hosts, the rulers of the darkness of this world.—Eph 6:12. Thus every thing pertaining to it is unholy. Now, the kingdom to come is not fashioned out of its materials, so as to retain anything of its likeness.—Between the kingdom of this world and the KINGDOM of the world to come, there is no congeniality or resemblance. Of "this world" it is said, that it rejects the Spirit, nay, it cannot receive him (John 14:17); but that world is to be full of the Spirit, for "the Spirit is poured from on high, and the wilderness is to become a fruitful field."—Isa. 32:15. Of this world Satan is king; of that world Christ is King. This world knows not God, neither the Father nor the Son; but in that world "all shall know him, from the least unto the greatest." In this world all is darkness; in that world all is light. This world is to be fought against and overcome; that world is to be loved and enjoyed. Thus the kingdom of which we are the heirs, is as unlike this world as Eden was unlike the wilderness. And it is this that makes it so desirable. Had it retained any fragments of this world's evil; had it been a mere re-construction of its carnal fabric; had it taken up into itself any of its corrupt qualities, then our comfort were but poor in anticipating its arrival, and counting on the exchange. But it is not of this world,—and this is our joy. We have had enough of this world to make us long for its passing away; and to welcome a kingdom in which no taint or trace of it shall be found.

4. *It is a righteous kingdom.* "The kingdom of God is not meat and drink," that is, not a carnal kingdom, made up of outward observances and sensual dainties, but "righteousness, and peace, and joy in the Holy Ghost;" that is, a righteous, peaceful, joyful kingdom, dwelt in and pervaded by the Holy Spirit, so that all belonging to it must be like itself. Rom. 14:17. It is a kingdom whose territory is the "new earth, wherein dwelleth righteousness."—2 Pet. 3:13. The "unrighteous shall not inherit it" (1 Cor. 6:9); but the saints alone shall possess it.—Dan. 7:18. The "sceptre of this kingdom is a righteous sceptre."—Psa. 45:6. He who wields it is the righteous King (Isa. 32:1); and in his days shall the righteous flourish."—Psa. 72:7. It is a "crown of righteousness," that is laid up for us.—2 Tim. 4:8. And then shall "the work of righteousness be peace, and the effect of righteousness quietness and assurance forever."—Isa. 33:17. The righteousness of this kingdom makes it unspeakably attractive to those who have been wearied out with the unrighteousness of an unrighteous world. The thought that "the morning" is to bring in that righteous kingdom, comforts us amid the clouds and thick darkness of this night of weeping.

5. *It is a kingdom of peace.* War has by that time run its course; its spears are broken and turned to ploughshares; strife and hatred have fled. The storm has become a calm, and the vexed sea is still. Holy tranquillity breathes over the earth. "The mountains bring peace to the people, and the little hills by righteousness;—there shall be abundance of peace so long as the moon endureth."—Psa. 72:3-7. "Upon DAVID, and upon his seed, and upon his house, and upon his throne, there shall be peace forever from the Lord."—1 Kings 2:33. Far more truly than in the days of SOLOMON there shall be "peace on all sides round about" (1 Kings 4:24); yea, the Lord God will give rest on every side, so that there shall be "neither adversary nor evil occur."—1 Kings 5:4. Everywhere shall be inscribed the motto upon GIDEON's altar, "JEHOVAH-SHALOM."—Judg. 6:24, margin. "The beasts of the field shall be at peace with us" (Job 5:23); for "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together." They shall not hurt nor destroy in all my holy mountain."—Isa. 11:6. The groans of creation shall then be over, and its deliverance accomplished. All shall be PEACE; for the great PEACE-MAKER is come. His name is King of Salem, that is, peace.—Heb. 7:2. He is "called the Prince of Peace," and "of the increase of his government and peace there shall be no end."—Isa. 9:6,7.

With what longing hearts do we desire the arrival of that kingdom, so unlike what this troubled earth has yet known from the beginning hitherto. Each new sorrow stirs the longing. Each new conflict makes us glad at the thought that there is such a kingdom in reserve. Were it not for this, how we should "fret because of evil doers;" and how soon should our patience give way! But with our eye upon this kingdom of peace, we can "glory in tribulation," we can drink the bitterest cup, we can face the thickest storm, we can endure the rudest clamor; and when the world's uproar waxes loudest we can "lift up our heads, knowing that our redemption draweth nigh."

6. *It is a kingdom that cannot be moved.*—Heb. 12:28. All other kingdoms have not only been moved, but shaken to pieces. Great Babylon, "the glory of kingdoms," has been a sand-wreath, raised by one tide, and levelled by the next. So have all others been, greater or lesser. One by one they have been overthrown and crushed, or they have crumbled down and become like the chaff of the summer threshing-floor. But the kingdom that we look for is "the EVERLASTING kingdom of our Lord and SAVIOUR JESUS CHRIST."—2 Pet. 1:11. It abides for ever. Neither force nor age can affect it. It rises out of the ruins of earth's present empires, though unlike them all. The things that can decay and moulder are "shaken off," and that those things that cannot be shaken may remain. And thus there comes forth the immovable kingdom,—the kingdom into which sin comes not; in which change has no place; into which the curse eats not; of which wisdom and holiness are the strong pillars; where misrule is unknown; where order triumphs; and of which the glory never dims. It is joy to us in such a world of instability and convulsion, to think of such a kingdom. Driven to and fro with the changes of the kingdoms we inhabit here; wearied with the falling and rising, the casting down and the building up, we long for a kingdom that will give us rest, a kingdom that cannot be moved. From this uncertainty and fickleness, how many of our griefs have come! For what is there so saddening, so sickening, as the thought that every inch of ground beneath us is shifting,—that every prop on which we lean is breaking, that every twig to which we cling is snapping? As we draw our curtains around us, we know not what change, what loss, what sorrow shall greet us on the morrow. Or though going forth light-hearted and unburdened in the morning, we tremble to think what clouds may have gathered over our dwelling ere the evening has fallen. Such is the perishableness, the changeableness, of earth and its kingdoms! What joy to look beyond them all, and see through their shadows the EVERLASTING kingdom! Nay, to be assured that this kingdom is at hand, and that ere long He "who is without variableness or shadow of turning," shall bid us welcome to its unchanging rest; and He who is "the same yesterday, to-day, and for ever," shall seat us upon the eternal throne.

"Heaven," says an old writer, "is a company of noble venturers for Christ;" and we may add, of "noble sufferers too."—Of such is the kingdom of heaven! It is in that kingdom that we shall rest from our labors, and find the end of all our sufferings. We shall find that we have not ventured too much, nor labored too much, nor suffered too much. The glory of the kingdom will make up for all.

"Fear not, little flock, it is your Father's good pleasure to give you THE KINGDOM." Along with "the King of glory," we shall take our place upon the throne, in that day when, after "raising the poor out of the dust, he shall set them among princes, and make them to inherit the throne of glory;" when "the wicked shall be silent in darkness, and the adversaries of the Lord shall be broken in pieces;" when "the Lord shall judge the ends of the earth, giving strength unto his king, and exalting the horn of his anointed."—1 Sam. 2:8-10

"*Thy kingdom come!*" This is the burden of our cries. Weary of man's rule, we long for God's. Sick at heart with this world's scenes of evil,—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man;—we long for the setting up of the righteous throne. Oh, what a world will this be, when man's will as well as man's rule shall be exchanged for Christ's rule and will; when God's will shall be done on earth even as it is done in heaven!"

It is our joy to think that this kingdom is near; and that there are no centuries of sin and wrong still in reserve either for the Church or for the earth. Its *nearness* is our consolation. The hope that it will come cheers us; but the thought that it is coming soon cheers us more. For both faith and hope are fed by the thought of *nearness*. We do not fret at delay, nor grow faint and disconsolate. Yet in some respects our feelings are not unlike those thus described by one of other days,

As . . . So tedious is this day,
As is the night before some festival.
To an impatient child that hath new robes,
And may not wear them . . .

Our bridal robes are ready, and we long to put them on. Our priestly-royal raiment is also ready, and we desire to exchange for it these weeds of poverty, and shame, and widowhood. Yet "in patience we possess our souls."

We are on the daily out-look for a kingdom, lifting up our heads, knowing that our redemption draweth nigh. It will not tarry. The signs of its approach are multiplying. The shadows are still passing and re-passing along the grey cliffs, but their increasing rapidity of movement shows a momentous change at hand. Kingdoms are still rising as well as falling, but the deep force of the vibrations—the brevity as well as the abruptness of oscillation—betoken a crisis. At this crisis the world's movements are brought to a stand. Then, touched by a Divine hand, they re-commence. A better order of rule begins. Satan has been bound.—Rev. 20:1-3. "The oppressor has ceased."—Isa. 14:4. He who "smote the people in his wrath" is smitten.—Isa. 14:6. The misgoverned world rejoices. "The whole earth is at rest and is quiet; they that dwell in it break forth into singing."—Isa. 14:7. The anointed King has appeared. The great kingdom has come!

CORRESPONDENCE.



THE RESTITUTION.

Rejoice, ye tried ones, the great day is near,
When earthly dominions shall all disappear;
O then from each quarter the ransomed shall come,
And all be united together in one.

For the stone of the mountain cut out without hands
Beconmeth a kingdom to fill all the lands,
Where sorrow and sighing none ever shall know,
But peace like a river forever shall flow.

There Abraham, Isaac, and Jacob receive,
The inheritance promised with all that believe;
For they're one in Christ Jesus wherever they be,
The Jew and the Gentile, the bond and the free.

There all is unfading; Oh shall I be there,
With saints of all ages those blessings to share!
Shall I in that kingdom with sweet pleasure roam,
Where radiant glories encircle the throne!

Yes, since the pledge of my Saviour is sure,
If I to the end do but faithful endure,
Though oft with temptation and sadness oppress,
I surely shall enter the land of the blest.

Newburyport, Nov. 18, 1850.

LETTER FROM ENGLAND.

DEAR BRO. HIMES:—As many of your readers have probably heard much respecting the building that is now being erected for the exhibition of 1851, I transcribe for their perusal the following particulars, as given by Mr. Paxton, which will enable them to form an idea respecting its magnitude:—"The dimensions are 1848 feet long, by 456 feet wide in the broadest part, exclusive of the machinery room. The height of the principal centre roof is 64 feet, the adjacent side portions 44 feet, the outer sides 24 feet, and the transept, which will enclose some of the largest timber trees, 108 feet. The space occupied on the ground floor is 752,832 superficial feet, and the space provided on galleries is 102,528 feet. The total quantity of exhibiting surface is about 21 acres; but if additional space is required, and increased extent of 90,432 feet of gallery can be obtained. The total cubic contents of the building is 33,000,000 feet. The quantity of glass required is about 900,000 superficial feet, and weighing upwards of 400 tons. All round the lower tier of the building will be boarded, but will in every respect resemble glass. There are 3,300 cast and wrought iron columns, varying from 14 feet 6 inches to 20 feet in length; 2,224 cast iron girders; and 1,128 intermediate bearers for supporting the floors of the galleries. The supports are found, after repeated experiments, to be capable of sustaining five times the weight ever likely to be required. There are 34 miles of gutter to carry off the water, and in no part of the building will the water have to run more than 48 feet before it is delivered into the hollow columns, but the greater part will not have to run half that distance. The length of sash bar required is 205 miles. The building will be exceedingly light, but the brightness will be tempered and subdued by canvass, or calico, on the outside roof, and all the south side of the structure. This covering affords several advantages. It protects the glass from injury by hail. It subdues the light, and keeps the building cooler than if placed on the inside; and it affords facilities for lowering or increasing the internal temperature at pleasure. A copious ventilation is provided,—four feet around the whole of the basement part of the building being made of louver boards, and at the top of each tier of lights a similar provision is made, and a very copious supply in the centre aisle; these will open and shut in the easiest possible manner by a very simple machinery. The transept is 72 feet wide, and 108 feet in height, with a circular roof to enclose the large elm trees opposite Prince's Gate."

The extraordinary dimensions of the above building, the purpose for which it is intended, the kind and friendly feeling between men of different climes, which the exhibition is anticipated to enkindle,—with the movements of certain Christians, and plans then to be carried into effect in order to hasten the world's conversion,—are subjects which occupy a prominent seat in the minds of many in England at the present time. But as to the ultimate result of this, as well as other human schemes, there exists a difference of opinion, and therefore, while some believe that it will effect extraordinary good, even in a religious point of view,—and some can see the conversion of the world as the sure result of all their great undertakings,—others believe that the immense masses which will then congregate from all parts to witness the exhibition, will result in the production and manifestation of a great amount of moral evil. But I leave them to decide, and will close my letter by stating that I take a deeper interest in the prospect of an admission, through the blood of the Lamb, into that "Building of God," not made with hands—than that city the foundations whereof will be of precious stones, its gates of pearl, its height equal to the length and breadth, its light the "Sun of Righteousness," its exhibition the glory of God, and the participants thereof, Abraham and all the redeemed, while its existence will run parallel with eternity! Desiring that with yourself, and the rest of the brethren, I may walk its golden streets and enjoy its fruition,

I remain yours, in the Saviour,

Brighton, Oct. 29, 1850. J. W. BONHAM.

LETTER FROM I. E. JONES.

DEAR BRETHREN:—I am preparing to publish two "Monitors" (double size), containing extracts from the writings of the early Christian fathers, the Reformers, and late distinguished men, such as Gill, Wesley, Clark, Chalmers, and others, whom many

of the scoffers at our hope delight to honor. Such a work is greatly needed. It will bring upon our opponents a troop from the rear. Every Adventist ought to have at least a few of them to put into the hands of his friends, to show them that, if our hope is a despised one, it is not a new one.

These will be at a price which the poorest can circulate. We think that we shall be able to put them at two dollars per hundred, thirty-seven cents per dozen, four cents single. They will be sixteen pages each, super-royal octavo (a full sheet), and be printed on good paper with new type, with some beautiful vignettes. The bare item of setting the type will cost us about fifty dollars, without stereotyping. And, as we do not intend stereotyping them, it will be necessary for all who wish to circulate them to send in their orders in advance, that we may know how many to strike off; for, selling at a price barely to cover the cost, we cannot make the edition much above the orders. The money need not be sent till the pamphlets are out; but do not fail to send in your orders in advance, for all that you wish to circulate.

We also entreat all who have access to books containing the writings of the Fathers, Reformers, or distinguished ministers of later times, to send us any extracts bearing directly on the Advent question, or direct us in what works they may be found. In this way they can render important service to the downtrodden cause of our coming Saviour. Let us have before us all that any one, or that all of us have read on this subject; and then those of us who have undertaken to revise it will be able to make a rich selection. Let us all rally and address a scoffing Church and a slumbering world, with the voice of the venerated dead of past ages. This will be a volley upon them from the rear, against which Satan has not yet erected his bulwarks.

We hope there will be no delay on the part of any to send us such extracts as may be in their possession, as we wish to go immediately about the work, which, with the least possible delay, will require considerable time to complete, especially as one on whom we depend for considerable assistance in revising the material for those pamphlets, can only devote a fraction of his time to it.

"The king's business requires haste."

Address, post-paid, I. E. Jones, Brooklyn, N. Y.

Extracts from Letters.

Bro. Wm. M. INGHAM writes from Clements (N. S.), Oct. 30th, 1850:

BRO. HIMES:—I am now very well. I speak generally from five to seven times a week, have three regular appointments in three different towns, Bear River, Granville, Clements; have conference every week; have meetings evenings in quite a number of neighborhoods; and work some with my hands for my health, and to have to give to him that needeth. There has nothing special taken place here since I came here the last time. The people come out to hear about as usual, and generally pay quite good attention. At Bear River people come out to hear more than they did, and pay good attention, and I can but hope that good may be done. I enjoy this new field of labor very well. I have some trials and lonely hours here in this distant land. But I think it is the duty of some one or more to be here to break to them the bread of life. We should be glad to have more help here if it is the will of the Lord. I think if there was one or two more lecturers in the Province, much more might be done to spread the light on the Lord's speedy coming. I think much good might be done in the name of the Lord. The brethren here, generally, I think, sympathize with you in your late trials.

Yours with respect, hoping that we may all be kept in the love of God and patient waiting for Jesus.

Bro. B. F. REYNOLDS writes from North Danville (Vt.), Nov. 17th, 1850:

DEAR BRO. HIMES:—I have just returned from a tour in Canada. I started some six weeks ago in company with Bro. S. Thurber. We went to Stanstead first. God was with us in power, ready and willing to save sinners and reclaim backsliders.—There were eighty-seven forward during the meeting.

The gospel was the power of God unto salvation to all that believed. I baptized eighteen, after which we left for Melbourne, where the Lord revived his work. Some sinners were converted and backsliders reclaimed. Our Conference commenced here last Sabbath; the work of the Lord is being revived; there were eighteen manifested a desire for salvation; some have obtained mercy, and the work still seems to be going forward. Bro. Burnham has been with us, he leaves to-morrow, and my prayer is, that God will still be with us by his Spirit to convince and convert the sinner, and reclaim the backslider in heart. I would say, we sympathize with you in your late trials and afflictions. May the Lord give you grace in every time of need to sustain you in time of trouble. I mean, by the grace of God, to stand up for the truth, and spend my time and talents in the cause of God. Your brother in Christ.

Bro. P. V. WEST writes from Sutton (Vt.), Nov. 2d, 1850:

DEAR BRO. HIMES:—The labors of Brn. Shipman and Burnham, and the Tent-meeting last summer, told on the public mind. Even enemies cannot help seeing that the Bible is our strong tower, where opponents do not choose to follow. The truth that we believe and preach has taken hold of a class of intelligent minds in several places, and they have been constrained to say that Adventists have done much to enlighten the world in Bible knowledge.

We intended some extra meetings this fall, but sickness in my family through the summer and fall prevented me from acting as I should otherwise have done. If some of the laborers for God could come this way, I think they would be sustained. Can Bro. I. H. Shipman come this way the coming winter? We cannot promise much; but will do what we can. It is true the friends have not much of this world's goods. But they are willing, I believe, to sustain the cause. We want help, and tracts, and the

"Herald" we don't think of living without, and regret that we are not prepared to do more at this time of trial; but intend to do what we can.

Yours, waiting for the kingdom of God.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

Bro. JOSEPH ROYCROFT died in New York Nov. 11, aged 36 years. Bro. R. was a worthy member with us at Hester-street. His death was caused by a fall from a scaffold while at work at a store in Broadway, on the 8th inst. He only fell about six feet, striking on his head, causing a fracture of the skull. He was buried on the 14 inst. Bro. G. W. Burnham attended the funeral. W. T.

GIBBON ON THE MILLENNIUM.

GIBBON, in dissenting from the doctrine of the personal reign, says that,

"In the primitive Church, the influence of truth was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed that the end of the world and the kingdom of heaven were at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of Man in the clouds, before that generation was totally extinguished, which had beheld his humble condition upon earth, and which might still be witness of the calamities of the Jews under Vespasian or Hadrian." The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation; but as long as, for wise purposes, this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various race of mankind, should tremble at the appearance of their divine Judge.

The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy it was inferred, that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of believers, that the new Jerusalem, the seat of this blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure, would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden, with the amusements of the pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman empire. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory; in the free enjoyment of whose spontaneous productions, the happy and benevolent people were never to be restrained by any jealous laws of exclusive property. The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Ireneus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the Church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth, was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms a part of the sacred canon, but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the Church.

While the happiness and glory of a temporal reign were promised to the disciples of Christ, the most dreadful calamities were denounced against an unbelief world. The edification of the new Jerusalem was to advance by equal steps with the

* The idea that it was to come in that generation, was corrected by Paul in his second epistle to the Thessalonians, when he said: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." Had they heeded his admonition that, before the coming of the Lord, the Man of Sin was to be first revealed, and of Daniel and John, that he was to continue 1260 years, they would not have placed the Advent during the continuance of that generation.—Ed.

At length Mr. Thompson assembled a large number of the chiefs and principal men at the mission house, and spent several days in hearing their causes of complaint, and endeavoring to reconcile them to one another. They were all heartily tired of the war, but neither party was inclined to make much concession. However, by dint of arguments, persuasions, and presents, he succeeded in bringing them round, so that they concluded on terms of peace. This was a most joyful vent to a people who had endured all the horrors of savage warfare for nearly nine years.

destruction of the mystic Babylon; and as long as the emperors who reigned before Constantine persisted in the profession of idolatry, the epithet of Babylon was applied to the city and to the empire of Rome. A regular series was prepared of all the moral and physical evils which can afflict a flourishing nation; intestine discord, and the invasion of the fiercest barbarians from the unknown regions of the North; pestilence and famine, comets and eclipses, earthquakes and inundations. All these were only so many preparatory and alarming signs of the great catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from heaven, and the city of the seven hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone.

It might, however, afford some consolation to Roman vanity, that the period of their empire would be that of the world itself; which, as it had once perished by the element of water, was destined to experience a second and speedy destruction from the element of fire. In the opinion of a general conflagration, the faith of the Christian very happily coincided with the tradition of the East, the philosophy of the Stoics, and the analogy of nature; and even the country, which, from religious motives, had been chosen for the origin and principal scene of the conflagration, was the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Ätna, of Vesuvius, and of Lipari, exhibit a very imperfect representation. The calmest and most intrepid skeptic could not refuse to acknowledge that the destruction of the present system of the world by fire, was in itself extremely probable. The Christian, who founded his belief much less on the fallacious arguments of reason than on the authority of tradition and the interpretation of Scripture, expected it with terror and confidence as a certain and approaching event; and as his mind was perpetually filled with the solemn idea, he considered every disaster that happened to the empire as an infallible symptom of an expiring world.

RELIGIOUS INTELLIGENCE.

The following article was received on a printed slip in an envelope. The intelligence is of an interesting nature, and we are pleased to give it a place in our columns. As all sound conclusions must be based on a full knowledge of the facts, we are happy to receive such from any quarter. We have heard that some gentleman is in the habit of preparing a synopsis of missionary intelligence like the following, monthly, and forwarding it on printed slips to different papers. We suppose this favor to be from him. We shall be gratified with similar favors in the future; and should he wish for a copy of our sheet in return, we shall be happy to forward it to his address.

We will, however, remark, that in reference to the last paragraph, instead of seeing evidence that "Ethiopia will soon stretch out her hands,"—which we suppose was fulfilled when that region embraced Christianity during the first centuries,—we see evidence in the penetration of those regions, that this gospel of the kingdom is being preached in all the world as a witness to all nations, which, when done, is to bring the END.—Ed.

WEST AFRICA.—Accounts of a very interesting character have lately been received from West Africa. Rev. George Thompson has penetrated into the interior about 200 miles (300 following the course of the river), where the people had never before seen a white man. Mr. T. was sent out to West Africa, about two years ago, by the American Missionary Association, as successor to Rev. William Raymond, who accompanied the Amistad Africans to their native country. He was stationed at a place called Kaw-Mendi, on the Little Boom river, about 100 miles south of Sierra Leone, and fifty miles from the coast, this being as near the Mendi country as the missionaries could reach, owing to the wars then prevailing in that region.

His efforts to instruct and benefit the people were greatly hindered by the war which was raging among the different tribes in the Sherbo country, and which extended far back into the Mendi country.—This war had prevailed several years. The consequence was, that several towns were quite depopulated, the cultivation of the soil was almost abandoned, the people suffered sorely from famine, and multitudes were carried to the coast and sold into slavery. The women and children were often obliged to go out in search of berries and fruits, to keep themselves from starving.

Things went on in this way for more than a year after Mr. Thompson's arrival, the war raging all around the mission. Meanwhile he had been gaining the confidence of the chiefs and people on both sides. Mr. Raymond, his predecessor, who labored there some five or six years, had done much to promote a friendly feeling among the natives. This has always been made a prominent object with the mission, because these wars are the great means of perpetuating the traffic in slaves. In fact, to suppress war in Africa, is to suppress the slave trade. During the whole time, the mission premises had been considered as neutral ground, it being well understood that the missionary there was a man of peace, and preached a Gospel which forbade war, and enjoined on all men to love one another.

At length Mr. Thompson assembled a large number of the chiefs and principal men at the mission house, and spent several days in hearing their causes of complaint, and endeavoring to reconcile them to one another. They were all heartily tired of the war, but neither party was inclined to make much concession. However, by dint of arguments, persuasions, and presents, he succeeded in bringing them round, so that they concluded on terms of peace. This was a most joyful vent to a people who had endured all the horrors of savage warfare for nearly nine years.

But as there were other tribes at a distance, who were concerned in this war, Mr. Thompson found that to secure the advantage already gained, and ensure a general and permanent peace, it would be necessary for him to visit them.

On the 13th of March last, he started on this benevolent errand, taking with him Thomas Bunyan, his interpreter (a native Mendian), and five others. They made their way in a canoe up the Little Boom. After following it for some time, they entered a fine, large river, as wide as the Ohio or Mississippi. This noble stream is called, in distinction from its tributary, the Big Boom. They followed it as far as Tissana, a large walled town at the head of navigation. Here he was met by Braw, the principal chief on that side of the war. This chief had heard of the Christian religion through Bunyan, and, some years before, had visited the mission at Kaw-Mendi. He had long desired to have a teacher come to his country, and was overjoyed when he heard of Mr. Thompson's arrival. The account of their first interview is so interesting, that we must give it in his own words. Mr. T. says:—

"On the wide sand beach he came down to meet me, and as he approached, I could hear him exclaim, 'O, Ga-waw! O, Fe-a-ra Ga-waw! Feara Ga-waw! Feara, feara, feara Ga-waw!' which is, 'O, thank God! Thank God! Thank, thank, thank God!' He repeated it many times as we met, and embraced me with all the warmth of a long absent father. The scene was touching to my heart. The town was full of joy at my arrival; every face beamed with gladness; and from all the country round, where the tidings flew as on the wings of the wind, they flocked to Tissana to get a view of the white man. For days I could do little else but content myself to be put up to public gaze, shake hands from morning till night, and hear their exclamations of wonder, and their thanks for my coming to their country to teach them."

After a few days spent at Tissana, during which, at Braw's earnest request, Mr. Thompson entered into an agreement to establish a mission there, he started, accompanied by this friendly chief, to visit the tribes on the other side. He passed through great dangers and hardships, from which his health suffered severely; but after spending about two months among them, he had the happiness of seeing his labors crowned with success. Peace was established; great were the rejoicings among chiefs and people. Under date of April 8th, he says:—

"From day to day, I witness thrilling scenes; warriors meeting and falling on each other's necks; chiefs, who have for years been enemies, now shaking hands and embracing with the affection of long separated friends; sisters, wives, daughters, long captive, falling into each other's arms with great emotion, sinking on the ground, weeping long and loud before they can be quieted. Now a chief's daughter is seen running to embrace her father's feet, refusing to be torn from her hold; then a wife returns to embrace her husband and children; while the whole town join in the cry of rejoicing. To witness such scenes day after day, who could help rejoicing? I will rejoice with them, and praise the Lord."

They told Mr. Thompson that no one but a white man could have brought about this peace; and said they had long been praying that God would send a white man to stop the war. Mr. T. says:—

"About one o'clock, we met in the Barre (Palaver house) again, and two more interesting, enthusiastic, spirited, good-natured peace meetings I never attended. The 'king's mouth' made a long speech, and thanked me very much—could not thank me enough—spoke again of the feeling which had long existed among them, that no colored man could stop the war—that unless a white man should come to hold it, it could never be stopped; but God had sent a white man, and they could not deny his word; and added, 'We do not know how to express our joy and thankfulness at your coming.'"

While thus engaged, Mr. Thompson lost no opportunity of unfolding to them the great truths of the Gospel. He found everywhere a readiness to listen. Their hearts seemed in a wonderful manner prepared to receive the truth; they welcomed him as the ambassador of Heaven, and, when he left, begged earnestly that he would send them teachers.

Here, then, is an inviting field all ready for the harvest. Mr. Thompson writes:

"They welcome the Gospel as glad news—as the thing they need. They call for schools and teachers. Shall they have them? The impression is strong in favor of white men coming among them. Missionaries and teachers would be received with open arms and shouts of joy. There is an undoubted call of God to plant the Gospel in this country. Shall it be heeded?"

"Young men and women, what say you? Young ministers, doctors, mechanics, what do you answer? Come not to make money, get a name, see the world; but to do good, to teach and exemplify the Gospel. Beside ministers and teachers, we want carpenters, weavers, cotton growers, sugar makers, &c., who will do all these things only for God and souls."

In the eagerness of this interesting people for religious instruction, we are forcibly reminded of the promise, "Ethiopia shall soon stretch out her hands to God." They do indeed seem to be stretching out their hands to God, and he is saying, "Whom shall we send, and who will go for us?"

DRESS.—Cyrus the Great, summoned to the court of Astyages, had a splendid dress sent him to come in; but he came in his Persian habit, which displeased the king. "Would it honor you more" (said Cyrus) "that I should come in grand array, or in sweat and ardor?"

—A heavenly mind
May be indifferent to her house of clay,
And slight the hovel as beneath her care;
But how a body so fantastic, trim,
And quaint, in its deportment and attire,
Can lodge a heavenly mind—demands a doubt.

Cowper.
He crept along, unpromising of mien.
Gross he who judges so. His soul was fair,
Bright as the children of yon azure sheen.
True comeliness, which nothing can impair.
Dwells in the mind; all else is vanity and glare.

THE ADVENT HERALD. Our "Specific Work" not lost sight of.

THE WORK BEGUN—BUT NOT ENDED.

Our chief work has been to bring before the Church and the world the doctrine of the *Speedy Personal Advent of the Lord Jesus Christ, and his Reign on Earth*. We have been hindered in this work somewhat, but not turned aside from it. All weapons, whether within or without, formed against the *agitation* and spread of this doctrine, as we hold it, have failed. After all the attacks made upon us, personally, or on the doctrine we teach, after ten years of indefatigable labor and conflict, we stand to day unscathed and untarred, with a stronger faith, and a brighter hope, than at the beginning. We have as noble a company of true-hearted fellow laborers in this and other countries, as were ever engaged in any good cause; and we hereby pledge ourselves to them anew, to face the storm and stand by the cause in glory or in gloom, so long as it shall be the will of God.

As the *Herald* is the most efficient of our instrumentalities, we shall devote our *special* attention to it.

1. We intend to keep out of it such personal matters as have no general bearing on the cause; so that our friends and agents will have no fear in handing it to any stranger, or friend, as *truly* an *Advent Herald*. We have before resolved to keep matters of personal controversy out of the paper, but the necessities of the case seemed to require that we should speak. We have now provided another medium, so that we hope this necessity will not again exist.

2. We shall spare no expense or labor to make the *Herald* one of the best religious journals in the country.

3. We shall make a new and unparalleled effort to increase and extend the circulation of the *Herald* into every part of the world. We now publish nearly five thousand weekly. This, with the co-operation of our friends, could easily be increased to ten thousand, which we shall aim to accomplish. This number is now needed, and as soon as we can get its merits before that portion of the community who sympathize with us in the "hope of the Church," we have no doubt they will be called for.

The *ADVENT HERALD* is the only weekly journal devoted to the dissemination of the views of the late WILLIAM MILLER. It was originated at his suggestion, and had his fullest confidence and support until his death. During his last illness, he received our solemn assurance, that the great work he had begun, and the leading doctrines he had so faithfully promulgated, and which formed a subject of engrossing interest to him to the last, should be adhered to and sustained while we had life and the means to do so. This pledge, given under such solemn circumstances, by God's help, we hope to keep.

That the reader may judge whether this journal has been faithful to the cause for the advocacy of which it was originated, we call attention to the following summary of principles of the Advent faith:—

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature.

3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY": "The second woe is past; and behold the third woe cometh quickly" —Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

The *Herald* has had, and still has, the approval of the great body of *Adventists* in this and other countries. We might publish pages of unsolicited and unexpected testimonials, emanating from sources of the highest character, approbating the course it has so consistently pursued. We feel that we are fully justified in saying, that of all the sheets which have been brought into existence, ostensibly for the maintenance of the Advent doctrine, we are singular in our support of it as it was first proclaimed. We will here, however, re-publish the preamble and resolutions adopted by the Conference held in Boston last May, approving of our course in the various relations we sustain to the Advent cause. These resolutions were considered by a full representation of the faith-

ful and tried *Adventists*, and passed by a unanimous vote:—

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. HIMES, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. HIMES, have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. Resolved, That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2d. Resolved, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. HIMES, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. Resolved, That our position as *Adventists*, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

It may be proper here to say, that *this office and paper have no connection with any others*; they stand on their own merits, and depend for support on those who love and adhere to the doctrine of the *Advent* as commenced by Mr. MILLER and his true yoke-fellows.

We feel under great obligations to our friends and patrons for the warm and generous interest they have manifested in the support and circulation of the *Herald*. And now, when we are making a special effort for a still wider sphere of influence, we call upon all who love the *Advent* doctrine, and desire to see it embraced by good, candid, and stable-minded men and women, to co-operate with us. Difficulties will meet us at every step of our progress; but no good cause was ever carried forward unattended by difficulties.

ADVENT Ministers can do very much to enlarge our subscription list. Will they not at once present the subject to their people?

Lay brethren, though moving in a more limited sphere, may do much, by introducing it to their friends and neighbors. We have printed an extra quantity of this week's issue, which may be presented as a specimen number for the purpose of procuring new subscribers. There is scarcely one of our subscribers who cannot, with a little resolution and effort, procure one or more new ones.

We call on the young men to aid us. They can render effectual assistance to the cause of God, which stands in need of their utmost efforts. "I have written unto you, young men," says the apostle JOHN, "because ye are strong, and the word of God abideth in you." For the same reason, we claim their help for the cause we love.

Our Sisters also may do not a little to urge forward the good work. We are much indebted to them for material aid in time past, and we now appeal to them to redouble their efforts;—they have only to make the attempt to succeed.

We also appeal to our five hundred Free Subscribers. If they can say, "Silver and gold have I none, but such as I have give I unto thee," then let them use their influence, their tongues, in behalf of the *Herald*. They cannot fail to accomplish something if they will try, and—keep trying!

Our faithful and punctual paying subscribers have ever been ready to extend their full and hearty support; and we feel assured, that we have but to make known the wants of the cause, to ensure from them increased exertions in the way already specified.

And lastly, what shall we say to our seven hundred Delinquent Subscribers? We know that many of them feel interested in the *Herald*, and desire its wider circulation. We feel grateful for this, but we hope for something rather different, or more tangible, as well, at this particular juncture. Brethren, shall we hear from you?

CONDITIONS OF THE "HERALD."

One dollar per volume, (twenty-six numbers,) or two dollars per year, (or two volumes,) always in advance.

We offer the following proposition as an inducement to those inclined to aid in obtaining new subscribers. Any person who will obtain five new paying subscribers, shall receive a sixth copy. For ten new ones, three copies.

He Does Well who Does his Best.

BY EBENEZER ELLIOTT.

He does well who does his best:

Is he weary? let him rest!

Brothers! I have done my best,

I am weary—let me rest.

After toiling oft in vain,

Baffled, yet to struggle fain;

After toiling long, to gain

Little good, with mickle pain;

Let me rest—but lay me low,

Where the hedge-sides roses blow;

Where the little daisies grow,

When the winds a-Maying go;

Where the footpath rustics plod;

Where the breeze-bowed poplars nod;

Where the old woods worship God;

Where his pencil paints the sod;

Where the wedded throstle sings;

Where the young birds tries his wings;

Where the wailing plover swings

Near the runlet's rushy springs!

Where, at times, the tempest's roar,

Shaking distant sea and shore,

Still will rave old Barnesdale o'er,

To be heard by me no more!

There, beneath the breezy west,

Tired and thankful, let me rest,

Like a child, that sleepeth best

On its gentle mother's breast.

It is the distinguishing character of a Christian to take more pleasure in the hardships of the cross, than in the softness of repose.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, III. Milwaukee, Wis.—Saml. Brown, New Bedford, Mass.—H. V. Davis, Newburyport, "Dea. J. Pearson, sr., Water-street.

Auburn, N. Y.—H. L. Smith. New York City—Wm. Tracy, 15 Delancey-street.

Buffalo, N. Y

THE ADVENT HERALD.

BOSTON, NOVEMBER 30, 1850.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cents.

POCKET HARP.—This contains *all* the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 32½ cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible; 2. The Kingdom; 3. The Personal Advent of Christ; 4. Signs of Christ's coming near.—Price, 25 cts.

THE RESTITUTION; Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 25 cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 32½ cts.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 32½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 32½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 35 cts.

To our Patrons.

BY the first of January next, we hope to have a settlement with our patrons and subscribers. We shall send out bills soon, that all may know the amount of their indebtedness, and make provision for the payment without delay.

We hope our agents also will endeavor to settle their accounts. In the two months now before us, every person indebted to this office could, with a very little exertion, make the requisite arrangement to discharge their obligations to us in full. It is needless for us to say, that such a course on the part of our subscribers and agents would greatly increase our means for usefulness.

WANTED.—5000 new subscribers to the *Advent Herald*. Let each reader call attention to it among his friends and neighbors, and its subscription-list will be greatly increased. The greater its circulation is, the greater will be the ability of the office to issue new works on the prophecies.

WE have extra numbers of No. 13, which we will send free to any who will circulate to get new subscribers. Please send your address. Or send any names of friends to which you would like it sent, and we will send free to them for a few numbers.

NEW SUBSCRIBERS who pay in advance for the next volume, will be credited for the balance of the present, from the time they subscribe. This volume ends in February.

BILLS.—Those indebted for the *Herald*, will save us the trouble of sending them bills of their indebtedness, if they will cancel the same, or inform us of their inability so to do.

Necromancy.

"When thou art come into the land which the Lord thy God giveth thee, then shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."—Deut. 18:9-12.

A necromancer is, literally, "one that inquires of the dead." That was one of the abominations of the heathen which GOD expressly forbid. The necromancers of olden time either talked with the dead, or it was a pretence of theirs. In either case it was forbidden. Would GOD forbid what they could not do? If they talked with the dead then, they may now. If it was a pretence then, it is now. In either case, it is an abomination that is forbidden. Again: If these rappers are real spirits, they are seducing spirits; for they deny the teachings of the Bible. They teach another gospel than PAUL preached, and are therefore to be shunned.

Dreadful Explosion.

A terrible explosion, attended with loss of life, occurred on the morning of the 24th, on board a steamboat at New York. While the captain, another gentleman, and the engineer were breakfasting in the cabin, they were startled by a strange sound proceeding from the engine room. They immediately left the cabin to ascertain the cause, but had barely reached the deck when the explosion took place. The engineer was blown into the dock and terribly scalded. He was taken from the water and conveyed to the First Ward station-house, where he received due medical attention. The fireman and two other men were also very much scalded by the steam. The cook was so badly scalded, that he died in fifteen minutes after the explosion. The captain was also seriously injured. A subsequent report states that five of those injured have died, while a sixth is thought cannot survive.

LITTELL'S LIVING AGE, Nos. 341 and 342.—We have just received copies of the above, published by E. LITTELL & Co., corner of Tremont and Bromfield streets, Boston. This work is a cheap re-print of the most valuable selections from the current literature of the day, as given in the various Reviews, etc. Being published weekly at 12½ cents per number, of 48 pages, there is nothing to compete with it.

MY DEAR LORD:—I agree with you in considering the

Jesuitism in New York.

Under this head the *Independent* has an article in reference to a recent lecture, by the Rev. Dr. RYDER, of the Roman Catholic College, at Georgetown, D. C., delivered before the Mercantile Library Association, in which the speaker departed from the rules laid down by the Mercantile Association. The *Independent* says:

"We believe, however, that the lecture committee acted in good faith, and deserve no censure. Upon their own responsibility they have made arrangements for a course of lectures, involving an expense of nearly one thousand dollars; in the selection of lecturers they have aimed to bring in as wide a range of talent as could be commanded, and to avoid the least appearance of bias in politics or religion. Dr. Ryder was selected as a gentleman of intelligence, a popular speaker, and a clergymen of high repute in his own communion. His subject was not known to the committee till a few days before the lecture, and he was then advised that nothing sectarian or polemic could be admitted; to which he replied that his lecture would be purely historical. And so in a sense it was; but it was history quoted after the manner of Archbishop Hughes, or after the manner of the French Jesuits under the restored Bourbon dynasty, who prepared as a text-book for schools a history of France, in which all allusion to the Revolution, Napoleon, and the Empire, was suppressed in the vague intimation of a "period of popular commotion." According to Dr. Ryder, the Jesuits are the meek of the earth, earnest and unassuming missionaries of the cross, free from avarice and ambition, never consenting to sin, never intermeddling with families or governments, but practically the staunch friends and supporters of Republicanism.—According to him, Macaulay—of whose authority Archbishop Hughes is so proud—grossly misrepresents the order, and Pascal's letters are a tissue of stupid lies.

"We understood that Mr. John Lord, who is to lecture before the Association in the present course, will administer the antidote to whatever poison Dr. Ryder may have diffused among youth little read in history, and easily captivated by a pleasing style and a bland address. The subject may therefore be safely left in his hands."

A Death Scene in Kentucky.

Versailles, Ky., Nov. 12.—On Saturday last a party of young men, together with the deputy sheriff of this county, proceeded toward the residence of EDMOND BEAZLEY, in the Southern portion of this county, to take him for examination as a lunatic, he being, as it was supposed, a lunatic.

On arriving at his farm they halted about three hundred yards from his dwelling house, to consult as to the best means to be adopted about arresting him. In the midst of their consultation BEAZLEY came up, having a pistol in his hand, and ordered them to leave his farm immediately, or he would resort to means that would compel them to do so. They all left, with the exception of the sheriff and a man named GILPIN. GILPIN, when ordered to leave, told BEAZLEY if he did not put up the pistol he would kill him, at the same time exhibiting a rifle gun. BEAZLEY thereupon left him and went to his house, GILPIN and the sheriff following a little in his rear.

When BEAZLEY entered his house, GILPIN and the sheriff stopped advancing toward the house. BEAZLEY in a few minutes came out of the house with a pistol cocked, and went up to the fence of the yard, and then told them he would kill them if they advanced another step. The sheriff ordered GILPIN to advance. GILPIN thereupon advanced within ten steps of BEAZLEY.

BEAZLEY then leveled his pistol at GILPIN. GILPIN thereupon drew up his rifle, took deliberate aim, and shot him through the stomach. BEAZLEY walked ten steps and fell. By this time one of the young men of the party, that had been driven off, returned and carried him to the house, where he died in a few minutes. GILPIN gave himself up, and is to be tried this afternoon. Much excitement prevails; fears are expressed by some that violence will be done the party who had gone to arrest him.

Foreign News.



The British mail steamship *Niagara* arrived at New York on Friday last.

A report, that the Duke of WELLINGTON was dead, was in circulation in London on the 8th, and caused a great sensation. It was discredited, however.

The excitement in relation to the establishment of the Roman Hierarchy in England, is increasing. The clergy of the Church of England are getting up indignation meetings in the provinces, at which the "Bishop of Rome," as the Pope is somewhat scrupulously styled by the speakers, is spoken of in no complimentary terms. The following letter from the British Premier to the Bishop of Durham, concerning "the late aggression of the Pope," will be read with interest:

MY DEAR LORD:—I agree with you in considering the

"late aggression of the Pope upon our Protestantism" as "insolent and insidious," and I therefore feel as indignant as you can do upon the subject.

I not only promoted, to the utmost of my power, the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the papal Church, or the arrangement of districts in England at the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our Bishops and clergy, with the spiritual dependence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel exasperated that we are strong enough to repel any outward attack. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempts to impose foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right of freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say, that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign sovereign.

Clergymen of our own Church, who have subscribed the ninety-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been most forward in leading their flock "step by step, to the very verge of the precipice." The honor paid to saints, the claim of infallibility for the church, the superstitious use of the sign of the cross, the uttering of the liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly recommended by the Bishop of London in his charge to the clergy of his diocese.

What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England; and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation, which looks with contempt on the nummuries of superstition, and with contempt on the laborious endeavors which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.

Downing-street, Nov. 4.

J. RUSSELL.

The London *Advertiser* says:—"The recent Papal aggressions in England have not only created great alarm in the minds of many of the aristocracy, but that a number of titled persons, who have been in the habit of attending the principal Puseyite churches at the West-end, have determined to absent themselves from these places in future. No one now attempts to deny, that the late audacious assumption by the Pope are to be ascribed to the prevalence of Puseyism in the Anglican Church. Among the stated hearers of the Rev. Mr. BENNETT, of St. Paul's, Hyde Park, are two Cabinet Ministers, and among the occasional hearers there was a third; all have withdrawn."

The Fifth of November—"GUY FAWKES day"—the anniversary of the discovery of the Gunpowder Plot, was celebrated this year with more than ordinary magnificence. The Pope and Cardinal WISEMAN were burnt in effigy.

At Seacombe, Cheshire, fire took place in a school, with a reading room over it, occasioned by the ignition of some naptha which the schoolmaster was pouring into a lamp. One boy was killed; the schoolmaster and six or seven others severely if not fatally burnt or injured.

Lady CARDEN was accidentally shot at the Priory, Teme, by her husband's rifle falling as it stood against a tree.

A fearful explosion of fire-damp occurred on Thursday morning, the 7th, in a coal-pit at Haydock, causing the death of ten persons, and injuring a number of others.

FRANCE.—Some idea may be formed of the excitement which has prevailed in Paris, whilst the disputes were at their height between the President and Gen. CHANGARNIER, when it is stated, that not one of the protracted committee of the National Assembly slept in his own house on the night of the 4th, fearing that he should be arrested by the order of the President.

All the Republican journals consider that Gen. CHANGARNIER has triumphed over the President. The *National* says:—"The triumph of the General is complete. He replies to an affront by a provocation and a bravado; and he has the immense, the inappreciable advantage of having right on his side. But the whole matter is risible. We have so often caused Europe to tremble, that it is not out of the way that we also give it a hearty laugh or two—such at least appears to be the opinion of the Tuilleries and of the Elysee!"

The *Patrie* announces that the Message of the President has been communicated to the Ministers in council. It contains no allusion to a prolongation of the Presidential power.

A proposition has been made to the French Government to follow the example of Sweden and Holland, and to submit a bill to the Assembly to modify the Navigation laws, but it is supposed that matters will remain as they are for some time longer.

The Lyons plot was a got up affair by the police; the sham is completely exposed in the *National*.

An excommunicating edict of the Pope has arrived at Turin, by which the Pope has excommunicated from the bosom of the Roman Catholic Church the King, the Chambers, all the civil and judicial authorities, as well as all municipalities, and all private persons who give their consent to the SICCIARDI laws.

Letter from Rome to the 26th October, state that the Tiber had overflowed several parts of the city, and had risen twenty-four feet above the ordinary level.

AUSTRIA AND PRUSSIA.—An Austrian note is reported to have been received at Berlin, demanding the evacuation of

the electorate of Hesse by the Prussian troops, and that an army of 25,000 Austrians, with 60 field pieces, is reported to be ready to march into Holstein, through Saxony. The insurgent Government at Kiel will, it is said, only submit to coercion. Troops are numbering in all directions. The London *Times* Vienna letters of the 3d also state a federal army would be sent to Holstein. The Prussian Envoy at Vienna had been summoned to Berlin. The advices from Berlin of the 4th state that a Prussian secretary of legation in Frankfort left on the 3d of Vienna, to temporarily undertake the Envoy's business; he is the bearer of a note from the Prussian Government, in which it accepts the proposal for free conferences made by the Congress of Warsaw, but coupled with the condition, that Austria shall suspend her warlike preparations; if they are persisted in, Prussia will continue preparations of the same kind.

Dates from Vienna of the 3d inst. state, that if Prussia offers any resistance to the march of the allied troops to Holstein, war is inevitable; but although matters look threatening, the opinion is that war will not take place.

All the Hessian officers have received their dismissal. Diplomatic relations between the Elector and Prussia have been broken off.

The Prussian Government has forbidden the transmission of private messages by the electric telegraph throughout its dominions.

A Cabinet council in Berlin on the 6th, decided against placing the Prussian army on a war footing, and calling out the landwehr. This was in consequence of Austria calling on Prussia, in the name of the confederation, to withdraw her troops from Hesse.

A despatch from Zara of Oct. 26th, states that a revolt has taken place in Bosnia, and that the fortified town of Mostar, which was then in open insurrection, was invested by OMER PASHA. The Vizier is watched in his villa, and his son is a hostage in the hands of the inhabitants of Mostar.—The Turkish population have joined the revolution party in the Herzegovina, at the head of which is OSMAN BEY. The camp at Sarajevo, or Bosna Sarni, a city containing about 60,000 inhabitants, formed of twenty-four battalions, two of which are composed of Hungarian and Polish refugees. It is said that Gen. BEM had arrived at the camp. According to some accounts, the two foreign battalions have gone over to the revolutionary party, and now form the body guard of OSMAN BEY. The cause of the disturbances is the conscription ordered by OMER PASHA.

The *Captain Pacha*, a Turkish line of battle ship, was blown up at Constantinople on the 22d ult., killing one thousand persons.

BUSINESS NOTES.

E. J. C.—Both of those papers have been mailed regularly. W. Hills owes 35 cents. J. O. Woodruff, \$1 50—We have sent the books to Bro. Wm. Tracy, N. Y. city. D. Bosworth—Books sent the 22d, via Whitehall. H. Ross—You have been credited twice \$2 each, to Aug. 1851. J. Clark—Your favor is very opportune. One of our subscribers should thus exert himself, our subscription list would be doubled without much effort. A paper like the *Herald* ought to have at least 10,000, if not 20,000 subscribers.

Geo. P. Maxson—Bro. Litch's "Pneumatologist" will give you the information you wish for respecting the "rappings." Six numbers are out, and the first twelve can be had for 40 cts.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, DECEMBER 7, 1850.

No. 17. WHOLE No. 499.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



"ALL THY WORKS PRAISE THEE."

BY MARY HOWITT.

The moonbeams on the billowy deep,
The blue waves rippling on the strand,
The shell that murmurs on the sand,
The cloud that dims the bending sky,
The bow that on its bosom glows,
The sun that lights the vault on high,
The stars at midnight's calm repose :
These praise the power that arched the sky,
And robed the earth in beauty's dye.

The melody of Nature's choir,
The deep-toned anthems of the sea,
The wind that turns a voiceless lyre,
The zephyr on its pinions free,
The thunder with its thrilling notes,
The peal upon the mountain air,
The lay that through the foliage floats,
Or sinks in dying cadence there ;
These all to thee their voices raise,
A fervent voice of gushing praise.

The day-star, herald of the dawn,
As the dark shadows fit away,
The tint upon the cheek of morn,
The dew-drop gleaming on the spray—

From wild-birds in their wanderings,
From the ant's tiny toil to the sea,

Both living praise ascend to Thee ;

These with their silent tongues proclaim

The varied wonders of Thy name.

Father, Thy hand hath formed the flower,
And flung it on the verdant lea,
Thou bidst it open at summer's hour,
Its hues of beauty speak of Thee.

Thy works all praise Thee ; shall not man

Alike attune the grateful hymn ?

Shall he not join the lofty strain,

Echoed from heart of seraphim ?

We turn to Thee our humble lays,

Thy mercy, goodness, love, we praise.

Salvation.

A Sermon, Preached in the Parish Church of
Crathie, Balmoral,
Before Her Majesty the Queen, Sunday, Sept. 22, 1850.

BY REV. JOHN CUMMING, D. D.

"Look unto me, and be ye saved, all the ends of the earth : for I am God, and there is none else."—ISAIAH 45:22.

Continued from our last.

I have shown that man *natural* cannot save himself ; I may add, that man *ecclesiastical* is just as helpless.

Man cannot save himself ; neither in cassock, nor in surplice, nor in ermine, nor in lawn, nor in royal robe, can man save himself.

The last formula of the religion of the Priest that I shall mention is, his bidding you look to Repentance. Repentance is not a Saviour.—The tear of repentance is expressive of the inward contrition we feel, not expiatory of sin that we have been guilty of. We are not to seek to repent first, and to believe next ; but we are to believe at once on the Saviour, just as we are, for He then is exalted to give repentance and remission of sins.

There remains then, lastly, the religion of God our Saviour, in which alone I proceed to show is eternal life. The words of my text are, "Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else." These are the words of Jesus of Nazareth. To prove that they are his words, we have only to refer to the language of the Apostle, in Philippians 2:10, 11, where he applies to our blessed Saviour these words : "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord." So in the twenty-third verse immediately following my text, we read : "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." You have therefore evidence in the passage that He to whom we are to look is our God and Saviour Jesus Christ.

Christ our Saviour is God. Fallen as man is, it is unworthy of him ; nay, I will say with all soberness, degrading even to him, to look to

any being for everlasting happiness short of God. Ruined as the soul is,—weak, stained, paralysed as it is,—it is too noble a thing to bow itself in religion before any except the living and only true God. To bring man directly to God just as he is, is the grand characteristic of true religion ; to keep man from God, and detain him with the Priest, the sacraments, the ceremony, is the grand effort of all false religions.—But no angel, no saint, no created being, however pure or exalted, may dare to come between me, a believer, and God my Saviour. If I cannot, my dear friends, have a God to take care of my soul, I will risk the experiment of taking care of it myself. It is too great to be committed to an angel ; too precious to be trusted to a creature. Arm of flesh may fail, an angel may fail, either may forget or change ; if, therefore, I cannot have a God to take charge of my soul, no creature instead shall ; whoever, short of God, offers to take charge of it, to him, I would say, be he angel, or saint, or priest, or prelate, or pope, as Abraham said to his servants of old, "Stand you at the bottom of the mount," while I go up alone to its sunlit pinnacle, and there speak face to face with my God, and hear from his own grand lips those glorious accents, "Look unto me, and be ye saved, for I am God, and there is none else." I must hear the original, the echo will not do. I must drink from the fountain, the canonized cup is not sufficient. The first aspect of the religion of Man is, that it brings us to the priest ; but of the religion of God, that it brings us to God just as He is and just as we are.

Another strong and urgent ground why we should look to Christ alone is—God our Saviour has made a perfect atonement and sacrifice for sin—has given himself in my nature in my stead, an expiatory victim, so that looking at him, I am not only regarding him that can save me, but I see in him how consistently, and rationally, and gloriously, I can be saved. The Bible is not merely the proclamation of the fact, that looking to Jesus is salvation, but in God's condescending love it is the explanation of the *how* and the *why* there should be salvation through Christ Jesus alone. The unenlightened man, outside Christianity, or ignorant of the Gospel, is constantly perplexed and puzzled about this, whether it be possible for God to forgive sin and to save sinners. A strong thinker, but ignorant of the Gospel, he will ask, and ask again, "If God be merciful, will he save all men without exception ? If God be just, will he condemn and punish all men without exception ? How deep in the scale of sin will God's mercy go down in pardoning ? How high in the scale of holiness will God's justice rise in punishing ? In other words, what is the least sin that God will punish, and what the least virtue that God will reward ?" These are questions for which there is no solution anywhere but in the religion of God our Saviour. But how does it solve them ? Here are the joyful news, here is the sound that ought to thrill each heart, and make glad each dejected spirit, and satisfy every anxious and inquiring mind. Jesus has endured all that I deserve as a sinner, and obeyed for me all that I owe as a creature. By what He has suffered, I am delivered from sin's curse ; by what He has done, I am entitled to the fruits of a law perfectly obeyed. In Him I see antagonisms ; sin punished, and yet the sinner pardoned ; the satisfaction of the law that is broken, and the salvation of the very sinner that broke it. Now, tell me, where in philosophy, where in history, where in science, where in the height or in the depth, there is any intimation like this great announcement, which is just the good news itself, that there is satisfaction for God's law that I had broken, and God remains, therefore, true, and just, and holy ; and yet salvation for me, the sinner that broke it, and so God is merciful, and gracious, and loving. Thus, then, justice, mercy, and truth, which were armed against sin, meet in Christ, and girdle with their everlasting arms the chiefest of sinners that believe in him, presenting a provision for the forgiveness of the

greatest sin, for the acceptance of the greatest sinner, and yet accompanied by no connivance at sin in principle or practice, in the very least degree. Thus, my dear friends, is that great truth made manifest, justification by faith in Jesus Christ,—the truth that Paul preached, that Martin Luther resuscitated from the tomb in which it was lost and buried—that pervades the theology of every true Church, and is the article of a standing or of a falling Church.

But in looking to Christ, I not only see that it is possible for God, the Legislator, to forgive me, consistently with the demands of his law, his justice, and his truth ; but that he waits as a Father to receive and welcome me, because Christ is the expression as truly as he is the channel of his love. In other words, it has always appeared to me that what Christ is, as the exponent of God's love, is just as precious as what Christ does, as the atonement for man's sin. Christ's death not only makes it possible for God to save men, which is the popular idea, but it presents God in Christ, rejoicing, delighting, waiting, loving, to save me. So that when I am admitted into heaven, I am not admitted there as a criminal legally forgiven, just as you would tolerate a returned convict legally pardoned ; but I am presented as a son accepted by my Father in heaven ; not admitted, but welcomed ; not tolerated, but hailed with hosannas unto Him that washed me and redeemed me by his blood, and made me a king and priest.

In creation, I see God the Master of all ; in providence, I see God the Ruler of all ; on Sinai, I see God the Legislator of all ; in Christ, to whom I look, I see God my Father so loving me, otherwise an orphan, that he gave, as the expression and the measure of that love, Christ Jesus to save and recover me. Look, then, unto Christ, and see these two great truths, and be saved.

But in looking to him, I not only see forgiveness, and receive that forgiveness, but I also see a process and a preparation of sanctification for me in and through him, and for his sake. For what did Christ say ? That when he should go to the Father, where we now look to him, he would "send the Comforter, the Spirit of truth ;" that Spirit who is the sanctifier, whose fruits are declared by the Apostle, in the Epistle to the Galatians, to be love, joy, peace, temperance, patience, godliness. So that in looking to Christ, I not only receive forgiveness or justification, which is my title to heaven, but I receive the Holy Spirit, to dwell in my heart, as his distinctive promise, to fit and prepare me for heaven.

As a Christian, I feel it is not enough to escape from sin's curse—I must also get rid of sin's poison. I shrink from sin, not from what it leads to merely, but from what it actually is in the sight of God. And, therefore, Jesus is exalted to give that Spirit, who creates in the believer a new heart, regenerates the believer's affections, makes him a new creature, makes all things new. And hence it comes to pass that, wherever there is a proclamation of free forgiveness, instant, without money, and without price, for the greatest sin of the greatest criminal who believes, there is embosomed in that proclamation a provision for the sanctification and regeneration of that sinner's heart.—Never is the sanctifying power so mighty and certain, as when the proclamation of the free gift is most unequivocal. No man is so truly sanctified, as the man that believes he has nothing to do to deserve heaven—nothing to suffer sin, or escape hell, but that he has received heaven as a free gift for Christ's sake ; and so is bidden to go forth on the wings of love to obey God's commandments. If I desire to enjoy an oratorio, I must not only have a ticket, which is my title of admission, but I must have a musical ear, which is my fitness for the enjoyment. It is so with respect to heaven. Accordingly, I have in Christ's work the ticket or title, and in the Spirit's work the new nature, which is my fitness. Justification is the act that entitles. Sanctification the work that qualifies. Heaven is a purchased place for a purchased people—a prepared place for a prepared people.

But looking to Christ is happiness, as truly as holiness. It is much the design of the Gospel to make us happy as it is to make us good. Nay, its primary design is to make us happy ; its secondary, but inseparable one, is to make us good. The first aspect of the gospel is good news ; the moment a man receives good news he is made happy ; but the sanctifying power of the glad news he experiences throughout the whole of his life hereafter. It is a chief result of looking to Christ to make us happy. The faintest beam of joy that gleams upon a Christian's face, is a reflection from the Sun of Righteousness ; the least pulse of delight in the bounding heart, is a response to the touch of the finger of the Son of God. Who needs to be told what humanity in all its phases and in all circumstances has proved—that in the highest and most elevated condition there is no substantial and enduring joy, except that which may be realized in the lowliest and humblest condition ? Upon all that is great, and lofty, and brilliant—upon all that is admired and coveted in this world, the eye of the Christian may read what the finger of God has traced : "Whoso drinketh of this water shall thirst again ; but he that drinketh of the water that I will give him, it shall be in him a well of living water, springing up into everlasting life."

In the Gospel—in Christ the Saviour, in Jesus the Son of God—the happiness of the Gospel is so deep that it can never be frozen by the winter's frost—so overlaid and overshadowed by the everlasting hills, that it never can be evaporated by the summer's sun ; or rather it is like one of those streamlets that come down from the Alpine glaciers, it is the freshest and fullest in that season when all streams besides are dried up by the scorching heat. He that drinketh of the water He shall give him, shall not be a mere cistern, but he shall be a fountain of living water, ever springing up into everlasting life. It is proof of the fall of man that his soul seeks satisfaction on earth ; it is the proof of his grandeur that he cannot find it there.—(To be continued.)

Family Worship.

We copy the following abstract of a Lecture on the important duty of Family Worship, from the *Preacher's Manual*, by the Rev. S. S. Sturtevant.

"Then David returned to bless his household."—2 Sam. 6:20.

I. The indispensable duty of family worship.

1. From the light of nature.—A family is a society connected together by such strict ties that every argument for the propriety of private prayer is equally conclusive for that of family devotion. Of this even the heathens were sensible ; for besides their tutelar deities, who were supposed to preside over ten cities and nations, and who had public honors paid to them in that character, we read of household-gods, whom every private family worshipped at home as their immediate guardians and benefactors.

2. From the word of God.—The light of Scripture affords us a more clear and satisfying discovery of our obligations to this duty, as well as the proper manner of performing it. Thus we are commanded to "pray always, with all prayer and supplication in the Spirit, and to continue in prayer." And it is observable that this exhortation is particularly addressed to masters of families, as you may read (Col. 4:1, 2), "Masters, give unto your servants that which is just and equal, knowing that you also have a Master in heaven." The apostle goes on, still addressing them in the same character, "Continue in prayer, and watch in the same, with thanksgiving." In the same strain Paul writes to Timothy (1 Tim. 2:8), "I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting." And surely, if in all places men ought to lift up holy

hands unto God, much more ought they to do so in their own families, which are immediately under their care, and for whose spiritual as well as temporal interests they ought to be chiefly concerned. Accordingly, we learn from the sacred history that this has been the uniform practice of all good men in all ages of the world.

1.) The care of the ancient patriarchs to keep up family religion is very remarkable. We find Abraham setting up altars wherever he came; and for what end did he this, but that on these altars he might offer sacrifices, and call upon God with his household? We have another bright example of this in Job, of whom we read (Job 1:5) that "he sent for his sons and sanctified them, and rose up early in the morning, and offered burnt-offerings for each of them." And, lest it might be thought that this family-worship was only occasional and accidental, it is added at the close of the verse, "Thus did Job continually."

2.) The same good practice was continued after the Jews were formed into a national Church, and had priests appointed to preside in the public worship. Thus Joshua vowed, not only for himself, but likewise for his house, that they would serve the Lord, which plainly imports a resolution on his part to use all the means in his power to make his family do so, particularly to worship God before them, and to take care that none should dwell in his house who would not join in this holy service. The example of David in the text is abundantly plain; for, though he had priests and Levites about him, yet he did not devolve the work upon them, but he himself, as head and master of the house, "blessed his household."

3.) In the New Testament writings it is very usual to give private families of devout Christians the name of *Churches*. But surely this would have been a most improper appellation if God had not been publicly acknowledged, and the daily sacrifices of prayer and praise had not been offered in them.

II. The reasons on which this duty is grounded.

1. Families are natural societies, formed originally by God, and held together by his providence, and they must have subjects in common for prayer and praise.

2. As God is the founder, so he is likewise the gracious benefactor, of our families. If personal blessings claim the private acknowledgments of the person who receives them, family blessings ought in like manner to be acknowledged by him, and to receive some signal favor from an earthly benefactor, by which his circumstances were changed from meanness and want to an easy or a decent competence, would it not be a natural acknowledgment for him to bring his family and children in their best apparel, and present them to his benefactor, fed and clothed with his bounty, to offer him their united thanks? Would not such a scene be delightful on both sides? Would it not be enjoyed as a very lovely appearance, even by a mere spectator? And is there less beauty or propriety in the same acknowledgments offered to the God in whom we live and breathe, and who gives us all things richly to enjoy? Does he set the hedge of his protection around us, and defend us from the many evils to which we are continually exposed, and shall he yet have no tribute of praise offered up from those houses in which he maketh us to dwell in safety? How disingenuous and unreasonable must this appear to every candid and grateful mind!

3. As we receive all our family blessings from God, so we are guilty also of many family sins against him, and ought, therefore, to join together in the penitent confession of our sins, and in deprecating the judgments which we have deserved. In a word, whatever reason there is for single persons to worship God, there is the same reason for families to do it. As there are personal sins, and wants, and mercies, so there are family sins, family wants, and troubles, family mercies and deliverances; and therefore it must appear highly reasonable that the members of each family should unite together in humiliation, and prayer, and thanksgiving. Those who sin together should ask forgiveness together; and those who receive mercies together should join in praising their common benefactor.

III. The manifold advantages which accompany the practice of this duty, and the precious consequences which flow from the neglect of it.

1. The practice of this duty would be of great use to promote even your temporal and worldly interest. Your prosperity, as well as your comfort, depends very much upon the dutiful behavior of your children, and the fidelity of your servants. This, I suppose, you will readily acknowledge. Now it is evident to a demonstration, that nothing can contribute more effectually to this than the good practice which I am recommending to you. Bring the fear of God into your families, and that will secure your authority better than anything else you can do.

2. It has a manifest tendency to promote

your spiritual and eternal interest. It is not only a considerable branch of that homage which you owe to God, but it may also be of great use to restrain you from sin, and to render you cautious and circumspect in every part of your behavior. A man will be ashamed to do anything against the honor of that God whom he so publicly acknowledges before his family; and the very desire of appearing consistent with himself in the eyes of his children or servants, will hardly fail to produce at least an outward decency, and to restrain him from many of those scandalous sins which he might otherwise be in danger of committing. So that, though family-worship served no higher purpose than to hedge in our practice before our household, I should even think that a considerable recommendation of it; and every wise and good man must esteem and value it on that account. But this is one of the least of its happy effects.—The practice of this duty would not only render our outward conduct cautious and decent, but would also tincture our minds deeply with a sense of God, and of divine things. It would give us greater boldness, too, in our secret approaches to the throne of grace. How can that man have any confidence or enlargement of heart in secret prayer, whose conscience reproacheth him with never having honored that God in public from whom he is now going to ask the most unmerited favors?

3. Under the influence of the divine Spirit, it is one of the most effectual means of promoting the salvation of your household. Many godly persons have ascribed their own vital impressions of religion to their living in a devout family; and many a sinner, ruined by vice and evil habits, has too justly laid a portion of the blame of his conduct on the wickedness of those with whom he dwelt. What numbers of children and servants have been lost for the want of that good example which it was the duty of their parents or masters to have given them!

4. The last advantage of family religion which I shall mention is its tendency to form a holy Church and people, and to propagate religion from generation to generation. The public state of religion in the world must entirely depend on the care bestowed on the cultivation of it in private families. If the nursery be neglected, how is it possible that the plantation should prosper? Such as the families are of which congregations, churches, and kingdoms, are composed, such will be the flourishing or the decayed state of religion in these larger public worship of God, only to lay those stones in order in the building which parents and masters of families had previously polished, how easy and how delightful would be our task! how comely and beautiful would our worshipping assemblies appear! how pure and comfortable would their communion be! But if these shall neglect to exert their proper influence, if the work of hundreds or thousands shall be left to be performed by one or two, what a tedious labor must it prove! What effect can divine truths, delivered once a-week have, unless the impression of them be afterward kept alive by family devotion and domestic religion? It is no wonder that a tender plant should wither and die which is seldom visited or watered; and it is as little wonderful that those should continue wicked and impenitent who but once a-week come under the influence of a religious ordinance, and who neither see nor hear anything of God but when the stated season of public instruction returns. If religion die in families, how can it live in nations? Is it not an inevitable consequence, that all our public devotions must in this case dwindle away into mere hypocrisy and lifeless, unavailing forms of worship?

Naaman the Leper.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned, and went away in a rage."—2 Kings 5:12.

It requires little discernment in spiritual things, and little attention to the operations of Providence, to be satisfied with the truth of St. Paul's declaration, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men;" and that in the prosecution of his plans "he hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, yea, things which are not, to bring to nought things that are, that no flesh should glory in his presence." And in nothing are the wise, and mighty, and noble of this earth puzzled so much as in the fulfilment of his word: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." And of all hopeless cases under the sun, (as to making any serious, saving impression,) that of a proud, self-conceited individual is the most hopeless.—"Seest thou a man wise in his own conceit? there is more hope of a fool than of him."—And hence the apostle takes the Corinthian

brethren to witness what was too notorious to escape observation: "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." And why? Because they have not received the Spirit, which is of God, but the spirit of the world, which is at enmity with God.

These, despising the lowness and leanness of Zion's provision, carve out a portion and a path for themselves, in which unobstructed they may go the whole length and round of their carnal indulgence and slavish sensuality: and thus spurning the restraints of sober revelation, and sober reflection, they rush on forbidden objects, and rage when opposed by the caution of the more considerate, or the kind reproof of the most affectionate friendship. It was unquestionably such a spirit that dictated the words of the haughty Syrian, when contemptuously he exclaimed, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" &c. The uncompromising nature of the glorious gospel of the blessed God must ever present an insuperable obstacle in the way of such individuals. To tell them that there is but one common way by which sinners can regain the favor of God, and that high and low, rich and poor, learned and illiterate, must sit at the feet of Jesus, and with the docility of a little child receive the lessons of Christianity, is just to put them on some invention to evade the truth, or to be offended at it. And if experience teach us anything, we find in most cases, those who are raised to a superior dignity in the world are but carried the further off from Him by whose shed blood we are brought nigh to God, and influenced less by the precepts and example of Jesus of Nazareth, in whom piety and virtue shone with the purest lustre, than are the low, the unlearned, and the despised. And as all Scripture is given by inspiration of God, and is profitable for doctrine, &c., we imagine this narrative is designed chiefly to show the danger and guard against the sin of prejudice, to which many hearers of the gospel are exposed; and that the ordinances of his own appointment are those which are made effectual to salvation.—The Abana and Pharpar, which Naaman thought as likely to cure him of his "leprosy" as the Jordan, were beautiful and noted rivers of Syria, and highly beneficial to the country through which they flowed. Abana, taking its rise from Mount Lebanon, and gliding towards the south, was at some leagues' distance divided into three streams, the largest and middle branch flowing directly through the city of Damascus, while the other two branches ran on either side of the city, fertilizing it in an uncommon degree, and which having passed the city, were again united as before, and according to some lost in the dry and barren desert, must have presented a spectacle truly lovely to behold.—

And whether it were that, comparing the superior beauty and fertility of the rivers of Syria with those of Israel, he used these words, or whatever the cause might be, he at all events despised the simplicity of the remedy proposed, and his history stands as a warning to every sinner, infected with the leprosy of sin, lest, the gospel remedy despised, it might cleave to him without hope of cure. Hearers of the gospel need to be guarded against this sin because of the native pride of the human heart, and our proneness to reject that system which is mainly employed in humbling it, that we may be saved. It is easy to perceive how nearly fatal Naaman's prejudice proved to him, arising from this very source. He knew Elisha to be a prophet in Israel; he came to him in this character, that he might be healed of his leprosy; but inconsistently enough he is prepared to hear and receive the prophet's instructions just so far as these might comport with his pre-conceived notions; and because they did not, he despises them, and even departs in a rage. There, sinner, is a portrait of your unshamed soul; and there may you behold as in a glass your spirit and temper, and the reason why you come to and go away from the place of the holy, the same polluted, unhealed leper as before. You come to the sanctuary where Jesus meets with his people to heal their diseases, to forgive their sins. You come professedly to the great Prophet, and to hear through the medium of his servants what you must do to be saved; but, like Naaman, you come with the gaudy retinue of your own prejudices and opinions, and saying, "Surely he will come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper,"—thus dictating in your own mind what is proper for the speaker to teach and for you to believe; and are just as far from "receiving the truth in love," as Naaman was from washing in Jordan; and instead of desiring the sincere milk of the Word that you may grow thereby, you desire only the Abanas and Pharpars of your own devising, which will prove equally ineffectual for your cleansing. The opposite spirit is that taught in the Word of God; and it is only when you "attend with diligence, preparation, and prayer, that the Word of God will be made effectual to salvation." And so far from being

offended with the plain and practical instructions of God's servants, you will delight in such faithful dealing with precious souls.

We learn, also, from this narrative, the erroneous and ruinous conception sinners generally form of themselves, and of the ordinances of His grace. Naaman verily thought that, as a matter of course—as it was in the way of his profession—the prophet would command a cure; nay, he had prescribed in his own mind the mode by which the cure would be effected.—And is it not just so with the sinner to the present hour? And does not the little success of the gospel minister, in bringing men to view themselves as the Word of God represents them to be, a demonstration that the self-same spirit predominates, to a wide extent, in our worshiping assemblies even till now? The condition of man as a ruined, guilty, helpless sinner, forms, more or less directly, the theme on which the ambassador of the cross expatiates in every discourse. The intelligence that life and immortality are brought to light by the gospel, and the exhibition of a merciful Saviour pleading through his ambassadors, and beseeching men to be reconciled to God, ever echo from the walls of the sanctuary. The terms of peace and reconciliation are proposed, and the overtures of mercy, pardon, acceptance, and future glory, are presented with all the earnestness of entreaty, with all the zeal of devotion, with all the warmth of eloquence. Yet these tidings, at which angels stand amazed, are heard by many, if not with offence, at least with thoughtless indifference; and if the spirit of inquiry is abroad, it is generally the stretch of ingenuity to discover some other path of rectitude, some other way of reconciliation, some Abana and Pharpar, in short, of their own devising, rather than that which is the wisdom of God, and the power of God unto salvation. This is the root of the matter, and the reason why their disease remaineth. Men do not see, and therefore cannot confess that they are "wretched, and miserable, and poor, and blind, and naked," which must precede their being washed, and justified, and sanctified in that fountain open for sin and uncleanness. They remain insensible to the fact that the leprosy of sin has deeply infected their whole nature, rendering them loathsome to the eye of infinite purity; and that unless they view themselves in the glass of the gospel they can neither see they are so bad, nor avail themselves of the only able Physician the Bible reveals—the Lord Jesus Christ.

Naaman trod a beaten path; and notwithstanding the many examples recorded for our learning, the same misconceptions of truth and religion still prevail. Look back to Eve; hear the command, Touch not, taste not, handle not of the tree of knowledge of good and evil. Cast your eyes on Lot's wife as she leaves Sodom; on Aaron's sons, Nabal and Abihu, offering strange fire upon the altar; and you but crowd examples illustrative of the ruin of wrong conceptions of the respect God has to all his appointments, however seemingly insignificant and ineffectual. The Abana and Pharpar, abstractly considered, were of equal virtue with the waters of Israel, and the one in itself just as effectual for cleansing as the other; water is *but* water wherever it flows; its locality does not alter its inherent properties. But the grand difference, and that which proved, decidedly, the one better than the other, was, the *appointment of God*. Jordan was the ordinance of God; the Abana and Pharpar were not; therefore, the Jordan was more effectual for cleansing than the other.

Now to extend this idea, we might consider the New Testament Church in her doctrine, discipline, government, and worship, as the Jordan of these later days, to which every hearer of the gospel is directed. This is the foundation of our faith and hope. If then any man build on this foundation, the wood, hay, and stubble of his own invention, he shall suffer loss. And if any man teach any other system or mode of worship than that which is recognized in the blessed Bible, he is setting up his Abana and Pharpar in room of God's ordinance, and guilty of detracting from the simplicity that is in Christ. But if any soul, infected with the leprosy of sin, shall speak of Christ, or think of Christ, the "only name under heaven, given among men, whereby we must be saved," as Naaman did of Jordan, then he dares God to be his enemy, he tramples on the mangled body of his Son, and has nothing before him but a "fearful looking for of judgment, and fiery indignation, that will devour the adversary."

The folly and criminality of such a course of conduct, is another lesson which might be drawn from this narrative. If Jehovah has been pleased, in the dispensation of his grace, to institute ordinances, through the medium of which we meet with a God merciful and gracious, healing the diseases, forgiving the trespasses, and regulating the affections of his people, the impiety of despising or neglecting them must be apparent to every one. There are none but will blame the folly of Naaman in such an important matter as the cure of his leprosy; but in condemning him, does not the sinner crim-

nate himself? Are there not those who are sensible that their hearts are not right with God, who neglect or despise, nevertheless, the only means for curing their spiritual maladies?—Men who practically say of Jesus and his ordinances, "There is no beauty in Him, and no virtue in them why they should be desired," and who thus fail in receiving to their full extent the prescriptions of the great Physician of souls to their own particular case?

There are two things in which men act over again the folly of Naaman. These are the *simplicity* and the *importance* of the instructions tendered to them. The one is bid "Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." The other is commanded to "believe on the Lord Jesus Christ, and thou shalt be saved." The simplicity of the terms are as offensive to the one as to the other. "If the prophet had bid thee do some great thing, wouldst thou not have done it?"

But finally the advantages of a hearty compliance with the requisitions of the gospel are not less apparent. Moved by the reasoning of his servants to make trial of the waters of Jordan, Naaman went down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again to him like the flesh of a little child, and he was clean. And no sooner does the sinner make proof of Jehovah's word, than he finds it even so, and can set to his seal that God is true.—When once purged from our sins in the laver of regeneration, our temper and disposition become softened and sweet, like the docility of little children; the tumultuous passions subside, and there is great peace in believing. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and of the mind, perfecting holiness in the fear of God. And then shall you return, like this cleansed and subdued Syrian, saying, 'Behold, now I know that there is no God in all the earth, but in Israel?'"

Chris. Intelligencer.

3. There is also *peace of heart* left by the Saviour to his friends.

Without peace of heart, even amid the most splendid bestowments of fortune, and all possible increase of external gratifications, there can be but the shadow of happiness. And if the possession of these worldly advantages will not secure peace, it surely cannot be found in the mere pursuit of them, which is a slavish and perpetual round of vexation and restlessness.

But what the pursuit and possession of temporal good cannot do, the gift of the Saviour can. This gift is peace to the heart of every believer. It is the peace of an heart obedient to the divine command. The spirit of disobedience, which makes the heart like the troubled waters of the sea, that cannot rest, is subdued, and the man conforms to the law of God with cheerfulness and joy. Cherishing this obedient spirit, he can say, with the Psalmist, "Great peace have they that love the law," and with Solomon, "The ways of wisdom are pleasantness, and all her paths are peace." This is the peace of a heart freed from the disturbances of unholy passions. The shameless importunities of lust are silenced. The feverish restlessness of ambition is quieted. The noisy clamors of anger are stilled. The whisperings of envy are hushed. The raging turbulence of pride is quelled. The incessant peevishness and greediness of vanity is subdued. The tumult of the passions die away at the voice of Him who says, "My peace I give unto you."

4. It is also *peace with man*.

Because those evil principles from which flow "variance, emulation, seditions, and strifes," with all the works of the flesh, are in him restrained and controlled by the opposite principles of benevolence. And when injured, reproached, and abused by others, he does not hasten to draw the sword of revenge, for he knows it is a righteous thing with God to recompence tribulation to them that trouble him.—And he can truly say, "The Lord is my help, I will not fear what man shall do unto me."

5. It is *peace with God*.

The believer is reconciled to God's character, and is submissive to God's will. He rejoices that the Lord God Omnipotent reigneth. He cordially acquiesces in all the dispensations of Providence. And having such a foundation, nothing shall be able to destroy his peace.

How rich then the legacy of Christ to his people. And having a gift so rich and precious in the absence of their Lord, what may they not hope He will do for them, when their sojourning in this world is ended, and they are summoned them to behold His glory in his heavenly kingdom. "Then shall the sun be confounded, and the moon ashamed, when the Lord shall reign before his ancients gloriously."

N. Y. Observer.

Communion with Christ.

We need ever feel that communion with Christ is the first and chief thing in Christianity. It gives life to all the rest. Let it be there, and every Christian grace and virtue will regularly and naturally follow. It is the vital force, the great moving power of all truly religious actions.

It is like the main-spring of a watch, which, though boxed around, and covered up from sight, moves all the wheels by its concealed, but steady and drawing power. Without it the mechanism might seem perfect, the wheels all adjusted, but they could never move. Thus it is with man. His intellect may be clear, his knowledge complete, his morals excellent, he may have the Bible in his hand: but without the love of God in his heart, without communion with Christ, what is he? He knows not how to make the first right movement in anything religious.

Much more evidently is it thus in a Church. If it hold not the head—if its members have not communion, daily, spiritual, personal communion with Christ, what is that Church? A watch, without a main-spring. It may have hundreds of members, great intelligence, regularity, and ability; all the wheels and mechanism of Christian membership may be there; yet what is it after all, but a cold, dead, motionless uniformity, with the regularity of order, but the rigidity of death. Such a body is mere formality. Church fellowship is a lifeless and powerless thing, unless fellowship with Christ be its basis.

But let it be there as the moving principle, and it will make all the routine of Church duties, order, and discipline, work easy and frictionless. The more earnest and powerful the communion with Christ, the more easily will all other duties be performed. If we wish to make the machinery of a large factory perform with most perfect regularity and ease, and if there are a hundred complicated wheels and joints, all rusty and stiff, how shall we hope to effect our purpose? By turning round each little wheel by hand, retailing thus our strength by dribs and drabs? No, but by concentrating force in the engine, by kindling a flame, and piling up fuel, and generating the steam, and when the

main shaft moves with a powerful stroke, it will carry everything around, large and small.—From the great driving wheel to the most remote spindle, all then will work harmoniously and well. Just thus is it in the Church of Christ; one half the wheels turn not at all in ordinary times; and when they do, they speak with creaking, rusty eloquence, of the disorder that corrodes each part, and disturbs the motion of the whole.

Where is the remedy? More communion with Christ. That secured, all duties and discipline of the Church, with its glorious and goodly fellowship, will work smoothly, and sweetly, without harshness or formality, without strife or jarring. This is the true and only remedy.

Curtis on Communion.

Breaking up the Slave Trade.

The slave-trading coast of Africa, on the Atlantic, was about 4000 miles in length. Beginning at the Straits or Gibraltar, you sail a little to the west of south, along the coast of Morocco about 500 miles, and along the coast of the great Desert about 700 or 800; and there, just north of the mouth of the Senegal, the slave-coast begins. But in this region, it has long been suppressed by French and British forts. The French now hold possession. You keep onward to Cape Verde, the most western point of the continent, where is the French fort Goree. Trending a little to the east of south, you soon reach the mouth of the Gambia, where is a British fort, and a colony of re-captured Africans. Soon after, you find a French fort at the mouth of the Garamanza, and the Portuguese posts Cocheo and Bissau. From these to the British colony of Sierra Leone is about 280 miles. On this last stretch of coast are the Rio Nunez and Rio Pongas, which are slave-marts, but of little importance, as their position is such that slaves can rarely be shipped from them without detection and capture.

Just below Sierra Leone is "Sea Bar," at the mouth of the river on which the "Mendi mission" is situated. Here slaves are sometimes shipped. Some 60 or 70 miles farther on is that notorious slave-mart Gallinas, now broken up and blockaded by the British. Ten or fifteen miles farther, is Manna river, which belongs to Liberia. From Sierra Leone to Manna river is about 140 miles. It is deemed important that this, or the greater part of it, including Gallinas, Sea Bar, and every other point where slaves can be shipped, should be annexed to Liberia. The last arrival informs us that soon part of the coast will be open, and we confidently expect that the whole will be in a short time. When that is done, there can be no slave-trade between Sierra Leone and Liberia.

From Manna river, for about 300 miles, to Grand Sesters, the coast has all been purchased, and belongs to Liberia, except five or six miles at Setra Kroo, where there has been no slave-trade for a long time, and where it cannot be revived. From Grand Sesters, the coast of the Cape Palmas government extends southward and eastward about 120 miles. This will give a sea-coast to the two governments founded by Americans, when the intended purchases are completed, of nearly 600 miles.

At Cape Palmas, the direction of the coast changes, and runs from that point, nearly to the east, for more than a thousand miles. From the eastern boundary of the Cape Palmas government, the coast is thickly set with forts and trading-posts, belonging to different nations of Europe, mostly British, which exclude the slave-trade as far as Popo, a distance of about 550 miles. Along this coast are many thousand native Africans, living under British jurisdiction.

We have now passed along from 1900 to 2000 miles of coast, on which, when Gallinas and Sea Bar are purchased, there will be no slave-mart except at Rio Nunez and Rio Pongas. These, as has been said, are unimportant, and must soon be suppressed by the progress of colonization. In other words, colonization, in some form, will have extinguished the traffic on about one-half of the western coast of Africa.

In all cases, this colonization has been rendered possible by employing men of African descent. In the greater number of cases, this assistance is procured on the spot; but the enterprises have been most successful where they have been carried on by emancipated slaves, or their descendants, returning to the land of their fathers.

Southern Africa, for ten degrees of latitude or so, both on the east and west, is under British jurisdiction. The slave-exporting coast of Eastern Africa, on the Indian Ocean, cannot be more than a thousand miles, the greater part of which is claimed by Portugal. Beyond this, there is only the Mohammedan slave-trade across the Red Sea, and through Egypt into Turkey. The Eastern trade is a small matter compared with the Western; and the extirpation of the Western is half finished.

It is to be remarked, that the coast already substantially cleared of the traffic, is a continuous coast of very nearly 2000 miles, and de-

sended on the north by almost 1000 miles of impassable desert. It must, therefore, protect a very large interior; as it must cost more than slaves can be sold for, to march them round this coast to the marts beyond. Smuggling them through the coast, to any considerable extent, is out of the question; for, in order to procure a cargo of slaves, goods must be landed, stored, sold on credit, and several months consumed in selling them and collecting the slaves in payment; during which the attempt would be detected and defeated.

It appears from this brief sketch, that the work of stopping the slave-trade by colonization is much farther advanced than most people imagine. Its practicability has been demonstrated; and the whole tendency of events is towards its completion.

African Repository.

Singular Deliverance.

The following most extraordinary circumstance, is furnished in a letter from an officer in the 82d regiment, now in India, to a friend in Montreal:

Whilst the division of the 82d regiment, to which the writer belonged, was on its way to India, being a short distance at the time eastward of the Cape, one of the men was severely flogged for some slight offence. Maddened at the punishment, the poor fellow was no sooner released, than, in the sight of his comrades and the ship's crew, he jumped overboard. There was a high sea running at the time, and as the man swept astern, all hopes of saving him seemed to vanish. Relief, however, came from a quarter where no one ever dreamed of looking for it before. During the delay incident on lowering the boat, and while the crowd on deck were watching the man struggling with the boiling waves, and growing every moment less distinct, a large albatross, such as are always found in those latitudes, coming, like magic, with an almost imperceptible motion, approached, and made a swoop at the man, who, in the agonies of the death struggle, seized it and held it firmly in his grasp, and by this means kept afloat until assistance was rendered from the vessel.

Incredible as this story seems, the name and position of the writer of the letter, who was an eye witness to the scene, places its authority beyond a doubt. But for the assistance thus afforded, the writer adds, no power on earth could have saved the soldier, as, in consequence of the tremendous sea running, a long time elapsed before the boat could be manned and got down—all this time the man clinging to the up. Who after this should despair? A raging sea—a drowning man—an albatross; what eye could see safety under such circumstances, or who would dare to call this chance? Is it not rather a lesson intended to stimulate faith and hope, and teach us never to despair, since in the darkest moment, when the waves dash, and the winds roar, and the gulf seems closing over our heads, *there may be an albatross near!*

A Word Fitly Spoken.

A stranger who was itinerating as a teacher, called upon my father, and requested permission to examine some of the boys; I was among the number. My father, by way of relieving the feelings of the man, said:—"That boy is very slow at learning; I fear you will not be able to do much with him." My heart sank. I would have given the world to have been as some of the boys around me. The man spoke with kindness; gave me some directions, and, laying his hand upon my head, observed—"this lad will make a good scholar yet." I felt his kindness; it raised my spirit; the possibility of being able to learn, was, in this moment, and for the first time, impressed upon my mind; a ray of hope sprang up within me; in that hope I lived and labored; it seemed to create power; my lessons were all committed to my memory with ease, and I could have doubled the effort had it been required. From this period, Adam never looked back, and never paused. The same quickness of perception, and tenacity of memory, discoverable from the first dawning of intelligence as applied to other things, now accompanied his pursuit of learning; he was no longer like the animal tampering round the same spot, in consequence of the chain by which it is bound; he became like the racer; there was progress in every movement; he sped over the course with prodigious swiftness, and he felt the pleasure of it himself.

Dr. Adam Clarke.

Use sin as it will use you; spare it not, for it will not spare you; it is your murderer and the murderer of the world: use it, therefore, as a murderer should be used. Kill it before it kills you; and though it kill your bodies, it shall not be able to kill your souls; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. If the thought of death and the grave and rottenness be not pleasant to you, hearken to every temptation to sin as you would hearken to a tempta-

tion to self-murder, and as you would if the Devil brought you a knife, and tempted you to cut your throat with it; so do when he offereth you the bait of sin. You love not death; love not the cause of death.

Baxter.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 7, 1850.

THE GOSPEL.

"Fear not; for behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

(Continued from our last.)

"The apostles spread Christianity through the provinces of the Roman empire. Palestine, Syria, Nataolia, Greece, the islands of the Mediterranean, Italy, and the northern coast of Africa, as early as the 1st century, contained societies of Christians. Their ecclesiastical discipline was simple, and conformable to their humble condition, and they continued to acquire strength amidst all kinds of oppressors. At the end of the 2d century, Christians were to be found in all the provinces, and, at the end of the 3d century, almost one half of the inhabitants of the Roman empire, and of several neighboring countries, professed this belief. * * * Christianity, which had been introduced among the Goths in the 4th century, was spread among the other Teutonic nations in the west and north of Europe, and subjected to its power, during the 7th and 8th centuries, the rude warriors who founded new kingdoms on the ruins of the Western Empire."—*Ency. Amer.*, Vol. 3., p. 168.

"The distance of time, and the want of records, leave us at a loss with respect to many interesting circumstances of the peregrinations of the apostles; nor have we any certain or precise accounts of the limits of their voyages, of the particular countries where they sojourned, or of the times and places in which they finished their glorious course. The stories that are told concerning their arrival and exploits among the Gauls, Britons, Spaniards, Germans, Americans, Chinese, Indians, and Russians, are too *romantic in their nature, and of too recent a date, to be received by an impartial inquirer after truth.* The greatest part of these fables were forged after the time of Charlemagne, when most of the Christian churches contended about the antiquity of their origin with as much vehemence as the Arcadians, Egyptians, Greeks, and other nations, disputed formerly about their seniority and precedence."—*Mosheim*, Vol. 1., p. 28.

THE SECOND CENTURY.

"It is not easy to point out particularly the different countries on which the light of celestial truth first rose in this age. The ancient records that yet remain, do not give us information sufficient to determine that point with certainty; nor is it, indeed, a matter of high importance. We are, however, assured, by the most unexceptionable testimonies, that CHRIST was worshipped as God almost throughout the whole East, as also among the Germans, Spaniards, Celts, Britons, and many other nations; but which of them received the Gospel in the 1st century, and which in the second, is a question unanswerable at this distance of time. PANTENUS, the head of the Alexandrian school, is said to have conveyed to the Indians the knowledge of CHRIST. But, after an attentive examination of the account which EUSEBIUS gives of this point, it will appear that these supposed Indians were Jews, inhabitants of the happy Arabia, whom BARTHOLOMEW the apostle had before instructed in the doctrines of Christianity; for, according to the account of ST. JEROME, PANTENUS found among this people the Gospel of ST. MATTHEW which they had received from BARTHOLOMEW, their first teacher.

"The Christian religion, having penetrated into the province of Gaul, seems to have passed thence into that part of Germany which was subject to the Romans, and afterwards into Britain. Certain German churches, indeed, are fondly ambitious of deriving their origin from ST. PETER, and from the companions of the other apostles. The Britons also are willing to believe, upon the authority of BEDE, that in this century, and under the reign of MARCUS ANTONIUS, their king LUCIUS addressed himself to ELEUTHERUS, the Roman pontiff, for doctors to instruct him in the Christian religion, and, having obtained his request, embraced the Gospel. But, after all, these traditions are extremely doubtful, and are, indeed, rejected by such as have learning sufficient to weigh the credibility of ancient narrations.

"It is very possible that the light of Christianity may have reached Trans-Alpine Gaul, now called

France, before the conclusion of the apostolic age, either by the ministry of the apostles themselves, or their immediate successors. But we have no records that mention, with certainty, the establishment of Christian churches in this part of Europe before the second century. POTHINUS, a man of exemplary piety and zeal, set out from Asia in company with Irenaeus and others, and labored in the Christian cause with such success among the Gauls, that churches were established at Lyons and Vienne, of which POTHINUS himself became the first bishop."—*Ib. pp. 51, 52.*

THIRD CENTURY.

"That the limits of the church were extended in this century, is a matter beyond all controversy. It is not, however, equally certain in what manner, by what persons, or in what parts of the world, this was effected. ORIGEN, invited from Alexandria by an Arabian prince, converted, by his assiduous labors, a certain tribe of wandering Arabs to the Christian faith. The Goths, a fierce and warlike people, who inhabited the countries of Moesia and Thrace, and who, accustomed to rapine, harassed the neighboring provinces by perpetual incursions, received the knowledge of the Gospel by the means of certain Christian doctors sent thither from Asia. The holy lives of these venerable teachers, and the miraculous powers with which they were endowed, attracted the esteem, even of a people educated to nothing but plunder and devastation, and absolutely uncivilized by letters or science; and their authority and influence became so great, and produced, in process of time, such remarkable effects, that a great part of this barbarous people professed themselves the disciples of Christ, and put off, in a manner, that ferocity which had been so natural to them.

"The Christian assemblies, founded in Gaul by the Asiatic doctors in the preceding century, were few in number, and of very small extent; but both their number and their extent were considerably increased from the time of the emperor DECIVUS. Under his sway, DIONYSIUS, GATIAN, TROPHIMUS, PAUL, SATURNINUS, MARTIAL, STREMONIUS, men of exemplary piety, passed into this province, and, amidst dangers and trials of various kinds, erected churches at Paris, Tours, Arles, and several other places. This was followed by a rapid progress of the Gospel among the Gauls, as the disciples of these pious teachers spread, in a short time, the knowledge of Christianity through the whole country. We must also place in this century the origin of several German churches, such as those of Cologne, Treves, MENTZ, and others, of which EUCHARIUS, VALERIUS, NATERNUS, and CLEMENS, were the principal founders. The historians of Scotland inform us, that the light of Christianity arose upon that country during this century: but, though there be nothing improbable in this assertion, yet it is not built upon incontestable authority."—*Ib. p. 132.*

FOURTH CENTURY.

"The zeal and diligence with which Constantine and his successors exerted themselves in the cause of Christianity, and in extending the limits of the Church, prevent our surprise at the number of barbarous and uncivilized nations which received the *greatest part of the Christian福音*. In the *greatest part of the Christian福音*, that both the Major and the Minor Armenians were enlightened with the knowledge of the truth, not long after the promulgation of Christianity. The Armenian Church was not, however, completely formed and established before this century; in the commencement of which, GREGORY, the son of ANAX, who is commonly called the *Enlightener*, from his having dispelled the darkness of the Armenian superstitions, converted to Christianity TRIDATES, king of Armenia, and all the nobles of his court. In consequence of this, GREGORY was consecrated bishop of the Armenians, by LEONTIUS, bishop of Cappadocia; and his ministry was crowned with such success, that the whole province was soon converted to the Christian faith.

"Toward the middle of this century, a certain person, named FRUMENTIUS, went from Egypt to Abyssinia or Ethiopia, whose inhabitants derived the name of AXUMITAE, from AXUMA, the capital city of that country. He made known among the people the Gospel of Christ, and administered the sacrament of baptism to their king, and to several persons of the first distinction at his court. As he was returning into Egypt, he received consecration, as the first bishop of the AXUMITAE, or ETHIOPIANS, from ATHANASIUS; and this is the reason why the Ethiopian Church has, even to our times, been considered as the daughter of the Alexandrian, from which it also receives its bishop.

"The light of the Gospel was introduced into Iberia, a province of Asia (now called Georgia,) in the following manner: a certain woman was carried into that country as a captive, during the reign of Constantine; and by the grandeur of her miracles, and the remarkable sanctity of her life and manners, she made such an impression upon the king and queen, that they abandoned their false gods, embraced the faith of the Gospel, and sent to Constantinople for proper persons to give them and their people a more satisfactory and complete knowledge of the Christian religion.

"A considerable part of the Goths, who had inhabited Thrace, Moesia, and Dacia, had received the knowledge and embraced the doctrines of Christianity before this century; and THEOPHILUS, their bishop, was present at the council of NICE. CONSTANTINE, after having vanquished them and the Sarmatians, engaged great numbers of them to become Christians; yet a large body continued in their attachment to their ancient superstition, until the time of the emperor VALENS. This prince permitted them, indeed, to pass the Danube, and to inhabit Dacia, Moesia, and Thrace; but it was on condition that they should live in subjection to the Roman laws, and embrace the profession of Christianity; which stipulations were accepted by their king FRIGERN. The celebrated UPHILAS, bishop of those Goths who dwelt in Moesia, lived in this century, and distinguished himself by his genius and piety. Among other eminent services which he rendered to his country, he invented a set of letters for their peculiar use, and translated the Scriptures into the Gothic language.

"There remained still, in the European provinces, an incredible number of persons who adhered to the

worship of the gods; and though the Christian bishops continued their pious efforts to gain them over to the Gospel, yet the success was, by no means, proportionable to their diligence and zeal, and the work of conversion went on but slowly. In Gaul, the great and venerable MARTIN, bishop of TOURS, set about this important work with tolerable success: for, in his various journeys among the Gauls, he converted many, every where, by the energy of his discourses, and by the power of his miracles, if we may rely upon the testimony of Sulpitius SEVERUS."—*Ib. pp. 103, 104.*

FIFTH CENTURY.

"The limits of the Church continued to extend themselves, and gained ground daily upon the idolatrous nations, both in the eastern and western empires. In the east, the inhabitants of the mountains LIBANUS and ANTI-LIBANUS, being dreadfully infested with wild beasts, implored the assistance and counsels of the famous SIMEON the STYLITE, of whom we shall have occasion to speak hereafter. SIMEON gave them for answer, that the only effectual method of removing this calamity was, to abandon the superstitious worship of their ancestors, and substitute the Christian religion in its place. The docility of this people, joined to the extremities to which they were reduced, engaged them to follow the counsels of this holy man. They embraced Christianity, and, in consequence of their conversion, they had the pleasure of seeing their savage enemies abandon their habitations, if we may believe the writers who affirm the truth of this prodigy. * * * The German nations, who rent in pieces the Roman empire in the west, were not all converted to Christianity at the same time. Some of them had embraced the truth before the time of their incursion; and such, among others, was the case of the Goths. Others, after having erected their little kingdoms in the empire, embraced the Gospel, that they might thus live with more security amidst a people, who, in general, professed the Christian religion. It is, however, uncertain (and likely to continue so) at what time, and by whose ministry, the Vandals, Sueves, and Alans, were converted to Christianity."—*Ib. p. 132.*

SIXTH CENTURY.

"The zeal of the bishops of Constantinople, seconded by the protection and influence of the Grecian emperors, increased the number of Christians in the east, and contributed to the conversion of some barbarous nations; of those, particularly, who lived upon the borders of the Euxine sea, as appears from the most authentic records of Grecian history.—Among these nations were the ABASGI, who inhabited the country lying between the coast of the Euxine and mount Caucasus, and who embraced Christianity under the reign of JUSTINIAN; the HERULI, who dwelt beyond the Danube, and who were converted in the same reign; as also the ALANS, LAZI, and ZANI, with other uncivilized people, whose situation, at this time, is only known by vague and imperfect conjectures. These conversions, indeed, were extremely superficial and imperfect, as we learn from the most credible account that have been given of them. * * * In the greatest part of the Christian provinces, and even in the capital of the eastern empire, there were still multitudes who preserved a secret attachment to the pagan religion. Of these, however, vast numbers were brought over to Christianity under the reign of JUSTIN, by the ministerial labors of JOHN, bishop of ASIA.

"In the western parts, REMIGIUS, or REMI, bishop of RHEIMS, who is commonly called the *apostle of the Gauls*, signalized his zeal in the conversion of those who still adhered to the ancient superstitions; and his success was considerable, particularly after that auspicious period when CLOVIS, king of the FRANKS, embraced the Gospel.

"In Britain, several circumstances concurred to favor the propagation of Christianity. ETHELBERT, king of Kent, the most considerable of the Anglo-Saxon princes, among whom that island was at this time divided, married BERTHA, daughter of CHEREBERT, king of Paris, toward the conclusion of this century. This princess, partly by her own influence, and partly by the pious efforts of the clergy who followed her into Britain, gradually formed, in the mind of ETHELBERT, an inclination to the Christian religion. While the king was in this favorable disposition, GREGORY the GREAT, in 596, sent over forty Benedictine monks, with AUGUSTIN at their head, in order to bring to perfection what the pious queen had so happily begun. This monk, seconded by the zeal and assistance of BERTHA, converted the king, and the greatest part of the inhabitants of Kent, and laid anew the foundations of the British church.

"The labors of COLUMBUS, an Irish monk, were attended with success among the Picts and SCOTS, many of whom embraced the Gospel.

"In Germany, the BOHEMIANS, THURINGIANS, and BOII, are said to have abandoned, in this century, their ancient superstitions, and to have received the light of divine truth; but this assertion appears extremely doubtful to many."

"A vast multitude of JEWS, converted to Christianity in several places, were added to the Church during the course of this century. Many of that race, particularly the inhabitants of BORIUM, in LIBYA, were brought over to the truth by the persuasions and influence of the emperor JUSTINIAN. In the west, the zeal and authority of the GALLIC and SPANISH MONarchs, the efforts of GREGORY the GREAT, and the labors of AVITUS, bishop of VIENNE, engaged numbers to receive the Gospel."—*Ib. p. 157.*

SEVENTH CENTURY.

"In this century the progress of Christianity was greatly accelerated both in the eastern and western hemispheres; and its divine light was widely diffused through the darkened nations. The NESTORIANS who dwelt in SYRIA, PERSIA, and INDIA, contributed much to its propagation in the east, by the zeal and diligence, the laborious efforts and indefatigable assiduity, with which they preached it to those fierce and barbarous nations, who lived in the remotest regions and deserts of ASIA, and among whom, as we learn from authentic records, their ministry was crowned with remarkable success. It was by the labors of this sect, that the light of the Gospel first penetrated into

the immense empire of CHINA, about the year 636, when JESUABAS, of GADALA, was at the head of the NESTORIANS, as will appear probable to those who consider as genuine the famous Chinese monument, which was discovered at SIGANFU by the JESUITS during the last century. Some, indeed, look upon the monument as a mere forgery of the JESUITS, though, perhaps, without reason: there are, however, some unexceptionable proofs, that the northern parts of CHINA, even before this century, abounded with Christians, who, for many succeeding ages, were under the inspection of a metropolitan sent to them by the CHALDEAN or NESTORIAN patriarch.

"In the west, AUGUSTIN labored to extend the limits of the Church, and to spread the light of the Gospel among the ANGLO-SAXONS; and, after his death, other monks were sent from ROME, to exert themselves in the same glorious cause. Their efforts were attended with the desired success; and the efficacy of their labors was manifested in the conversion of the six ANGLO-SAXON kings, who had hitherto remained under the darkness of the ancient superstitions, to the Christian faith, which gained ground by degrees, and was, at length, embraced universally in BRITAIN."—*Ib. p. 173.*

EIGHTH CENTURY.

"While the MOHAMMEDANS were infesting with their arms, and adding to their conquests, the most flourishing provinces of ASIA, and obscuring, as far as their influence could extend, the lustre and glory of the rising Church, the NESTORIANS of CHALDEA were carrying the lamp of Christianity among the barbarous nations, called SCYTHIANS by the ancients, and by the MODERNs, TARTARS, who, unsubdued to the SARCEN YOKE, had fixed their habitations within the limits of MOUNT IMAUS. It is now well known, that TIMOHEUS, the NESTORIAN PONTIFF, who had been raised to that dignity in 778, converted to the Christian faith, by the ministry of SUBCHAL JESU, whom he had consecrated BISHOP, first the GELA and DAILAMITES by whom a part of HYRCANIA was inhabited; and afterwards, by the labors of other missionaries, the rest of the nations, who had formed settlements in HYRCANIA, BACTRIA, MARGIANA, and SOGDIA. It is also certain, that Christianity enjoyed, in these vast regions, notwithstanding occasional attacks from the MOHAMMEDANS, the advantages of a firm and solid foundation for a long course of ages; while the BISHOPS, by whose ministry it was propagated and supported, were all consecrated by the sole authority of the NESTORIAN PONTIFF."—*Ib. p. 187.*

NINTH CENTURY.

"The reign of CHARLEMAGNE had been singularly auspicious to the Christian cause; the life of that great prince was principally employed in the most zealous efforts to propagate and establish the religion of JESUS among the HUNS, SAXONS, FRISIANS, and other unenlightened nations. * * * Under his reign a very favorable opportunity was offered of propagating the Gospel among the northern nations, and particularly among the inhabitants of SWEDEN and DENMARK. * * *

"About the middle of this century the MOESIANS, BULGARIANS, and GAZARIANS, and after them the BOHEMIANS and MORAVIANS, were converted to Christianity by METHODIUS and CYRIL, two GREEK MONKS, whom the EMPRESS THEODORA had sent to dispel the darkness of those idolatrous nations. * * *

"Under the reign of BASILUS, the MACEDONIAN, who ascended the imperial throne of the GREEKS in 867, the SLAVONIANS, ARENTANI, and certain communities of DALMATIA, sent a solemn embassy to CONSTANTINOPLE to declare their resolution of submitting to the jurisdiction of the Grecian empire, and of embracing, at the same time, the Christian religion. This proposal was received with admiration and joy; and it was also answered by a suitable ardor and zeal for the conversion of a people that seemed so ingeniously disposed to embrace the truth; accordingly, a competent number of Grecian doctors were sent among them to instruct them in the Gospel, and to admit them by baptism into the Christian Church. The warlike nation of the RUSSIANS were converted under the same emperor, but not in the same manner, or from the same noble and rational motives.

"Having entered into a treaty of peace with that prince, they were engaged by various presents and promises to embrace the Gospel, in consequence of which they received not only Christian ministers that were appointed to instruct them, but also an archbishop, whom the Grecian patriarch IGNATIUS sent among them, to perfect their conversion and establish their Church. Such were the beginnings of Christianity among the bold and warlike RUSSIANS, who were inhabitants of the UKRAINE, and who, before their conversion, had fitted out a formidable fleet, and, setting sail from KIOW for CONSTANTINOPLE, had spread terror and dismay through the whole empire."—*Ib. pp. 208, 209.*—(To be continued.)

THE ABOMINATION OF DESOLATION.

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:15, 16, 21.

We are unable to agree with BRO LITCH, in another column, that the above passage does not express the same as that in (Luke 21:20-23.) "And when ye shall see JERUSALEM compassed with armies, then know that the desolation thereof is nigh. Then let them which are in JUDEA flee into the mountains; and let them which are in the midst of it depart out; and let them which are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."

We see not how it can be avoided that the SAVIOUR is referring to DAN. 9:27, and that the near destruction of the city of JERUSALEM is there predicted. Nor can we separate the last week of the seventy from the seventy. To do so makes incongruities which we cannot reconcile. Seventy weeks were cut off, from some determinate number, upon the JEWS. During that time the city and sanctuary were to be built. In the midst of the last, the temple service

was to cease. After that were to be destroyed the city and sanctuary, that had before been built, the end of which was to be "with a flood, and unto the end of the war desolations were determined." Such was the close of verse 26. Recapitulating in the verse following, the angel adds: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—Dan. 9:27.

What was to be made desolate? The city, evidently. How long should it thus continue?—Until the consummation. Dr. CLARK says:

And for the overspreading of abominations, he shall make it desolate. This clause is remarkably obscure. "And upon the wing of abominations causing amazement." This is a literal translation of the place; but still there is no determinate sense. A Hebrew MS., written in the thirteenth century, has preserved a very remarkable reading here, which frees the place from all embarrassment. Instead of the above reading, this valuable MS. has, "And in the temple (of the Lord) there shall be abomination." This makes the passage plain, and is strictly conformable to the facts themselves, for the temple was profaned; and it agrees with the prediction of our Lord, who said, that the abomination that maketh desolate should stand in the holy place, (Matt. 24:15.) and quotes the words as spoken by Daniel the prophet. That the above reading gives the true sense, there can be little doubt, because it is countenanced by the most eminent ancient versions.

The Vulgate reads, *Et erit in templo abomination,* "And in the temple there shall be abomination."

The Septuagint, "And upon the temple there shall be the abomination of desolation."

The Arabic, "And upon the sanctuary there shall be the abomination of ruin."—Clarke's Com. vol. 4, p. 605.

Bishop Lowth says:—Mr. Mede translates the words thus, "And being a desolator," he shall command "over a wing of abominations" (Works, p. 407.) Bishop Lloyd, with some little variation, renders them, "And upon the battlements (shall be) the idols of the desolator." They both understand by the phrase the Roman army, which is the interpretation Christ himself gives of it (Luke 21:20, compared with Matt. 24:15.) The word *kenaph*, translated in the English "overspreading," properly signifies a "wing," and may either signify an army, as it is used (Isa. 8:8;) or else stand for the battlements of the temple, as the Greek *πτερων*, which answers to it, plainly does, (Matt. 4:5.) Here the Romans, after they had set the temple on fire, placed the idolatrous ensigns of their army over against the eastern gate of the temple, and offered sacrifice to them, as Josephus expressly tells us (Bell. Jud. lib. vi. cap. 6, edit. Hudson.) The word "shakutism," "abominations," is commonly used for idols (see 1 Kings 11:5, 7, 2 Kings 23:13), and the "abomination of desolation" set upon the altar by Antiochus (1 Macc. 1:54), is explained by the *idolator*.—*Ibid.* ver. 59. So the abominations here spoken of do very properly signify the ensigns, or standards, or the Roman legions: each standard having stamped upon it the image of the tutelar god of that legion, to whom they offered sacrifice. Tacitus calls the eagle, and the other ensigns, *Propria legionum numina*, the "deities which were peculiar to their legions" (Annal. lib. 2.) Tertullian's words are to the same purpose: *Religio tota castrensis signa veneratur, signa jurat, et Daus omnibus preponit*: "All the religion of the army consists in paying divine worship to their standards, in swearing by them, and preferring them before all other deities" (Apol. cap. 16.)—Lowth's Com. vol. 3, p. 672.

Says Dr. Hales:—"The abomination of desolation," were the desolating standards of the Roman armies, which were held in abomination by the Jews, on account of the idolatrous worship paid to the images of their gods which they displayed. The phrase occurs in the same sense afterwards, 11:31, 12:11; and its signification is ascertained by our Lord himself, in his reference to, and citation of this very prophecy of Daniel, (Matt. 24:15,) as explained of "the Roman encampments besieging Jerusalem."—Luke 21:20. Hale's Chro. vol. 2, p. 566.

In an old Commentary on the Book of Daniel, the title page of which, with the author's name, is lost, but which "was finished by God's gracious assistance upon the 31 of Dec., in the year 1608 anno aetatis Authoris 46"—in the 46th year of the author's age—the various opinions which then prevailed, are thus collected by him:

What this abomination of desolation was.

1. Ireneus by the abomination of desolation, understandeth Antichrist, of whom he imagineth, that he should sit in the Temple at Jerusalem, and be worshipped as the Messiah: who is called the abomination, because of his abominable and execrable impiety; and desolation, because he shall make desolate the Churches and worship of Christians. But seeing that this desolation is prophesied to come upon Jerusalem, after the death of the Messiah, and our blessed Saviour also referreth it to the destruction of Jerusalem, it cannot be deferred so long, as to the coming of Antichrist: neither shall the Temple of the Jews be repaired again, for any such to sit or advance himself in.

2. Some referreth it to the times of Antiochus Epiphanes, who caused an abominable Idol to be set up in the Temple, and the same to be called Jupiter Olympus, as Josephus writeth, lib. 12, c. 17, the historie thereof is also set forth, 1 Maccab. 1. 57. But seeing our Saviour hath reference to this place, speaking of the destruction of Jerusalem, Matt. 24, it seemeth this prophecye was not then fulfilled: whereas the profanation by Antiochus was past above 200 years before.

3. Some understand it of the very Jewish sacrifices, which after the oblation of Christ upon the

cross, were detestable and abominable, *Dyonis. Carthusian. Hug. Cardin.*, and the author of the *scholastical historie*: But our Saviour setteth forth this abomination of desolation, as a present signe of the destruction of the citie: whereas the legal sacrifices continued still after the death of Christ, which was 40 years before.

4. Tostadius, Hesselius, and Jansenius upon that place, Math. 24, by this abomination of desolation, doe understand the abominable outrages, which were committed by the seditious Jews, who filled the Temple with dead bodies, and defiled it with blood. This seditious companie called themselves *zelotas*, zealous men, as Josephus writeth: but they spared to commit no abomination, in so much that Josephus writeth of them, that their wickedness was such, that if the Romanes had not come against them, he thinketh, that either the earth would have devoured the citie, or it should have beeene overflowne with water, or burnt with fire from heaven, as Sodom was. Josephus also in the same place testifieth, that there was a common speech, that the citie should then be destroyed, and the Temple set on fire, when there should rise up sedition among the people, and the Jewes with their owne hands first had defiled the Temple.—*Joseph. lib. 5, de bell. Judiac. c. 2.* But seeing that these seditious, though they committed many abominations in the Temple, yet the final destruction was not brought upon it by them, but by the Romanes, it is not so fitly applied to them.

5. Galatinus giveth this sense; because (so he interpreteh *ghal canaph*, which we translate, *upon the wing*) of the abomination, that is, their impiety for putting Christ to death, there shall come desolation upon them: But our blessed Saviour pointeth at this abomination, as some visible thing standing up in the Temple, which should be a signe of their desolation.

6. Bucer, by the wings of abomination, understandeth the helpe of the devills, by whome the abominable Romanes should be assisted in bringing this desolation upon Jerusalem, *ex Oecolampad*, but the power of the devill is invisible: this *abomination* of desolation Christ pointeth at as some visible thing standing in the Temple.

7. M. Calvin understandeth it, *de profanatione, &c.* of the continual profanation of the Temple, after the Gospel beganne to be preached: so Vatablus expoundeth, *continuum feriem abominationum, vel multiplices abominationes*, the continuall of abominations, or their manifold abominations. But these continual profanations of the Temple were practised a long time, 40 years together: but this *abomination* of desolation is observed by our Saviour, as a neare signe of their destruction.

8. Some by the *wing of abomination making desolate*, understand the legions and wings of the Romane armie, which should compasse the citie and defile the Temple: and this they gather by comparing the Evangelists together: where as Matthew faith, *When ye see the abomination, &c., standing in the holy place, &c.*—c. 24:15. St. Luke thus reporteth the words of our Saviour, *When ye see Jerusalem besieged with soldiers, then understand, that the desolation thereof is neare*.—c. 21:20. And they are called the wing or armie of abomination, because they were fidelis, and strangers from God: Thus Junius, Polanus, Peretius, Caietan, and before them Augustine, epist. 80 ad Esychium. Pintus addeth further, that this wing or extension of abominations, may be interpreted, *extensio vexilli exercitus Romani*, the spreading of the banners of the Romane armie even in the Temple.

On the passage in Matt. 24:15, 16, Dr. WHITBY remarks:—

When then ye shall see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place (he that readeth, let him understand): that is, saith St. Luke, 21:20, When ye see Jerusalem compassed about with the Roman armies, then know and understand that her desolation draweth nigh. Thus army might be called an abomination, as being so to the Jews, by reason of the images of Caesar and an eagle in the ensigns of it, "the abomination of desolation," because it was to lay the country, city, and the temple desolate; and to stand in the holy place, as it is styled Matt. 4:5, 1 Macc. 10:31, and was esteemed by the Jews.—See Ainslie in Numb. v. 3.

It is said by some that the argument used against the Jews, from the completion of the weeks of Daniel, that their Messiah must be come, was not taken notice of by any of the ancients before Tertullian; nor did the apostles ever use it to that end: but though it be not mentioned by the apostles, yet was it urged by Clemens Alexandrinus in the close of the second century (Strom. 1, pp. 330, 331); and it seems here plainly to be referred to by our Lord in these words,

"When you see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place; he that readeth, let him understand;"—viz., the completion of that prophecy; and that this was the sense of the ancient Jews we learn from Josephus, who saith, that, at the same time *καὶ πτερων Ρωμαϊκων τηγενειας αντιγραψεις, καὶ οτι: νπ αυτον εργαζονται: sup, το εδονειν*, "he writ concerning the government of the Romans, and that the Jewish nation should be brought to desolation by them;" and that these things were left on record that the readers, *τα συμβατα σχολοντες*, "seeing them accomplished, might admire the honor conferred upon him by God."—*Antig. lib. 10, cap. 12, p. 355.*

Then let them that are in Judea flee to the mountains. This respects the time when Cestius Gallius came with his army even to the upper city; for when he withdrew it thence, *τολλοι διερρευσαν απο της πορειας αλασσονικης αυτων*, "many fled from the city, as if it would be taken presently," saith Josephus.

And then the Christians fled to Pella in Perea, a mountainous country, and other places under the government of king Agrippa, where they found safety.—Lowth's Com. vol. 4, p. 163.

We have above a great variety of opinions on these passages. Our opinion is not modified by any of those. MATTHEW and LUKE are evidently recording the same discourse of the SAVIOUR. They clothe the same idea in different language. The explanation is plain and simple, as is all truth. The stress

laid on the word "therefore," does not strike us with much force. It was none the less needful that they should understand what DANIEL said about the destruction, when the world was not to end, than it would have been, if it was then to end. In either case it would be appropriate. As if he had said, having shown you that the world will not end when these stones shall be cast down, and not be left one upon another, therefore you are to understand when evidences of its destruction are visible, that you must make personal efforts to escape bodily, which you need not do if the SAVIOUR was there to take you to himself. Therefore when ye see these things, then flee, &c.

LAST WORDS OF THE DYING.

"Last Hours, or Words and Acts of the Dying. By A. C. Thompson, Pastor of the Eliot Church, Roxbury." Boston: Perkins & Whipple, 1850.

This work, just from the press of PERKINS and WHIPPLE, is a full collection of the sayings and doings of distinguished persons, in the immediate view of death. These are very judiciously arranged, and are interspersed with such appropriate remarks as the subject demanded.

If "it is better to go to the house of mourning, than to the house of feasting," because "that is the end of all men, and the living will lay it to heart" (Eccle. 7:2), then is it proper that we should often think of that event, which separates the living from the dead. In contemplating the last hours of the departing, and witnessing how differently different classes of individuals have met "the king of terrors," we may gather lessons of instruction which need not soon be lost upon us. If the consolations of religion imparted no peace to the believer, save only in his passage through the dark valley—"if they were no solace and comfort amid the turmoil, perplexities, and disappointments of life; if in the future state there were no consciousness, and no resurrection beyond, even them to have the stay and staff of the ALMIGHTY to rest upon, renders its possession of unspeakable importance. But when to this is added the light of God's reconciled countenance, to illumine our whole pathway here, and the glorious rewards which are in store for believers in the future, the consolations of the gospel are neither few nor solitary. Their value is, however, better tested by the hour of death than by any previous moment. To stand by the death bed of the good man, and see how he can walk through the valley of the shadow of death, fearing no evil, resting with assurance on his acceptance by the SAVIOUR; and then to contrast this with the tortuous

fiercely indignant, which fill with fearful forebodings the minds of many who die impenitent, no one can refrain from exclaiming in the language of BALAAM, "Let me die the death of the righteous, and let my last end be like his!"—Num. 23:10.

In the work before us, the feelings, thoughts, and acts of different classes in their dying hours are so contrasted that the value of the Christian's hope is made apparent. No exaggerated importance is attached to mere expressions of the departing, disconnected from the testimony of their previous lives, or to mere death-bed conversions; for it is well known that on recovery, many who have given evidence of penitence under such circumstances, have subsequently given little evidence of a renewed heart. Thus it is possible to be deceived even in that fearful moment. Neither because the saint dies silent, like WHITFIELD, is it to be inferred that he was destitute of that peace which this earth cannot give or take from the believer. But from the striking agreement which exists between the death and the life of most persons, we may learn that the acts and feelings of their last hours, are not uncaused by their previous habits of thought, belief, and practice. We will notice a few in contrast.

Under the head of "Prepared and Willing," we see Mr. DURHAM, of Glasgow, blessing God that he had not then to make preparation for death; while the "wealthy, witty, covetous, and licentious" CHRYSAURIUS repeatedly shouted, "Give me respite but till the morrow."

"Desiring to depart," we see Dr. SAMUEL FINLEY exclaiming, "May the Lord bring me near himself! I have been waiting with a Canaan hunger for the promised land;" while CARNEADES, in his 90th year, "lamented that the same power which had composed the human frame could dissolve it.

Joyfully could M. GUY DE BREZ,—a French minister, in the castle of Tournay, when informed that he was to be burnt at six o'clock that day,—say to the other prisoners, "Brethren, I am this day to die for the doctrine of the gospel; now blessed be God, I joy and rejoice therein. I had not thought that God would have done me this honor. I feel myself replenished with joy more and more, from minute to minute. My God addeth new courage to me, and my heart leaseth with joy." In contrast, TALLEYRAND saw, the day before his death, only "discouragement for the future, and disgust of the past."

Instances of frivolous and ill-timed mirth, contrast strangely with those of remorse and blank despair.

RABELAIS could send a message from his death-bed to Cardinal du BELOG, who had sent to learn of his state, "Tell the Cardinal I am going to try the great *Perhaps*." But CHARLES IX., of France, was left to exclaim, "What shall I do? I am lost forever; I know it."

Some in their last hours have madly chosen perdition. CASSANDER, on his death-bed, when exhorted to repent, flatly refused, giving as a reason: "If God has shown me no justice here, what reason have I to expect any from him hereafter." Not so Bishop HOOOPER, who in the midst of the flames prayed, "LORD JESUS, have mercy upon me. LORD JESUS, have mercy upon me. LORD JESUS, receive my spirit."

JEROME of Prague, sung hymns on his way to execution, and his last words were,

"This soul in flames, I offer, Christ, to thee."

And RUTHERFORD could exclaim, "I feed on angels' food." How differently died VOLTAIRE, "alternately supplicating or blaspheming that God he had conspired against."

The venerable POLYCARP could exclaim, "O God of angels and principalities, and of all creation, of all the just who live in thy sight, I bless thee that thou hast counted me worthy of this day and this hour, to receive my portion in the number of the martyrs, in the cup of CHRIST, for the resurrection to eternal life, both of soul and body, in the incorruption of the Holy Ghost." How different from the hope of this dying martyr, was that of Dr. COOPER, of South Carolina, who died "believing nothing, hoping nothing, fearing nothing, caring nothing."

The above are a few from the great collection in the book before us, of the dying words of the departing. In contrasting those of the fearful and unbelieving, with those of the righteous, who would wish to die the death of the ungodly, and to have his last end like his?

DIED, at Topsham, Me., on the 27th ult., ALBERT S. HOWLAND, aged 22.

Bro. HOWLAND was employed in this office as a printer most of the time during the last five years. A year since he was absent some months, and returned in the autumn. Soon after his return he was noticed to have a small hacking cough; but little was thought of it till in the summer, when he felt the necessity of retiring to the country.

Bro. GOUP writes Nov. 30: "After his return from Boston his health continued to decline, and he grew weaker, although he was able to keep about, days before his death; still he entertained the opinion that he should get well, or at least recover his health in a measure, until about this time, when he, as well as his friends, became satisfied he was near the end of his journey. From this time he failed very fast, and was confined to his room and bed most of the time. He was very calm and patient during his sickness, and appeared to have a hope beyond the grave, but said it was small. He was not much inclined to conversation, and for some days was able only to whisper; thus he lingered until Wednesday, Nov. 27th, when he fell asleep in death, without a struggle, to await the sound of that voice to which every ear must attend, whether in earth or sea."

While in our employ, we ever found him faithful in all his relations, and of strict integrity. He was not much disposed to conversation, and it was not always easy to learn his actual state of mind. Hope in his constitution was small; but we trust that his dependence was alone in the merits of a crucified SAVIOUR.

DIED, in Cambridgeport, on the 19th ult., VALENTE N. CUSHMAN, aged about 37.

Bro. CUSHMAN was a native of the State of Maine, where he became a Christian, in 1828. He subsequently removed to South Boston, where, in 1840, he embraced the views of Mr. MILLER. During the last three years he was unwell, from some internal disease, which finally caused his death. He was universally esteemed by all who knew him, as an upright man, a kind friend, and a living Christian. He was amiable, social, and domestic in his habits, and possessed a more than ordinary share of intelligence. His memory will live in the affectionate remembrance of a large circle of friends. Death to him had no terrors. He doubted not that he was on the journey home, and knowing in whom he believed, he looked forward to the morning of the resurrection, as to an event not far in the future.

AN intrepid courage is at best but a holiday-kind of virtue, to be seldom exercised, and never, but in cases of necessity. Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue, I mean good-nature, are of daily use; they are the bread of mankind, and the staff of life.

RICHES.—What more absurd than for a traveller, the nearer he approaches the end of his journey, the more to lay in his provisions.

CORRESPONDENCE.



THE WORLD TO COME.

BY SOPHIA C. HILL.

I see the leaves of autumn fall
With every passing breath;
Earth spreads her gray autumnal pall,
That speaks decay! and death!

The wintry winds they rudely sweep
Around each lowly cot;
The widows sigh, the orphans weep;
O hard's the widow's lot!

But still, methinks I see
A world more bright and fair;
The trees there ever green will be;
Decay and death not there!

No wintry winds can reach that shore,
No pestilential breath;
Consumption's fire shall waste no more;
Thy reign is o'er, O death!

Ah yes! and there I see
A land with beauty dressed;
There weary children find a home,
And share a promised rest.

No secret snares are set
With envy, hate, or wrong,
But through those fields of evergreen
Is heard salvation's song.

Athol, Nov. 16th, 1850.

LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.—LECTURE VI.

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—MATT. 24: 15-22.

Probably my views of these and the following verses may be found to differ from those of most others; nor do I wish any one to receive them as true *without the most careful and accurate examination* of an unsettled mind than I do. The spirit of change to me is distressing. It is a strong term, but truly expresses my sentiments and feelings. The admonition of the wise man (Prov. 23:10) is, to my mind, as important in ethics as in physics: "Remove not the old landmarks." But as much as I dread changes, there are evils more to be dreaded; and one of these is, a bigoted adherence to old and cherished opinions, taking for granted that they are correct, and refusing to seek for further light. And another is, a rigid adherence to old opinions, when convinced they are wrong. This is probably one of the greatest difficulties the Advent faith has had to contend with. Thousands on thousands have been fully convinced that our views are correct, but still adhere to their old positions, some from one cause, and some from another. From the beginning of our investigation of the subject of prophecy, we have been called upon to yield old opinions to the force of evidence. Nor is it to be supposed that we have all the truth, and hence may cease to study. But study is vain, unless our minds are open for the reception of truth when it is found.

The text before us has been generally considered as a prediction of the invasion of Judea by the Roman armies under Cestius Gallus, prior to the siege of Jerusalem, in A. D. 70; who subsequently withdrew his army, thus affording the Christians an opportunity to escape before the army returned under Titus, to commence the siege of the city. Those expositors who thus appropriate the passage, understand by the terms, "abomination of desolation," the Roman armies with their ensigns; and by "the holy place," the country around Jerusalem. If they are correct in the first point,—i. e., that the text predicts the invasion of Judea by Cestius Gallus,—the others follow as a matter of course. But there are objections to such an application of the text.

The intimate connection between verses 14 and 15 forbids it. The 14th predicts the preaching of the gospel of the kingdom "in all the world for a witness to all nations; then shall the end come." Verse 15 continues: "When THEREFORE," I strongly emphasize the word "therefore," because it is in this place a most important word, and I wish to call very special attention to it. Does it not forcibly connect the 14th and 15th verses? If not with the 14th verse, with what does it connect the 15th verse? For whatever view may be taken of the passage, this is a point which must be met and decided before any satisfactory result can be gained: for it certainly connects it with something which precedes. And if it does connect the 14th and 15th verses, then either the end spoken of was the end of the Jewish dispensation, and this gospel of the kingdom was preached in all the world before it came; or it was the end of the present dispensation, and is to be thus preached in the last dispensation.

But it cannot mean the end of the Jewish dispensation, for that was then ended, and Christ's remarks which he was then making, grew out of his official enunciation of the fact. And the gospel of the kingdom was prohibited by him from being preached to

the Gentiles before it closed. The end, then, cannot be the end of the Jewish dispensation. But if, as was shown in the last lecture, it does mean the end of the present dispensation, or the end of human probation, it will carry us into futurity for "the abomination of desolation spoken of by Daniel the prophet." I remarked in the last lecture, that the means of determining whether at any given time the end of the age had come, would be considered in the present lecture.

"If the end of human probation comes before the visible appearing of Christ, how is it to be known?" Does not verse 15th answer? Let us read the two texts in connection: "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end [of the world, or age,] come. Therefore [or, consequently,] when ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, whoso readeth, let him understand" [that the end has come]. This expresses what I am strongly inclined to believe is the true meaning of the passage.

Nearly all expositors refer "the abomination of desolation," &c. to Dan. 9:27—"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." On this text Professor Whiting remarks—(see "Advent Shield," p. 180):

"V. 27. 'Covenant with many'—or literally, 'He shall make a covenant for many.' 'For the overspreading of abominations, he shall make it desolate.' This translation rests on the authority of Rabbi Kimchi. The earliest translators give the passage a very different version. Vulgate—'And the abomination of desolation shall be in the temple.' Septuagint—'And on the temple the abomination of desolations.' Either of these translations corresponds better with the original than our common version, and the words of the Saviour, Matt. 24:15—"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place"—these words (evidently quoted from the Hebrew,) would seem to be decisive on this subject.—The Hebrew "weal kenaph shikkutzim meshomem," literally rendered is, 'And on the pinnacle, (i. e., of the temple,) abominations (or idols) the desolator.' The word 'kanaph' has the signification of 'wing,' and derived from it, those of extremity, corner, skirt of a garment, corner or end of the earth, the highest point, pinnacle, or battlement of the temple. In the case before us, the part is put for the whole. Hence the Septuagint, 'on the temple.'

Thompson's English translation of the Septuagint reads thus: "Now one week shall confirm a covenant for many, and in the half of that week my sacrifice and libation shall be taken away. And upon the temple shall be an abomination of the desolations, and at the end of a time, an end shall be put to that desolation." This verse is confessedly an exceedingly difficult and obscure passage, and hence the multiplicity of views, translations, expositions, &c. Perhaps no question taxed the "one week" of this verse; but nearly all have come to the conclusion, that it is in some way connected with the 70 weeks, and constitutes the last week of the 70. The great difficulty has been to show in what sense Christ confirmed a covenant for many in that week, and in the midst of it caused the sacrifice and libation to cease. What sacrifice? what oblation? But if the Septuagint is the true reading, Christ is the speaker, and affirms, "In the half of that week MY SACRIFICE AND LIBATION shall be taken away." When that sacrifice and libation which he presents in the most holy place, even in heaven itself, for us, shall be taken away, and there remains no more sacrifice for sin,—human probation will be at an end.

If this is true, then the one week is not a part of the 70 weeks, neither does it constitute a part of the 2300 years of the 8th chapter of Daniel; but is a period to come after the 2300 years are at an end:—One part of it a period of probation, during which Christ's sacrifice remains; and the other part, a period during which it will be taken away, and the judgment sit. It was the reading of the Septuagint in connection with Matt. 24:15 which first suggested the view here presented; and after more than three years' study, inquiry, discussion, and conference, I am still compelled to believe it presents fewer difficulties in the way of a harmony of these various passages than any other view with which I have met; and I therefore present it for the consideration of others.

We next pass to the inquiry—

What is the abomination of desolation spoken of by Daniel the prophet?

1. If correct in my last suggestions, that the one week of Dan. 9:27 is not a part of either the 2300 years, or days, of the 8th, nor of the 70 weeks of the 9th chapter, but a period to follow the end of the 2300 days, it follows, that the "abomination of desolation" was not the Roman army which destroyed Jerusalem, but a power to be set up in "the holy place" just at the end of this age.

2. Daniel (7th chap.) predicts the rise into power of a little horn, an off-shoot of the fourth, or Roman empire. He saw till the beast was slain, and his body destroyed and given to the burning flame. And then he heard because of "the voice of the great words which the horn spake." The same horn made war on the saints, and prevailed against them, till the Ancient of days came, and the time came that the saints possessed the kingdom. From this view I understand, that the Roman temporal government will be ended, and its very location burned with fire; and that after this, when it is no longer Roman, the Papacy will continue as the little horn, to make war on the saints till the Ancient of days comes.

3. Paul foretells (2 Thess. 2d chap.) that when he which letteth, or hindereth [the secular Roman government] shall be taken out of the way, "then shall that wicked (Gr., *avros*, lawless one,) be revealed." He worked then, he works now, as the mystery of iniquity; and will work thus till the hinderance is taken out of the way, and then he will show his true character, as the Man of Sin, whom

the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming. The great hinderance to Papal success is, the secular power of the Pope. Let him but lay it aside, and go to Jerusalem, where Peter had his chair, and exercise his bishopric, and there proclaim himself head of the kingdom of God on earth, and the world will wonder after him. That he will thus sit in or on the temple of God on Mount Moriah, in Jerusalem, I do not doubt.

4. John (Rev. 13) had a vision of the great beast with seven heads and ten horns. To that beast was given power "over all nations, and kindreds, and tongues. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

That the Papacy never yet had that power, is to my mind clear, from the fact that the east has never yet been given to him. The dragon, the imperial government, gave up to him his seat, and power, and great authority. But while they worshipped the beast in the west, they have worshipped the dragon, or imperial power, in the east. While, therefore, the Turkish power continues in the east, the Pope can never have universal homage, not even in the Roman empire.

Nor is there any sense in which all who dwell on the earth, whose names are not written in the book of life, have worshipped that beast. But if seated at Jerusalem, in the character of God, assuming his kingdom to be the kingdom of God on earth, foretold by the prophets, and making obedience and worship a test of the right of citizenship and exercise of civil privileges, all but true servants of God will yield and worship. The beast, in this character, the kings of the earth and their armies, are to be gathered together to make war against him that sits on the horse, "THE WORD OF GOD." In that conflict he is to fall, be taken and cast into the lake of fire. Thus, up to the very appearing of Christ, that monster is to be engaged in hostility to Christ.

This "little horn," this "man of sin," this "beast," I understand to be "the abomination of desolation spoken of by Daniel the prophet," and referred to by Christ, and that his standing in the holy place, is his establishment at Jerusalem, an event of futurity.

What will be the duty of Christians when they see this event?

I reply, precisely the same as it was with the disciples at Jerusalem's overthrow. They are to leave Judea by flight to the mountains. Their work will be over, and their own safety from the power of the monster will be sought. I have previously remarked, that I did not understand Matthew to have recorded our Lord's answer to the question, "When shall these things be?" but that Luke has recorded it, 21:20. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Then follows the same instruction to the disciples of that age to escape the greatest of all tribulations. The Christians of that day profited by it, so may we, by entering into our chamber and shutting our door for a little moment, until the indignation be overpast—Isa. 26:20.—(To be continued.)

TRUE RELIGION.

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—JAMES 1:26.

There is a truth uttered in this text that is little heeded by many professors, who seem to think us under obligation to believe them Christians, because they seem to be, by some external show, or some professed devotedness to the cause of God. To be religious, is to adopt some principle of faith, to advocate some system of doctrine, or to pay homage to some real, or supposed Supreme Being. Hence there are various kinds of religion. But there is no difficulty in determining what system of religion James refers to. He was a (Jewish) disciple of Christ, and consequently advocated the principles of the religion of Christ. That religion, all who believe in Christ claim that its principles are pure, and that by living out its requirements we shall be purified from the pollutions of this world, and gain that kingdom where nothing that defileth can enter. The verse following the text says, "Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." To do this duty, one must be cleansed from the nature, the disposition to sin; his heart, which is by nature evil, and by practice polluted and alienated from God and purity, must be changed by the agency of the Holy Ghost, and filled with the principles of righteousness; then he can have a power within his heart that will enable him to resist the temptations of the devil, and shun the various paths of vice, while we continue to "purify our souls by obeying the truth through the Spirit." We need the Spirit, the Comforter, to help our infirmities in all things pertaining to godliness, for without it, we cannot "bridle the tongue." In this Scripture we have a sure test of religious character. It matters not how religious a man may be, how much he talks, preaches, prays, or writes; if his heart is not right with God, his tongue will betray him. He may have great zeal for God, and gain the sympathy of many of the good, and make many disciples like himself, but if his tongue is not tamed by the grace of God in his heart, to govern his affections, and direct his thoughts, "he is deceiving himself, and his religion is vain." James tell us, "The tongue is an unruly evil, full of deadly poison." It is a little member, but it is made an instrument of great power. It is not the seat of evil, but it is the instrument that communicates the thoughts of the heart. With it "men bless God, and therewith also curse men. Out of the same mouth proceeds blessings and cursings;" but not from the mouth of one who is pure in heart; for the tongue speaks the language of the heart, and it is "that which comes out of the mouth that defiles the man," not by coming out, but "that which comes out is what defiles."

Jesus told the Pharisees, that "those things which proceed out of the mouth, come forth from the heart, and defile the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." James illustrates the same by a fountain, a fig-tree, and a vine. O think of these things, ye who prate so much about religion, while your tongue is uttering slander, and dealing out falsehood, and evil tales about your neighbor, your friends, and those whom you profess to love, and talk of wishing to do them good. Stop a moment, your speech betrays you, this is not the language of the heart that is filled with the love of God. "Out of the abundance of the heart the mouth speaketh." Had you a heart like that of the Saviour, you would not try to ruin any one, even if they had many faults, but your heart would cause you to go to them and tell them their state, and exhort them, and try in every way to do them good; but is your tongue so unruly that it leads you to do things for which you are sorry? then you must bridle it before you make any pretensions to religion. Are you a teacher in the gospel, and "deceiving your own heart," just turn to Rom. 1st chapter, and read the character of those "who hold the truth of God in unrighteousness." You may believe, and preach the truth, but if your tongue, or your pen, which is as unruly an instrument, is not brought in subjection by the power of divine grace, you are in a state of deception, and are exposed to every vice, and are "led captive by the devil at his will."

The world abounds with such vain religion, and Paul tells us that "the wrath of God is revealed against all such as hold the truth in unrighteousness." Remember that Christians are not bound to sustain, neither should they countenance you, who are engaged in evil speaking, in backbiting, and doing that which is forbidden by the gospel; and while you profess to be engaged in the work of saving souls, and at the same time speaking disrespectfully of those who are worthy of confidence, and insinuating that there is something wrong about them, and distributing slanderous reports to their discredit, you are not in a work where the Christian can bid you God speed, or have confidence in your religion. There are a multitude of species of vanity that betray the state of the heart, but that of evil speaking is the worst of all, speaking evil of others, sowing dissension among brethren, among neighbors. This is done not only by speaking, but by writing, and distributing such things among those whom one wishes to alienate from the one, or the party he is injuring.

The wickedness of the heart of man! how much mischief is constantly going on among professed Christians by the lying tongue. The Psalmist describes the state of the heart of the wicked in plain language: "His mouth is full of cursing, and deceit, and fraud, under his tongue is mischief and vanity." Many are the proofs that this saying is true, and they often say, "With our tongue we will prevail, our lips are our own, who is lord over us?" Happy for the children of God would it be, if such things were confined to those not professing religion, but the perverse tongue is often religious. Psa. 50:16-20 gives us a sample, or a type, of much that is daily passing among us, and is witnessed with pleasure by the scoffing world: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief thou consentedst with him." Think of these things you who are "declaring the statutes of the Lord," and talking of his "covenant," while "bearing false witness against thy neighbor," and sowing discord and every evil work, disregarding the instruction of Christ and the apostles, which says, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you, that ye may be the children of your Father in heaven." This we are to do even to our enemies; but to our brethren, we are to "confess our faults one to another, and pray for one another, that we may be healed." How few obey this, and other injunctions of the sacred word:—"When thou comest to the altar, and rememberest that thy brother hath aught against thee, leave thy gift before the altar, go first and be reconciled to thy brother," &c. But instead of this, those who bridle not their tongue, "give it to frame deceit. Thou sittest and speakest against thy brother, thou slankest thine own mother's son, thou thoughtest he was altogether such an one as thyself." O the depths of the wickedness of the unbridled tongue. "Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver."

To speak evil of one, to ruin one's character, is to steal all that is really valuable to him in this world. This is the worst kind of theft, and when we see such a "thief," and "concern with him," we become partakers of his evil deeds. The fate of those who have such a tongue is plainly described in Ps. 52:3-5: "Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue, God shall likewise destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living." When such tongues talk of the statutes of the Lord, and "seem religious," they must be dreadfully "deceived," for their religion is vain." To bridle, is to check, to control, to govern. He who is not in a state to do thus for his tongue, is not in a state to worship God, and he needs to "humble himself under God," and receive good that will enable him thus to do. Unless he does this, he will be "filled with his own ways," and is "led captive by the devil at his will," and is made to do his drudgery. "They speak wickedly concerning oppression, they speak lightly. They set their mouth against the heavens, and their tongue walketh through the earth." Such a heart labors to put a "tongue" to everything that can speak, to send the evil of his heart through the earth, and wise are they who do not listen to their tales of mischief. There is a class, however, that will do it (See Prov. 17:4): "A wicked doer giveth heed to false lips, and a liar giveth ear to a false tongue." Let us be careful that we are not of this character, if we are, we shall rejoice at evil. "Be ye not deceived, for God is not mocked: for what a man soweth, that shall he also reap." The harvest is near, the

reaping time is at hand, who "that sows to the blast" can expect to "reap life everlasting?"

The wise man tells us that, "He that hath a forward heart, findeth no good, and he that hath a perverse tongue, falleth into mischief." The prophets give us many clear proofs of this. We also find ourselves surrounded by the same class. They, like ancient Israel, "have an evil heart, in departing from the living God." Other evils besides lying and misrepresentations, are equally strong proofs of the vanity of those who use them, but that of speaking evil of others, outweighs them all. It is true that men may sometimes speak something wrong inconsiderately, when not intending evil; in that case, a man should not be "made an offender for a word." Again, we are sometimes called to testify in the case of others, where a difficulty exists, but "the pure in heart" will not covet such an opportunity; and when they testify, they remember that God sees and hears them, and will call them to an account for what they say.

All foolish "jesting," vain, idle conversation, speculative arguments, "filthy communications," and talking of worldly things, when not necessarily interested, shows the worldly and vain state of the heart. The heart that has turned to God, has "put away" these things, and "his conversation is seasoned with grace," and "out of the good treasure of his heart bringeth forth good things," and ministers grace to the hearer. "His tongue is as choice silver," and he "talketh of judgment." Such a heart mourns over the faults of others, and labors to convert them.

Solomon tells us that "a wholesome tongue is a tree of life." It has healing properties, and "turns away wrath," gives consolation to the afflicted, and seeks to make peace and preserve it. Their "conversation is in heaven, from whence they look for the Saviour." The religion that leads men to do, and talk thus, is of the right kind; it is good, and will keep him that has it in possession. Such religion will govern our tongue. James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." And this agrees with Solomon, who says, "He that keepeth his tongue, keepeth his soul." Reader, have you power thus to do? If not, you should give your heart to God, and he can change it, by his grace, and give you his Spirit to keep you from evil, and "lead you into all truth," and fit you for that heavenly kingdom, that is soon to be set up. Unless you do this you will not be received in that day; for nothing "that loveth or that maketh a lie" will enter the city of God. Let us be wise, for "they that are wise, are wise for themselves."

May the Lord give us grace to govern our hearts, and "bridle our tongues," to keep us in purity, that we may see him in the world to come, and be made all like our glorious Lord, and reign with him forever.

I. C. WELLCOME.

Hallowell, Nov. 18, 1850.

LETTER FROM L. OSLER.

BRO. HIMES:—In looking over the account of the Essex Conference held here, I perceived that the lecture on music, by Bro. Billings, was not noticed. Bro. Crowell, however, left before the lecture was given; and hence the omission. I notice it now, first, because of the interest I took in it myself, and second, because I believe that that lecture ought to be delivered before every Advent Church throughout the land. The object of this notice, then, is to call attention to the matter, for the purpose of eliciting an interest on the subject. I will name a few points brought to view by Bro. Billings. He read the 25th of Matthew, from the 14th to the 30th verse, as a text, and remarked, that "every individual had a talent either for singing or the performance of some duty in the Christian Church, for the performance of which God would hold him accountable."

He remarked that he did not stand there as the advocate of instrumental music, but to give them a gospel sermon on music,—God had made the human voice, and to that he would give the preference. Though with regard to the propriety of using instruments, as accompaniments to the voice, good and wise men differed. He then gave a history of music, stating that the use of instrumental music was of very ancient date.

He then noticed the introduction of instruments in the Church in the Christian dispensation. The organ was first used in the Church in the thirteenth century. The Reformers practiced both instrumental and vocal music. He then demonstrated the power of music on the human mind and heart. And showed the beneficial effects of sacred music upon the health, the heart, and social relations of individuals.

He then gave some practical rules, which if attended to would secure a knowledge of music sufficient to enable the individual to perform his or her duty in this respect understandingly, for the glory of God, and the good of his Church.

He then made some striking and truthful remarks upon the effects of good singing, in the history of the Advent cause, as connected with us, up to 1844, when our music suffered greatly.

Permit me to say to the brethren abroad, that they could not do a better service for themselves, and the cause, than to get Bro. Billings when he visits them to deliver this lecture on music.

Yours for every good work.

Salem, Nov. 29, 1850.

Bro. A. B. BRANT writes from Binghampton (N. Y.), Nov. 16th, 1850:

BRO. HIMES:—I was pleased with Bro. Bliss's answer to Bro. H. Tanner's inquiries respecting your personal estate; I think it may do much towards undeceiving many minds, as it has mine. Though I never suspected you had anything that was not rightly your own, yet I had the impression that you were worth considerable property, which made others feel and talk as though your business was a money making one, and that your motives might be other than for the glory of God.

I am always pleased to see manifested a forgiving and a forbearing spirit, it is so Christ-like, so honor-

ing to God, and such a bright star in the Christian panoply; but that is not enough: our Bible teaches us, that if a brother err, or be overtaken in a fault, it is the duty of the spiritual to restore such an one in the spirit of meekness, considering our own weakness and liability to be tempted. Is there not a want of earnest effort among Christians generally to restore the erring? I make these remarks to draw from yourself, or some other, something on the importance of the duty and the blessed results that might be expected from the performance of such duties, &c.

A WATCHWORD FOR THE TIMES.

BY REV. A. C. COXE, HARTFORD, CT.

We are are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime

Hark! the waking-up of nations,
Gog and Magog to the fray:
Hark! what soundeth? 'tis creation's
Groanings for its latter day.

Will ye play, then; will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.

Hark, the onset! will ye fold your
Faith-clad arms in lazy lock?
Up, O up, thou drowsy soldier;
Worlds are charging to the shock.

Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On—right onward, for the right.

What! still hug thy dreamy slumbers,
'Tis no time for idling play;
Wreaths, and dance, and poet numbers,
Flout them—we must work to-day.

Fear not; spurn the worldling's laughter;
Thine ambition—trample thou;
Thou shalt find a long hereafter
To be more than tempts thee now.

On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!

Magog leadeth many a vassal;
Christ his few, his little ones;
But about our leaguered castle
Rear and Vanguard are his sons.

Sealed to blush, to waver never,
Crossed, baptized, and born again,
Sworn to be Christ's soldiers ever,
Oh, for Christ at least be men.

A LETTER TO A TOTAL ABSTAINER.

"WHAT IS YOUR LIFE?"

"Be wise to-day! 'tis madness to defer:
Next day the fatal precedent will plead.
* * * * *

Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene."

MY FRIEND:—It is written in the 24th chapter of Acts, "And he (Paul) reasoned of righteousness, temperance, and judgment to come." 'Tis thus I wish to reason with thee, affectionately and earnestly.

Concerning temperance, I would say, mine has consisted for the last six years in total abstinence from all that can intoxicate. This, from a conviction of its beneficial effects upon my body and upon my soul, and, above all, as an example to others. I am fully convinced that beer, wine, and spirits, are not more necessary for man than for mammalia animals—such as the horse, elephant, dog, &c., or for others; this conviction, may I be permitted to add, was forced upon my mind by some years' study with a view to the medical profession. It is not, therefore, an opinion taken up hastily, and in ignorance of man's organism.

I abhor these drinks, thoroughly abhor them; and long right heartily for the blessed time when they shall be an abhorrence to all flesh. *It will come. God hasten it.*

If the fact so stood, that these drinks occasioned neither benefit nor injury to the human race, yet the enormous destruction of human food occasioned by their manufacture, (for it is folly to say God has sent them), surely this would be a sufficient reason for their disuse; but when we reflect on the tremendous, the overwhelming evils, connected with their consumption, both of a spiritual and temporal character, let the Christian learn to groan at their appearing, and forbid the approach of so destructive an agent.

Concerning the pledge, I would say it is right, just, and beneficial to sign a pledge, and to band together with those like-minded. I hope to do so until I discover that union is not strength. The pledge is a covenant. Job covenanted with his eyes in the strength of the Lord. Josiah and his people also covenanted to avoid evil, and why then not we?

Next I would reason concerning righteousness, and would address total abstainers as my little children, of whom I travail in birth again until Christ be formed in you (Gal. 4); and here I pause to confess the grief it has caused me to behold the disorderly walk and conversation of many champions of sobriety!

How many are found absent from the books and altars of the Churches; nay, but for my hardness of heart, I should blush as I write, how many in a Christian land absent from the house of God itself! What can such expect but to be the miserable victims of temptation, and to fall perhaps into sins more grievous than drunkenness itself! Will not God wither the efforts of such? Are they on the Lord's side? Is Christ's banner of love over them? Is not the Lord pledged to reserve wrath for his enemies? There can be no neutrality here: "he (saith the Lord Jesus) who gathereth not with me, scattereth abroad."

I would reason with you concerning righteousness, my reader,—the righteousness of God which is by faith—by faith in him who "was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace laid upon him, that by his stripes we might be healed."—Isa. 53. Are you looking to this Saviour? Are you praying to God through him—praying to God to soften your heart, to give you repentance, to forgive your sins, to convert your soul? or are you *yet*, alas! "in the gall of bitterness and in the bond of iniquity?"

In either case, permit me to reason with you concerning judgment to come. Judgment concerns both the righteous and the wicked. The time will come when judgment will be given in favor of the righteous.—Dan. 7. They will inherit the kingdom prepared for them from the foundation of the world.—Matt. 25. The wicked will receive judgment too—just judgment—just punishment. What that punishment is we know. You may hear them pronounce their own sentence daily in the streets and in the alleys of this apostate city.

Permit me to reason with you concerning judgment to come. It is coming. Many holy men, as they read the inspired prophecies, think they can already hear, as it were, in the voice of the signs of the times, the rolling of its distant thunder.

Prepare, then, for it. Life is short to all. Learn that total abstinence is not conversion. A man may be an unconverted man, and yet a total abstainer, and many are. Inquire, have I the spirit of Christ? Are my sins forgiven? "If any man have not the spirit of Christ, he is none of his."—Rom. 7. You may know that the Son of man hath power on earth to forgive sins.—Luke 5:24. My reader, is not this a matter which concerns you? If so, ponder it. The Lord give unto thee to learn speedily the things which belong unto thine everlasting peace. Farewell. English Tract.

Effect of the Catholic Religion.

Italy is a Catholic country, as all know; and of course it is the proper place to look for the effects of that religion. Dr. J. V. C. Smith, of this city, in his editorial correspondence to the Medical and Surgical Journal, says of Naples, where he is now residing:

"Fifty thousand lazzaroni, or brigand-looking, bare-legged, hatless, sunburnt men, are supposed to be lounging round the margin of the town: yet they are not uncivil, nor would they be idle had they any thing to do. The wealth of some of the Churches is incalculably great. For example, that in St. Januarius, besides innumerable specimens of sculpture, paintings, and riches yielding annual revenues, there are forty-two full-sized busts and two or three full-length statues, of pure silver. Any two of them would go far towards building an alms-house of sufficient dimensions to lodge all the beggars in Naples. An altar-piece of solid silver, with numerous figures in alto-relief, of superb workmanship, quite overwhelms one not accustomed to such displays of the precious metals. Jewels are set in the front of their mitres and crowns, and on certain occasions they are borne under canopied shrines, accompanied by torches, wax candles, and other brilliant display, on men's shoulders, through the streets, followed by priests, monks, and crowds beyond recollection. Overlooking the city, is a palace in the occupancy of fifty-five monks, that almost throw into shade any other display of marble finishing or precious stone in Europe.

"Priests, of different orders, seem to occupy every niche and corner. Go where you will, from the pit of a theatre to the departments of state, the broad brims are omnipresent. Little boys, belonging to the different schools, are dressed in big hats, equaling in diameter those of the Canterbury Shakers—or in military coats, chapeau-bras with gold edgings, and swords, accompanied by a priest wherever they move. In fine, throughout the whole of Italy, priests have the control in all the varied ramifications of society. They are feared by the ignorant, courted by the ambitious, and abominated by the intelligent."

Attempt to Kidnap.

Bishop, a colored man, who has been in this state some two or three years, perhaps longer, was at work in his blacksmith shop, near the Beech Woods factory last week. A horseman rode up and asked him to examine his horse's foot, and see what ailed it. He looked at one foot, and could find nothing the matter, and was requested to examine another. By this time some four or five strangers had come up, and Bishop, not liking the appearance of things, stepped back into the shop as if to get some tool, and instead of returning, went through the back door into the adjoining field, and started across the field. He was pursued by some on foot and some on horseback, across the fields and over fences, and through cornstalks, weeds, and brush. Bishop ran to where a farmer, who was hauling a load of corn, had loosened his horses. By the time he arrived, one of the pursuers was close on him. Bishop mounted one of the horses belonging to the team, and as he mounted he was shot at some three or four times by the man who, by this time, was within a few feet of him. He returned the fire, and lodged a bullet against a pistol in the breeches pocket of the enemy. But, to cut the story short, Bishop escaped. It is said that Bishop is the slave of a Mr. Campbell, of Nicholas Co., Ky., who was one of the company in pursuit. Ripley (O. Bee.

DESPAIR makes a despicable figure, and descends from a mean original. 'Tis the offering of fear, of laziness, and impatience; it argues a defect of spirit and resolution, and oftentimes of honesty too. I would not despair, unless I saw my misfortune recorded in the book of fate, and signed and sealed by necessity.

"Who seeks a friend, must come disposed to exhibit, in full bloom disclosed, The graces and the beauties That form the character he seeks; For 'tis a union that bespeaks Reciprocated nature."

It is hard for a haughty man ever to forgive one that has caught him in a fault, and whom he knows has reason to complain of him.

Bryere.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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Buffalo, " W. M. Palmer.
Brattleboro, Vt.—B. Perham.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Eddington, Maine.—Thos. Smith.
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THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the gems of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-sustaining harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhill, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by

Foreign News.



Cardinal WISEMAN commenced his duties in London on the 13th by performing the eight o'clock mass at the Roman Catholic Cathedral, St. George's-in-the-Field.

Several meetings to denounce the Papal aggression have been held in London during the week, but at most of them the harmony was disturbed by attacks on the Bishops of London, Oxford, and Exeter, and the Puseyites, of a very personal nature. The *Liverpool Journal* says—“Although at home the No-popery agitation exclusively occupies the public mind, that question is rapidly allying itself, as all such questions in the end do, with parties religious and political. The No-popery cry has provoked an opposite cry in Ireland—fierce, personal, and daring: and the extracts we have made from the *Nation*, and from Sir CHARLES O'DONNELL's address to the electors of Limerick, deserve to be read with gravity. The Christian mind has been heated into contemporary hatred, and out of it will grow matter for long and tedious party discussion in and out of Parliament.”

Twenty-six persons perished in a colliery explosion near Durham. At Rimbo 800 hands have struck for 6d a-day.

The Lord Mayor's procession in London, on Saturday last, was unusually grand. By the aid of Mr. BATTY, the four quarters of the world were represented by females seated on appropriate animals.—As the procession passed through Cheapside, flour was thrown from the upper windows of several respectable establishments, and halfpence flung among the crowd, to create fun. The civic authorities were much offended at this indignity.

SCOTLAND.—At Applecross, on the west coast of Scotland, a large mountain, called “Tore More,” on being accidentally excavated the other day, presented a substratum of pure lime, within five feet of the surface, and it was ascertained beyond a shadow of doubt that the whole mountain, except an average surface of twenty feet, consists of lime fit for the field, or the mason, the result of organic heat.

The last accounts from the West Highlands and Isles announce the failure of the potato crop to a very considerable extent, and the probability that severe and very general distress will prevail early in 1851, particularly on the coasts of Ross and Inverness.

Lord JOHN RUSSELL's manifesto against the Papal power created a great excitement in Ireland.

ITALY.—The Roman *Journal*, of the 5th, announces the departure for Civita Vecchia of the 25th regiment of French light infantry, which was to embark there for Algeria.

The Roman correspondent of the *Daily News* writes—“I have just witnessed the state procession of his Holiness to the Church of San Carlo; spectators all observed a dead silence. French infantry occupied the piazza, *shirri* and police were in great abundance, and the carriage was preceded and followed by an unusually strong escort of noble guards, French dragoons and gendarmerie, Roman cavalry and carabinieri. It is melancholy to see a pastor visit his flock with such a threatening array. It was especially observed this morning that no one went on his knees to implore the Papal benediction, and but few of the bystanders took off their hats, as the sovereign cortège passed, in consequence of which coldness his Holiness chiefly occupied himself in blessing the French troops. The internal state of the Papal dominions is not more satisfactory than its external prospects. The tax which produced such tremendous discontent will not, it is generally supposed, be carried into effect.”

Accounts received in London on the 15th from the German states were of a more favorable character, and the opinion was gaining ground that affairs may eventually be brought to an amicable arrangement.—The Austrian agents at Berlin have been met, it is said, with a feeling of justice and moderation; and it is further added, that decisive and acceptable positions have reached Vienna from Berlin, the Prussian Ambassador at the former court being on the point of settling all matters in dispute, the remaining differences being very slight.

In a Cabinet council held at Vienna on the 9th ult., Marshal RADETZKY protested in terms of great severity against the aggressive policy of the Cabinet. In the same council attention was drawn to the expediency of convoking a diet of the empire. From what has transpired the proposal was negatived.

But the latest date from Vienna says—“The ministerial Journal's correspondent continues to uphold the right of the Austrian Cabinet, and to pass the severest strictures on the policy of the Berlin statesmen. The *Lloyd's newspaper* cannot believe in the preservation of peace.”

At Berlin, on the 12th, great discontent prevailed respecting the Government policy, but it was not unlikely that a change in the Cabinet might occur.—The people were watching the Ministerial movements with great attention and distrust. The German *Reform* says, that several Austrian agents had been trying to persuade the inhabitants of Silesia of the advantages they would derive from an Austrian occupation of the country. No measures have been taken to supply the vacancies in the king of Prussia's Cabinet. Large masses of troops and Landwehr are still passing through the Rhenish provinces, moving to the south. The whole of the Prussian army is now on a war footing, and the order in council of the 6th instant is completely executed.

The drawing of the “first blood,” as mentioned in our despatch of Thursday, took place on the 8th, between the Prussians and Austrians. The federalists thought they could enter Fulda without opposition; but at the entry of the village of Brouseil, the Prussians, after challenge, fired on them. The Austrian chasseurs, who had not loaded their guns, advanced towards the village, and the Prussians fired on them and wounded five, whereupon the chasseurs loaded and returned the fire. The Prussians then withdrew, after having fired a volley from Kiehlhous, and ultimately retired to Cassel, evacuating Fulda, but only to operate in concentrating the Prussian forces; the head-quarters are at Vacha.

Large masses of Russian troops are moving to the west. It would appear that these troops are intended to occupy the eastern provinces of Austria, if a war with Prussia should really take place.

The *Deutsche Zeitung aus Bohmen* states, in a very extraordinary article, that the late conferences at Warsaw were held solely for the purpose ofconcerting measures against Prussia, and the revolutionary propaganda in Europe.

TURKEY.—Constantinople, Nov. 2.—A riot against the Christian population has broken out at Aleppo. A multitude of Franks were killed, and their houses sacked and burnt. The Turkish soldiers remained quiet spectators of these outrages.

THE ADVENT HERALD.

BOSTON, DECEMBER 7, 1850.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The “Harp” contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60cts.

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25cts.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming.—Price, 25cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of “obituaries of children, in prose and verse, prepared and arranged by N. Hervey.”—Price, 25cts.

To our Patrons.

By the first of January next, we hope to have a settlement with our patrons and subscribers. We shall send out bills soon, that all may know the amount of their indebtedness, and make provision for the payment without delay.

We hope our agents also will endeavor to settle their accounts. In the two months now before us, every person indebted to this office could, with a very little exertion, make the requisite arrangement to discharge their obligations to us in full. It is needless for us to say, that such a course on the part of our subscribers and agents would greatly increase our means for usefulness.

FRIENDS WAKING UP.—Our friends, aware of the special efforts of our opponents to curtail the circulation of the *Herald*, are really waking up. We are receiving many letters of an encouraging character, a specimen of which we give in the following extract:—“Seeing the efforts that have been made to destroy the *Herald* and its conductors, I feel it a duty that the friends of the cause try more earnestly to sustain and extend its circulation. I think the brethren should look around and see if they cannot find others who will take the *Herald*, and so help sustain it. There have been but two subscribers here, one of whom I procured, and I now send you the names of five more.” This example is worthy of imitation.

BILLS.—Those indebted for the *Herald*, will save us the trouble of sending them bills of their indebtedness, if they will cancel the same, or inform us of their inability so to do.

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

JOSHUA V. HIMES, *President*,
LEMLEU OSLER, *Vice-President*,
BUTLER MORLEY, *Secretary*,
O. R. FASSETT, *Committee*,
Ezra CROWELL, *Committee*.

Boston, Nov. 15, 1850.

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

H. Stinson, of Me.	Ezra Crowell, of Mass.
I. C. Wellcome, of Me.	J. M. Daniels, “
N. Hervey, “	I. H. Shipman, “
D. I. Robinson, of N. H.	J. V. Himes, “
H. Plummer, of Mass.	J. Pearson, “
L. Osler, “	O. R. Fasset, “
B. Morley, “	

A. W. COOK, \$3—The balance of old account was \$4 due, but we have credited that and to No. 53, to Aug. next.

E. FORD.—The “History” is not yet received.

G. MORGAN.—It was credited—your book account balanced, and your paper paid in \$68.

J. KELSEY.—Thank you for the note—it is all right.

J. KELSEY.—The money was received; but the books are not yet ready.

F. G. BROWN.—Your MS. came after Bro. Southard left.

W. H. BALCOMB.—Forward it to him by express, or return to us.

J. CROFT.—We could not get your books ready to send as you ordered to Conn. They are now ready—where shall we send them?

THE CAUSE IN AUBURN, N. Y.—Bro. Mansfield writes, that the course of lectures which is being given, is well attended, and that the hall is densely crowded on Sunday evenings. The brethren and sisters are rejoicing in the blessed hope, and seem to be more firmly established than ever in the soundness of our original views in the general interpretations given to the prophecies relating to the future. The hated doctrine of “Millerism” has lost none of its beauty and force. God speed the word of the kingdom.

New Book for Children.—We have just received a good little book for our young friends, called “*Lily among Flowers*.” The design of the writer is, to impart instruction, by familiar conversations, to the youth, from the works of God, and to lead their minds into the paths of virtue and religion.—Each flower is explained, and made an emblem of a Christian principle; and in the Lily, as an emblem of Christ, is combined all the Christian virtues. It is a good book for our Sabbath School libraries.

BRO. L. D. MANSFIELD, of Auburn, N. Y., is preparing a series of articles for the *Herald*. They will contain a clear illustration and defence of the Advent faith, as well as an antidote for the new and strange views attempted to be imposed upon Adventists by vague and fanciful writers.

NEW SUBSCRIBERS who pay in advance for the next volume, will be credited for the balance of the present, from the time they subscribe. This volume ends in February.

WE shall not be able to start on our tour to Western New York till after the 1st of next month. We shall attend the Conference at Auburn, N. Y., which will commence Jan. 15th, and visit as many other places as we can. Notice will soon be given.

BUSINESS NOTES.

R. STARKWEATHER.—E. Sheek was credited \$2, from 430 to 452.

O. W. COOK, \$3—The balance of old account was \$4 due, but we have credited that and to No. 53, to Aug. next.

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HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations	12 64
Previous receipts	23 50
H. W. BALCOMB	2 00
Excess of donations over receipts	47 14

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense	\$250 00
Previous receipts	185 00
BRO. WHEELER—50 cts.; A. HOUGH—\$2	2 50
Total receipts	187 50

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

GEORGE E. MILLER, of Jewett City, stops his paper, owing

Total delinquencies since Jan. 1st, 1850

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

BRO. HIMES will attend the meeting at Clinton, Mass., Sunday, Dec. 15th, at the opening of the new hall. BRO. EDWIN BURNHAM is also requested to attend. He will attend meetings in Newcastle, Me. (in BRO. HARLEY's neighborhood), from Dec. 19th to the 22d.

BRO. H. L. HASTINGS will preach at New Britain, Ct., Sunday, Dec. 11th; Middlebury (upper rooms), 9th; Middleton, 10th; Prospect, 11th; Waterbury, 12th; Roxbury, 13th; Kent, 13th; Sharon, 17th; Vernon, 18th; Northampton, Mass., 20th; Ashfield, Sunday, 22d; and Buckland in the evening—the appointment for the preceding Sunday is recalled; Plainfield, 23d; Northfield, 24th; Northfield Mountain, 25th; Northfield Farms, 26th; Erving, 28th; Northfield Mountain, 29th; Vernon, 29th; Jamaica, 30th; Broughtonville, 12th. All, except Sundays, at 6 in the evening.

BRO. I. D. THOMPSON will preach in Hebron, N. Y., Sunday, Dec. 15th; Union Village, 16th; North Adams, Mass., 17th; South Adams, 18th; Savoy, 19th; Hayville, 20th; Westfield Farms, 21d; Springfield, 26th, evening; 27th, day; Chicopee, 27th; Cabotville, 28th; do; Granby, 29th; Northfield Farms, 30th; Erving, 31st; Northfield Mountain, Jan. 1st; Vernon, 2d; Jamaica, 3d; Broughtonville, 12th. All, except Sundays, at 6 in the evening.

BRO. L. D. THOMPSON will preach in North Abington Sunday, Dec. 15th; Kingston, evening of 26th; South Salem, N. H., Sunday, 22d; Rye, Sunday, 29th. BRO. THOMPSON's address is Lowell, Mass.

BRO. PROSPER POWELL will preach in Richford, Vt., Sunday, Dec. 8; Troy, Sunday, 15th; Derby Line, Sunday, 22d.

BRO. P. HAWKES will preach in Lynn the second and third Sundays in Dec.

BRO. W. BURNHAM will preach in Hopeville, R. I., the third and fourth Sundays in Dec.

BRO. N. PEASE will preach in Wrentham, Mass., Sabbath, Dec. 15; Bellington, 16th and 17th; North Scituate, Sabbath, 22d.

I. MAYBE will be expected to preach at Fitchburg, Dec

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY....WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, DECEMBER 14, 1850.

No. 18. WHOLE No. 500.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



EARTH AND HEAVEN.

EARTH is groaning, Earth is groaning,
For her Lord and King is longing, longing, longing,
Earth is groaning—Lord, deliverance bring,
Remove the curse, in triumph reign.

How long will thou remain away?

Why doth thy long'ring chariot stay?

How long will thou remain away?

Come! come! come!

To Israel bring the promis'd day!

Jesus is coming! Jesus is coming!

Lo! the day-star bright is rising, rising, rising, rising!

Jesus is coming with the blazing crown,

For those who walk with him in white.

O! there is glory, glory now,

O! there is glory, glory now,

For lo! the heavens seem to bow;

O! there is glory, glory now.

Lo! lo!

The shaking heavens begin to bow!

O! the glory! O! the glory!

Of the King of kings coming, coming, coming!

O! the glory of the King of kings!

In triumph coming down to reign.

Seraphic legions marshalled now,

Seraphic legions marshalled now;

Behold! the shining heavens bow;

Seraphic legions marshalled now.

Lo! lo!

The brilliant glory of his train!

Hear the voices! hear the voices!

That proclaim the Saviour coming, coming, coming, coming!

Hear the voices!—sweet angelic strains!

In heaven's echo loud resounds;

Angelic harps now in heaven,

Angelic harps now in heaven,

In sweeping melody are driven—

Angelic harps now in heaven.

Sound, sound,

"Behold! the King of glory comes!"

Hear the voices!—heav'n rejoices!

For the King of kings is coming, coming, coming, coming!

Heav'n rejoices! for the King of kings

In radiant glory comes to reign.

O Earth, be glad, rejoice, and sing!

O Earth, be glad, rejoice, and sing!

He comes to reign thy righteous King!

O Earth, be glad, rejoice, and sing!

Shout! shout!

Glad tidings all the angels bring!

Salvation.

A SERMON, PREACHED IN THE PARISH CHURCH OF
CRATHIE, BALMORAL,

Before Her Majesty the Queen, Sunday, Sept. 22, 1850.

BY REV. JOHN CUMMING, D. D.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—ISAIAH 45:22.

(Concluded.)

I now turn your attention to the process.—"Look unto me, all the ends of the earth."—Have you ever noticed that almost everything that man does is cumbersome; everything that God does is simple? Only recently has science in its greatest achievement made an approximation to something of the simplicity of God.—The wire that connects two countries together, and enables London to converse with Paris, and Paris to reply to London, is simple, exquisitely simple. It is therefore grand. This is man's nearest and closest pursuit of the footsteps of his Maker, in thus laying hold of the red lightnings, and making them to do his errands; it is the noblest feat that man has ever done; and yet it is not creation, but merely the combination of God's materials. Everything in God's world is simple; out of a little sap, or water, and a few combining elements of oxygen and carbon, he forms all fruit, and flower, and leaf, and blossom; by a single power called gravitation he binds worlds together, and makes each march in its orbit as if it were evermore listening and evermore responding to the bidding of the great Controller of all. And so, when God calls on sinners to be saved, he does not bid them do some great thing, but this simple thing—"Look, and be saved." Is it not, my dear friends, strange, and yet you know it is true, that you can easily prevail on man to do some great thing in order to be saved, but very, very difficult—so difficult that it needs the Spirit of God to enable him—to prevail on him to do nothing at all. Bid a man do a painful and laborious penance, and he will do it. Bid man "look, and live," and he will say: "I thought,

he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

But God cleaves to his prescription, which is—not do, not suffer—mark the words—but simply, "Look, and be saved." Let us analyze this word "Look" for one moment. What a look is to the outward eye, faith is to the inward man. Hence the Apostle, when he defines faith, says, "Faith is the substance of things hoped for, the evidence of things not seen." Just as clearly as my outward eye sees things that are seen, so clearly my inner eye, that is, faith, sees things that are unseen.—"Look, and be saved," is then just equivalent to "Believe, and be saved." "Whom having not seen," says the Apostle, that is, with the outward eye, "we love, and whom, though now we see him not," that is, with the outward eye, "yet believing, we rejoice with joy unspeakable and full of glory." This emblem, "looking," or seeing with the eye, is a most appropriate symbol of faith. When I look at the sun, the moon, the stars, the beautiful flowers, the green earth, the glorious panorama around this sanctuary, or at the human countenance, with all its chromatic phases, aspects, and transitions, my eye is purely receptive: it does not add one atom of beauty to it, it merely receives what is presented; my look adds nothing to the outward object; the eye is entirely passive, purely receptive—it merely takes in whatever is contributed by that object.

Is not this the true description of faith?—Faith is not a contribution to Christ; it is not an addition to his sacrifice of something of ours, to enable his expiation to be sufficient; it is simply the reception of those bright beams that the Sun of Righteousness transmits to me—of that perfect righteousness he has brought in for me—of the virtue of that expiatory sacrifice he has made for me. Faith is no more merit in the sight of God than works—a remark that reminds me of the duty of explaining a very common error. It is frequently supposed that salvation by works is now exploded, and that in its place is put salvation by faith. My dear friends, faith is no more a savior than works. There is no more merit in faith than in works. Were it otherwise, while the old formula would be, "Rightness of life is salvation," the new formula would be, "Rightness or orthodoxy of creed, is salvation." But we need now for heaven a perfect righteousness, just as Adam in Eden. In this, however, lies the difference.—He had to work it out, or retain it—we only to receive it. Faith therefore receives a righteousness which was perfect, long before it accepted it—a Saviour who is and was complete, before it looked at him; it merely looks, and is saved.

The eye is a very appropriate symbol of faith, from the fact that it brings distant objects near. If I had no eye-sight, the only way in which I could ascertain the shape, size, and smoothness or roughness of an object, would be by touching it. Touch would necessarily take the place of sight. And I may remark in passing, how beautiful a proof it is of the goodness of God, that persons who lose their eye-sight generally attain an exquisite susceptibility of touch or hearing! If I had no eye-sight, my touch alone would enable me to ascertain many of the qualities of an object; but the eye-sight is more perfect still; it enables me to see the roughness, smoothness, form, &c., when the object is a hundred yards from me, more accurately than I could ascertain these qualities by touch if the object were within a few inches of my position.

Thus the eye brings distant things near—so does faith; it brings God near, it brings Christ near, it brings his righteousness near; to use the language of the old divines, it appropriates Christ and all his righteousness. By faith Abraham saw along the vista of a thousand years Christ's day, and rejoiced; by the same faith we look along the vista of eighteen hundred years, and are saved. Abraham had the same Saviour that we have. His was prospec-

tive, or a looking forward; ours is retrospective, or a looking backward; but his religion and ours were and are one. His and our Saviour is equally Christ. The sense of sight is the most assuring sense we have; so much so, that the Apostle says, "That which we have seen, declare we unto you;" and so faith, which is the inner or true sight, is "the substance of things hoped for, and the evidence of things not seen." True, there are degrees of faith; but it is not true that the weak faith only receives a partial salvation, and that the strong faith receives a great salvation. In the case of the poor wounded Israelites in the wilderness looking at the serpent, he whose eye was almost closed in death was healed entirely if one ray shot in that eye; and to him who looked with his unimpaired sight, there was no greater salvation. God sees weakness in the very strongest faith, and strength in the very weakest; and to the one or the other he is a complete Saviour, a perfect righteousness, and a glorious salvation.

I notice next the catholicity of this invitation. "Look unto Christ, all the ends of the earth, and be ye saved." Blessed truth! The gospel is not for Jerusalem only, but for every country in the four quarters of the globe. This Christianity is not the monopoly of a sect, but the privilege and possession of all that believe.—Whatever be the relative value of ecclesiastical differences, ours is not a gospel for the Churchman, or a gospel for the Dissenter, but it is for all that "look," whether they look through the oriel windows of a cathedral, or the humble easement of a chapel, it is still "Look, and be ye saved." It is that blessed gospel that discloses to every one a cross without a screen; that gives a Bible without a clasp; that offers salvation without price, and assigns the limits of the globe as the circumference of its free and its joyous action. That Saviour still speaks from the throne, and says: "Look unto me, all the ends of the earth—dwellers on the Missouri and the Mississippi, in the prairies and back-woods of America; upon the Andes and in the isles of the Pacific; from the mountains of Thibet, and the plains of China; from every jungle in India, from every pagoda in Hindostan; from the snows of Lapland; Arab, in thy tent, and Cossack, on thy steppes; ye ancient Druse from Mount Lebanon; weary-footed wanderer of Salem, speaking all tongues, drinking of all streams—civilized and savage;—all the ends of the earth, look unto me, and be saved." In all the phases of human sorrow and joy, toil and travail, "look." In the wildest beating of the despairing heart; in the hour of sorrow—that sorrow that is too great for tears; in the tidal sweep of ages; in the surges of a nation's suffering, and in the ripples of individual grief—to quote from a grand litany, "in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment,"—"look unto me, and be ye saved."

But let us not misapprehend. We are to look, not to a doctrine, but to a person. "Look unto me, and be ye saved." Here is the distinctive feature of Christianity; it is not the acceptance of a dogma, however precious, but it is the acceptance of a living Saviour; and in this it is worth remarking, this Gospel is distinguished from everything else. To be a follower of Socrates was to accept his tenets; to be a follower of Plato was to accept his, if there was a difference; to be a follower of Zeno was to accept his; but to be a Christian, is not to believe justification by faith, most precious as that is, but to believe in the Lord Jesus.—Therefore, my dear friends, you must look, not at the testimony, but at the Testifier; you are to look, not at Christianity, but at Christ.—"Look unto me, all the ends of the earth, and be saved." Look unto him in the manger, reading, as you look, "Though rich, for our sakes he became poor." Look unto him in Gethsemane, and read, as you look, "On Him were laid the iniquities of us all." Look unto him upon the Cross, and read, as you look, "God hath made Him, who knew no sin, to be sin for me, that I might be made the righteousness of God in him." Look unto Him laid in

the grave, and read—nay, not read, but sing and shout, as you look—"Oh death! where is thy sting? Oh grave! where is thy victory? Thanks be to God, who gave us the victory through Jesus Christ our Lord." Look then, my dear friends, now; there is no moment too late, if it be now. Look unto Christ, and be saved.

We learn in this provision of the mercy of God, the vast value of the soul. It was surely for the recovery of no ordinary thing, that the Son of God stooped so low and suffered so much. The soul is, in truth, the man, and only realizes its freedom when it emerges from the outer temple in which it has ministered on earth.—From all considerations of its nature and its acts, we gather a conception of its greatness.—Multiply ages into ages—carry century to century, to their highest cube, and all is but an infinitesimal preface to its inexhaustible being. The Pyramids of Egypt, just opening their stony lips to speak for God's word; the theatres of Ionia; the colossal remains of Nineveh, experiencing a resurrection from the grave in which God buried it; the iron rail, that strings the bright villages like pearls on its black thread; the paddle-wheel, that disturbs the stillness of the remotest seas; the electric telegraph, that unites minds a thousand miles apart; the tubular bridge, that spans broad firths and great chasms,—are all witnesses to the grandeur and powers of the soul of man. Its capacity of woe and joy is great as its endurance, or its ability to do. Its descent in ruin was so deep, and its strength to resist its own recovery so great, that it required nothing less than Omnipotence to interpose in order to recover it. Its price is the blood of the Incarnate One,—its value must be corresponding.

Tell me, lost spirit, writhing in thy bitter agony; tell me, glorified soul, ever happy—ever praising; tell me, angels; but tell me, thou who only art able,—thou bleeding Lamb, "What shall it profit a man if he gain the whole world, and lose his own soul?"

Calvary is the stand-point from which I see the value of the soul. It is by looking to Jesus that I learn its worth.

What gratitude should we feel, who were as others, children of wrath, but are now the children of God! Why did Jesus pass by the angels that fell, and suffer so for us? Why do we hear these glad tidings, while other lands lie still in darkness and in the shadow of death? There was no previous excellency, or beauty, or merit in us. It is not we that have made the gospel so precious; it was the gospel that has made us and our land so great. From the very depths of our country's heart, from every section of the Church universal, nestling near that heart, should this song rise till it reach the high heaven: "Bless the Lord, O our soul, and all that is within us bless his holy name!"—

"Thanks be to God for his unspeakable gifts" An under-tone of praise should run through all our prayers. There is not a babe in its mother's bosom that is not better because Jesus died.—There is not a home that is not happier, because a ray of his love lights on it. May we be thankful!

How responsible, how solemn is the office of a minister of the gospel. If he magnify himself instead of Christ—if he preach a party, not the gospel—if he dwell on endless genealogies, instead of Christ and him crucified, he inflicts eternal evil, and incurs awful guilt. A bad sculptor merely spoils a block of marble, a blundering physician only injures health, or destroys the life that is; but an unfaithful preacher, who bids the hearer look to Man, or to the Priest, or to the Church, and not to Christ alone, destroys souls.

If his gospel be precious to us, and in our experience, we are all of us under the strongest obligation to spread it. God has made us Christians, that, as instruments in his hand, we may make others see and receive the truth. We are made saints, in order to become servants.—We have freely received, that we may freely give; one is richer or greater than another, not that he may exact more, but do and give more.

The Missionary Societies of our country are not its least illustrious ornaments.

Many, too, and ever multiplying, are our encouragements. The gospel grows in influence every day. Nothing successfully arrests it—Mankind approach Christianity—they do not recede from it. The last days of Christianity are proving its brightest. Genius has made so many, and so great discoveries, that the earth has been converted into a higher orb. But much as men have improved themselves and their world, they have not gone above or beyond the gospel. Far as we have travelled, we are not yet far from the cradle of Bethlehem, and the cross of Calvary. We have distanced Jerusalem—not Jesus. We approach him as to a distant star, that grows more beautiful and lustrous as we near it. Ethiopia, America, and England, the choicest intellects, the greatest scholars, the noblest hearts, still stretch out their hands to the Son of Man; more and more clearly the wisest see how perishable is all that man thinks great—how lasting is the least that God pronounces true.

Death and Resurrection of Lazarus.

BY REV. DR. HUMPHREY.

Who has not wept with Jesus at the grave of Lazarus? Lazarus, and his sisters Martha and Mary—what an affectionate and blessed family! But no human dwelling is secure from the inroads of sickness and death. The brother is taken dangerously ill. The sisters, greatly distressed and alarmed, dispatch a messenger with all possible haste to inform Jesus, who had just gone away "beyond Jordan," of the critical condition of his friend. How touchingly confiding and simple the message, "Lord, behold he whom thou lovest is sick!" They do not ask him to hasten to their brother's relief. They take it for granted that he will come, as soon and fast as he can. And why should they not—for "Jesus loved Martha, and her sister, and Lazarus." But what does he do? "When he had heard, therefore, that he was sick, he abode two days still in the same place where he was." What a delay—what an afflictive disappointment! How contrary to the whole life of the Great Physician!

Who ever, till now, heard of his failing immediately to heal any who applied to him, even though he might be a stranger? But here is one of the dearest friends he has in the world, at the point of death; and instead of hastening to his bedside, he "remains two days in the same place where he was," and so far as appears without returning any answer by the messenger who brought him the tidings. He might have set out for Bethany that very hour, if he pleased; or he could have healed his friend in a moment, without visiting him at all, as he did the son of the nobleman at Capernaum; but he waits till Lazarus is dead and buried. He knows perfectly well how inconsolable is the grief of the bereaved sisters, and how sorely their confidence in his love for them and their brother must be tried, by this seeming disregard of their message.

It was not till two whole days had elapsed, that he gave any intimation to his disciples of his purpose to return into Judea; and when he did, they remonstrated, knowing that the Jews sought his life. Having answered them briefly on that head, he tells them what is the occasion of his immediate return. "Our friend Lazarus sleepeth, and I go that I may awake him." As they did not understand his meaning, he told them plainly, "Lazarus is dead, and I am glad for your sakes I was not there, to the intent ye may believe; nevertheless, let us go to him." "What use in going now?" they might have answered, "if he is dead—it is too late."

As they travelled on foot, the journey necessarily took up some considerable time, so that when Jesus arrived at Bethany, he found that Lazarus had been buried "four days." Hearing that he was coming, Martha, in all the freshness of her grief, hastened out to meet him—"Lord, if thou hadst been here, my brother had not died." As much as to say, Lord, why didst thou not come at once when we sent for thee, and save him? His condescending answer reassured her, and almost persuaded her that even now her brother might be restored to them. So inconsolable was Mary, when she met him, with the same tender expostulation, "Lord, if thou hadst been here, my brother had not died," and when he saw the Jews weeping with her, that "he groaned in spirit and was troubled," insomuch, that when he came and stood by the tomb, he wept himself. "Behold," said they, "how he loved him." But they had no idea of what was to follow. And how were they amazed when, at his bidding, Lazarus "came forth in his grave-clothes," and as soon as "he was loosed," stood among them a living man, after he had lain there four days!

Now we see clearly, why it was that Jesus did not come at once and heal his friend, when he was so hastily and urgently sent for. It was from no want of love and sympathy, but to

manifest it in a way which it had not entered into the heart of the sorrowing sisters to conceive. If he had hastened back to Bethany, and healed Lazarus, or if he had come only a day after his death, and raised him, the unbelieving Jews might have plausibly maintained, that it was no miracle, but only a case of suspended animation; and the faith of those whom he loved, in his divine power and sympathies, would not have been half so strong, had he merely come and healed the disease, as it was when they saw him weeping at the grave, and beheld the astonishing miracle of the resurrection, so long after the interment. Some of the Jews who were there, probably, "beheld, and wondered, and perished;" but Jesus "was manifested to be the Son of God with power," and "many believed on him."

Need I say that this narrative is full of instruction and encouragement. Disciples whom Jesus loves, are sometimes tempted to distrust his promises and almost to murmur, because he does not at once answer their prayers and come to their relief. But what are his promises?—When he says: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened," does he leave himself no room for delay, if in his infinite wisdom and love he sees best?—When we beseech him to come and "make no tarrying," is his seeming to linger, as it were two days, or longer, any more proof that he is "slack concerning his promises," than his delay in the remarkable case before us was, that he did not love his friends at Bethany, and sympathize with them in their afflictions? Did he not once speak a parable to this intent, "that men ought always to pray and not to faint," and give the strongest possible illustration of the efficacy of persevering prayer, in the case of the unjust judge, as recorded in the 18th of Luke? He is not only able "to do exceeding abundantly" above all that his disciples can ask or think, but he often much more than answers their petitions, in ways which they had not thought of, and after their faith had been severely tried. Who that can look back upon many years of discipleship, cannot recollect instances, in their own experience, in which it has seemed as if their prayers were not heard, and when their faith was wavering, the answer has come, not perhaps in the precise thing prayed for, but in

New York Evangelist.

Scenes of the Last Judgment.

BY REV. EDWARD IRVING.

We have now before us a subject which, for the magnificence of the scene, the magnitude of the transaction, and the durable effects which it draweth on, stands unrivaled in the annals of human knowledge;—and with which the powers of conception cannot be brought to contend.—Imagination cowers her wing, unable to fetch the compass of the ideal scene. The great white throne descending out of heaven, guarded and begirt with the principalities and powers thereof—the awful presence at whose sight the heavens and the earth flee away, and no place for them is found—the shaking of the mother elements of nature, and the commotion of the hoary deep, to render up their long dissolved dead—the rushing together of quickened men upon all the winds of heaven down to the center, where the Judge sitteth on his blazing throne—to give form and figure and utterance to the mere circumstantial pomp of such a scene, no imagination availeth. Nor doth the understanding labor less. The archangel, with the trump of God, riding sublime in the midst of heaven, and sending through the wildest dominion of death and the grave that sharp summons which divideth the solid earth, and rings through the caverns of the hollow deep, piercing the dull cold ear of death and the grave with the knell of their departed reign; the death of death, the sprouting of the grave with vitality, the reign of life, the second birth of living things, the re-union of the body and soul—the one from unconscious sleep, the other from apprehensive and unquiet abode—the congregation of all generations over whom the stream of time hath swept—this outstretches my understanding no less than the material imagery confuses my imagination. And when I bring the picture to my heart, its feelings are overwhelmed; when I fancy this quick and conscious frame one instant re-awakened, the next re-invested, the next summoned before the face of the Almighty Judge—now re-begotten, now sifted through every secret corner—my poor soul, possessed with the memory of its misdeeds, submitted to the scorching eye of my Maker—my fate depending upon his lips, my everlasting, changeless fate—I shriek and shiver with mortal apprehension. And when I fancy the myriads of men all standing thus explored and known, I seem to hear their shiverings like the aspen leaves in the still evening of autumn. Pale fear possesseth every countenance, and blank conviction every quaking heart. They stand like men upon the perilous edge of battle, withheld from speech and pinched for breath through excess of struggling emotions—shame, remorse, mortal apprehension, and trembling hope.

Then the recording angel openeth the book of God's remembrance, and inquisition proceedeth apace. Anon they move quicker than the movement of thought to the right and left, two most innumerable companies. From his awful seat, his countenance clothed with the smile which makes all heaven gay, the Judge pronounceth blessing forever and ever upon the heads of his disciples, and dispenseth to them a kingdom prepared by God from the first of time. To their minds, seized with the tidings of unexpected deliverance, it seemeth as a dream, and they wonder with ecstasy at the unbounded love of their Redeemer. They wonder, and they speak their unworthiness, but they are reassured by the voice of him that changeth not. Then joy seizeth their whole soul, and assurance of immortal bliss. Their trials are ended, their course is finished, the prize is won, and the crown of eternal life is laid up for them in store; and they hasten to inherit the fullness of joy and pleasures for evermore, which are at the right hand of God. Again, the Judge lifted up his voice, his countenance clothed in that frown which kindled hell, and he pronounced eternal perdition with the devil and his angels, upon the wretched people who despised and rejected him on earth. They remonstrate, but remonstrance is vain. It is finished with hope, it is finished with grace, it is finished with mercy; justice hath begun her terrible reign, to endure forever. Then arise from myriads of myriads the groans and shrieks and throes of despair; they invoke every mother element of nature to consume their being back to her dark womb; they call upon the rocks to crush them, and the hills to cover them from the terrible presence of the Lord and from his consuming wrath. Such episodes of melting tenderness there will be at this final parting of men! such eternal farewells! but, ah! the word farewell hath forgotten its meaning, and wishes of welfare now are in vain. A new order of things hath commenced; the age of necessity hath begun his reign; all change is forever sealed.

This mighty crisis in the history of the human race, this catastrophe of evil and consummation of good, fortunately it is not our province to clothe with living imagery, else our faculties would misgive and fail.

First Lessons in Prayer.

BY MARTIN LUTHER.

There is a freshness in Martin Luther which does not grow old with the lapse of years.—Some of his lesser tracts and manuscripts might be re-published now with advantage. One of his little publications is entitled, *How to PRAY*. It is rough and unvarnished, but full of marrow. It was addressed to Master Peter Barbier.

"First of all," says he, "when I feel that by reason of foreign work or thought, I am become cold and listless about prayer, I take my little Psalter, and run to my chamber, or, if the time suits, into the Church, and begin to say over the ten commandments, the creed, and if I have time, some sayings of Christ, or Paul, or of the Psalms; just as the children do. It is a good thing to make prayer the first thing in the morning, and the last in the evening, and to beware of that false, treacherous notion—'Wait a little; I will pray after an hour.'

"When the heart has been warmed by such use of the lips, and is come to itself, kneel down, or stand with folded hands, and eyes uplifted to heaven, and say, or think thus, as briefly as thou canst:—'O Heavenly Father! Blessed God! I am a poor, unworthy sinner, unworthy to raise my hands and eyes to thee in prayer. But since thou hast commanded us all to pray, and hast promised to hear, and hast taught us both words and manner by thy dear Son our Lord Jesus Christ, I here come in obedience to thy command, and cast myself upon thy gracious promises, and in the name of my Lord Jesus Christ, I join all thy holy Christians on earth, as he hath taught—'Our Father which art in heaven,' &c., (saying this word for word.)"

He next advises to go over the several petitions, enlarging upon them; of which he gives striking and edifying examples, which it is not necessary to repeat. But it ought to be observed, that the people for whom Luther wrote, being newly come out of Popery, were accustomed to the bare repetition of these forms; which was his reason for beginning with these as familiar and comprehensive. What he says concerning the word *Amen* is worthy of note. "Finally, mark, that thou must by all means make the 'Amen' strong, not doubting that God hears thee, assuredly, and with all grace. And say 'yea' to thy prayer, and think truly that not thou alone kneelst or standest in prayer, but all Christendom, or all true Christians, with thee; thou art in the midst of them, in simple, united prayer, which God cannot despise. And go not from praying, till thou hast said or thought thus: Well, this prayer is heard of God; that I know full surely; in other words, *AMEN*."

How little he was disposed to bind the worshipper to forms, is evident from what follows: "Thou shouldst likewise know, that I would

not have all these words uttered in prayer.—That would be a babbling, a mere empty effusion, read out of the book or letter, like the rosary of the common people, or the prayers of priests and monks; but I would have the heart hereby quickened and instructed, as to what thoughts are comprehended in the Lord's prayer. If I adhere as closely as I can to the very words, or sense, it will sometimes happen, that in a single clause or petition, I begin to expatiate among such rich thoughts, that I leave the other six petitions entirely. And when such good rich thoughts come in, we may let the other prayers go, and give place to these, and listen with stillness, offering no hindrance; for then the Holy Ghost himself is preaching. And one word of his preaching is far better than a thousand of our prayers. So that I have often learned more in a prayer, than I could have attained by much reading and study."

The plague of wandering thoughts is represented in an amusing way: "What is it but tempting God when the tongue babbles while the heart is wandering elsewhere? Like the priest who prayed in this wise;—*Deus in auditorium meum intende*—Boy, hast thou unyoked? *Domine ad adjuvandum festina*—Lass, go milk the cows! *Gloria Patri*—Run my lad, &c. Of which sort of prayers I have heard many in my popish days, for almost all of their prayers are of this kind. Just as a good skilful barber must fix his eyes on the razor and the beard, and mind what he clips and trims; for if he prates too much, or stares about, he may shear off mouth or nose, or even cut the throat. So whatever is well done must command the whole man, with all his thoughts and intentions, as the saying is, *Pluribus intentus, minor est ad singula sensus*; he who thinks of too much, thinks of nothing, and does nothing well; still more must prayer have a united, whole, and single heart, or be no prayer at all."

"This is briefly what I have to say of the Lord's prayer, and thus I am wont to pray myself. For to this very day, I suck at the *Pater noster* like a babe, and eat and drink of it, like an old man, and am never sated, thinking it even above the psalter, (which I yet dearly love;) the best of all prayers. Of a truth, the right Master has set it and taught it, and it is sorrow upon sorrow, that such a prayer of such a Master should thus be babbled and gabbled over (*zuplappert zuklappert*) in all the world.—There are many who pray, it may be, a thousand *pater nosters* in a year, and yet if they were to pray these a thousand years, they would not have tasted of it one jot or tittle. In fine, the *pater noster* (like the name and Word of God) is the greatest martyr on earth; for every man vexes and abuses it."

Next he goes over the creed and decalogue, showing by example how they may be made to suggest the matter of our prayers. "But, as I have said, binding no man to these words or thoughts of mine, but giving a specimen, which whose will may follow, or improve, if he can; taking all the commandments at once, or as many as he lists. For the soul, when it is bent on anything, and in right earnest, can think more thoughts in a moment, than the tongue could utter in ten hours, or the pen write in ten days. So active, subtle, and mighty a thing is the soul or mind! Here, then, thou hast much to meditate about, of all that the Holy Spirit daily makes use of in the Church. Think, therefore, how thou art admitted and called into this very Church. Confess and bewail thy unbelief and unthankfulness, that thou hast so little regarded all this, and pray for a true and steadfast faith, to struggle and persevere, till thou comest where all shall be eternally steadfast, to wait, after the resurrection of the dead, in eternal life. Amen."

Science and Revelation.

BY PROF. O. M. MITCHELL, OF CINCINNATI.

The following is the substance of a lecture on Astronomy, delivered in New York a week or two since.

He held in his hand a book, the most wonderful ever produced in this world—a book of the greatest pretensions and the most extraordinary character. This book, itself, teaches us that the God who built the universe and figured the Earth was its author; that He dictated it to his servants and that by many hands, during a period of a thousand years, his thoughts and communications were written. This book professes to give an account of the origin of our Earth and the order of its creation, and though the imparting information on the subject of natural science is not its main object, it is an incidental one. The writers who penned this volume, wrote three thousand years ago, before the light of science had dawned upon the world. They did not refuse to draw their illustrations from objects about them, with which they and their first readers were familiar.—Have they refrained from giving their own notions instead of the revelations of the Divine mind? Let us, said the speaker, approach the subject with all due reverence. There is one

chapter, said he, which is filled with the most astonishing inquiries put by the Lord himself from the whirlwind to Job, to show his inability to comprehend the Divine power and wisdom. The Professor then read the thirty-eighth chapter of Job, and remarked that it was important to bear in mind in considering it that it was written three thousand years ago, when the mind of man was dark on all the subjects which science, then unborn, has since enlightened. It was also important to remember, that it was an extremely difficult matter to ask abstruse questions upon any subject with which the questioner himself was unacquainted; if any one, ignorant of mathematics, mechanics, or astronomy, should attempt to ask a difficult question of an expert in either of those sciences, he would be quite as likely to put a perfectly simple or easy inquiry, all questions being alike difficult to him. Now if these interrogatories are found to be of the most profound nature, those which the mind of man has never been able to reply to, and all of them grouped together, the fact is a most extraordinary fact, and one which would indicate an intelligence in the author far above that of any human being. The first inquiry respects the construction of the earth. "Where was thou when I laid the foundation of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?" Has any man been able to answer these queries? What retains the earth in her position? The limit to which we have arrived toward the explanation is the discovery of a certain law called gravitation. And what is gravitation? We can only define it as the continued and uniform exercise of the Divine will. The second interrogatory is respecting the limits of the sea and the operations of the clouds. The power of the sea has been witnessed by those who have rode its waves in storms, or seen the lashings of tempests upon the rocky coasts. We see it heaved to and fro in tides, but feel secure that its operations are confined within certain limits. What is it that holds it there? Were its specific gravity changed it might sweep over the highest mountain tops. If the Atlantic could be transferred to Saturn, it would not occupy the same relation to that planet it does to ours; its comparative weight would be changed, and its operation of a totally different character.—What is the nature of this fundamental principle which thus keeps the sea within its bounds? "Hast thou commanded the morning since thy days, and caused the day-spring to know his place?" In this third question, the Almighty asks Job to explain the reason of the earth's stable, uniform, and most unaccountable rotation. This for two thousand years has not varied the one-hundredth part of a second, as is proved by the revolutions of the moon, which are measured by the earth's rotation as a unit. The Lecturer here briefly alluded to the results which would follow from any disturbance of this uniform motion. But this stability is promised to be perpetual, and is the stated recurrence of day and night, is even made the symbol of stability.—The passage, "It is turned as clay to the seal; and they stand as a garment," Professor M. explained as referring to the atmosphere, which by absorbing and refracting the light, produced the twilight. "Where is the way where the light dwelleth? and as for the darkness, where is the place thereof that thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof? Knowest thou it because thou was there born? or because the number of thy days is great?" The nature or the source of Light is as inexplicable now as at the period of these interrogatories. If we adopt the naturalist theory, we are at once surrounded by difficulties. What is the material which in such infinite profusion, and with such almost infinite speed, is darted through space? And what is the power by which it is propelled with such enormous rapidity through vast distances, without inflicting pain upon the eye by its contact? If we adopt the undulatory theory, the subject is equally incomprehensible. What is the fluid which must pervade all space, and in what manner are its undulations transmitted almost instantaneously and in right lines? Why does not this fluid obstruct the motions of the heavenly bodies? But if the nature of Light is undetermined, its sources are no less so.—Let us take one of the rays which strike our eye softly and faintly as we gaze upon the milky way, and trace it to its home. We pass the limits of the earth's orbit, we go on among and beyond our own solar system, till it is lost in the distance behind us, and at the end of ten years' travel we stop and look around us. We have passed through space at the rate of 12,000,000 of miles a minute, the speed of light itself. Have we arrived at our destination? We have not reached even those stars which seemed largest to us from the earth. The Pleiades and Orion are still beyond us, retarding their original forms, and the little ray we are tracing is no brighter than at our start. Again we go on, and in ten thousand years we stand upon the

very confines of the system of stars of which our Sun forms one. All the stars, still we see this light beyond us. If we still pass on twenty thousand miles twice told, its home is still so far beyond us that we know nothing of its character. Even imagination refuses to assist our investigations. Millions of years would not suffice to reach the limits of telescopic observation. "Canst thou bind the sweet influences of Pleiades, or loose the bonds of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sins?"— "The sweet influences of Pleiades" were explained by a reference to the ancient practice of marking the coming of the seasons by the meliacal rising of particular stars just in advance of the Sun. Thus in Egypt, Sirius was the precursor of the overflowing of the Nile. The Pleiades marked the vernal equinox, and this fact also serves to fix the date of these writings. By calculating the advance of the Equinox, we find that these questions were propounded at least three thousand years since. Orion was a winter constellation which preceded the Sun while the earth was bound with frost. Mazzaroth means Zodiac with all its signs. Arcturus, the speaker supposed to refer to the polar star, and this verse he considered as applying to the third or azial motion of the earth, which produced the precision of the equinoxes.

The lecturer read from Jeremiah, in which reference is made to the "host of heaven which cannot be numbered," and said that the stars visible to the naked eye had been numbered—then, that a few nights sufficed to count them all, for no eye could see more than four thousand. But the milky way gives indications that there are more there too small to be distinctly visible, and the telescope brings to view immense numbers. The speaker had attempted to count them through the telescope in a space not larger than a thousandth part of the Moon's size, and gave it up in despair. There were millions in that limit. There was one other passage read, in which it is distinctly stated that the earth is in empty space—"He hangeth the earth upon nothing." This was a contradiction of the received opinions of the day, but modern science has demonstrated it. Whence did the writers who put on paper such evidence of intelligence, far beyond that known upon the earth in their time, derive their knowledge, but from Divine inspiration? The Lecturer then referred to some of the astronomical miracles of the Old Testament, a subject which has staggered many. He was perfectly satisfied in his own mind, but might fail to satisfy others. He saw everywhere evidence of the grand design to teach the human mind the attributes of God, and raise him to a height of infinite knowledge. A far more simple system might have been made, but it would have been so easy to comprehend as to require almost no effort at all. Suppose God had made the planets to revolve in perfectly circular orbits; any one could have computed their periods with the utmost ease. Go further; let the planets attract their satellites, but not each other, and the whole motion of systems could be comprehended at a glance. But there is not a planet which does not move under the disturbing influence of some other; nay, every particle of matter attracts every other particle. In resolving this field, the human mind has won its mightiest triumphs. Had the foregoing simple plan been taken, no triumph of mind would have been possible. But again: Suppose there were no laws, no uniformity; God could sustain a universe without them—but where there were no laws to depend upon, there would be no means of certainty in investigation, no method of stimulating the mind to noble effort. If God, then, has made this Universe so as to educate the mind, we see that this result is the grand object of these laws. Have these laws ever been broken up? It is recorded that Joshua commanded the Sun and the Moon to stand still, and they did so. To accomplish this, the earth must have been stopped in its axis, and the moon in her orbit. These luminaries were the gods of the people opposed to the Israelites, and I see no reason why they might not have been stopped in their motions by the Almighty with as much ease as he originated and set them in motion. Prof. M. illustrated this by the power of the maker of a clock to keep it moving, or to suspend its action. The question is, was there more to be accomplished by this miracle than there could have been without it? He was fully ready to believe in the probability, and he cared not how it was done; whether by the sudden presence of an attracting body, or only apparently by refraction of light; or by actual arrest of the earth in its rotation upon its axis; but either case requires the direct interposition of some power above all natural laws. Prof. M. said that the motion of the earth on its axis could never have been arrested, and the stability of the Universe sustained, without a direct interposition of the power of the Creator in the suspension of the laws of gravitation and attraction. Now, in theory, this was simple enough; he (the lecturer) could do the same thing—but in order to do it, he must be possessed of Almighty

power. There was no reason in attempting to account for such an occurrence by any known laws; if it took place, and that it did we have the evidence of this Book, it was the work of the Almighty, done expressly to display a miracle of power to the hosts of the Israelites and their enemies, and not incidentally to be noticed or overlooked, as the attention of man might happen to be directed at the time.

We understood the position of Prof. M. to be, distinctly, that he regarded this phenomenon as a real miracle, a positive suspension of the ordinary laws of matter by the special interposition of God. He did not speak doubtfully on the subject, nor did he press his convictions upon his hearers as infallible. He had been asked to speak upon that particular point, and he gave such views as had been settled in his mind as the only solution of the question to which he had come. The conclusions were entirely his own, and to him entirely satisfactory. He closed his lecture by a single allusion to the going back of the shadow in the dial of Ahaz, which he also regarded as a special work of the Almighty, one not to be accounted for by the arguments of any amount of speculative science.

N. Y. Tribune.

The Old Earth.

"The earth gives signs of age, disease, and feebleness. It yields its increase grudgingly, and demands an exorbitant fee beforehand, in toil and sweat from the husbandman. It has ill turns, or paroxysms, when it rouses the ocean into a tempest, and makes sport of navies, strewing the shore with the wrecks and carcasses of men. It rocks a continent, or sinks an island; shaking massive cities into countless fragments, and burying its wretched inhabitants in indiscriminate ruin; anon it writhes and groans in mortal agony, and finds relief only by disgorging its fiery bowels, burying cities and villages in burning graves. The earth is old and feeble, and must needs groan on, until it renews its prime."—*Miseries and Liabilities of the Present Life.*

Old Mother EARTH is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The Earth is old, the Earth is cold,
She shivers and complains;
How many Winters fierce and chill,
Have racked her limbs with pains!
Drear tempests, lightning, flood, and flame
Have scarred her visage so,
That scarce we deem she shone so fair,
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets flow,
While sister spheres replied with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young Earth smiled with aspect fair,
The heavens were bright and kind;

The azure cope above her head
In love seemed bending low;

O happy was the youthful Earth,
Six thousand years ago!

Alas! those children of the earth
With hate began to burn,

And Murder stained her beauteous robe,
And bade the young Earth mourn.

And ages, heavy ages, still
Have bowed with gathering wo

The form of her whose life was joy,
Six thousand years ago!

Old Earth! dear Earth! thy tender heart
Bewails thy chosen ones;

Thou look'st upon the myriad graves
That hide their gathered bones;

For them, by day and night, thy tears
Unceasingly must flow;

Death chilled the fountain-head of life
Six thousand years ago!

Old Earth! old Earth! above thy head,
The heavens are dark and chill,

The sun looks coldly on thee now,

The stars shine pale and still;

No more the heavenly symphonies

Through listening ether flow,

Which swelled upon creation's ear,

Six thousand years ago!

Weep not in bitter grief, O Earth!

Weep not in hopelessness!

From out the heavens "a still small voice"

Whispers returning peace.

Thy tears are precious in the sight

Of One who marks their flow,

Who purposes of mercy formed,

Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told:
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go, Earth! go wipe thy falling tears,
Forget thy heavy woe;
Hope died not with thy first-born sons,
Six thousand years ago!

Knickerbocker.

How to Prepare Sermons.

Dr. Griffin was once at the house of a friend, and spent the Sabbath. On Sabbath morning he went into the study, and began to read over his sermon; he called for ink and sand. He began to strike out and pour on the sand. The manuscript was already black with erasures and insertions, but the work went on, the paper growing darker every moment. One of the little children, coming up and looking on the blotted and blurred manuscript, corrected and re-corrected, said, "How can you read your sermon? It is all scratched out." He was peculiar in covering with ink every word erased, so that it could not be read.

The remark of the child led him to speak of his custom, and said he, "This I regard as one chief excellence of my preaching, if I have any." He continued, "I have a plain figure which I use in the study; it will not do for the public ear; it serves to illustrate my point. If you put swinging tow upon a hatchet, you can ride to Boston on it; but if you pull out the tow," holding up his fingers to represent the process, "and let the points stick up, they will prick." "So," said he, "you may cover up the truth with ornaments and words, till the conscience cannot be reached. You must pull out the tow—the points are the truth—pull out the tow, and let the points stick up." A better illustration was never given. If our sermons had less "tow," and more naked "points," they would do more execution.

Rev. Dr. Stanford, in one of his lectures addressed to his students, on the composition of sermons, says: "I cannot deny myself the pleasure of stating, that many years ago I met a plain, yet good old minister, who, in conversation with me on the subject of the composition of a sermon, very pleasantly said: 'I know of no better rule than the proportions observable in the human body. Let your introduction be short, like the head of a man, round, and full of expression. Make up the body of your sermon of the solids of divine truth; but be sure that Christ be the heart, and the Spirit of God, like the lungs, to produce respiration; the legs to run after every class of your hearers; and a pair of arms tenderly to embrace them.' This may appear to you a little fanciful, but I must confess, however singular the description, yet to my mind it seemed worthy of being remembered."

The Death Scene of a Miser.

The Cincinnati papers give us some singular facts connected with an old beggar woman, whose death lately occurred in that city. She died in the night, and in the evening, a lighted candle was placed upon a stand beside the bed, her idiot daughter, a frightful looking hunchback, being the only attendant—though for a part of the time, the physician was present. The old woman opened her eyes, and perceiving the burning candle, ordered it to be blown out, saying that she could not afford to pay for it. When first taken sick she ordered the chest, which was, after her death, found to contain nearly four thousand dollars in gold, to be placed beside her bed, and she kept it within her reach during the whole of her sickness; and when the death struggle came on, and she was told she must die, she flung herself upon the chest, and clawed at it in her wild avaricious frenzy until she tore the very nails from her fingers, and thus embracing the ill-gotten treasure, her spirit took its flight.

An old stove in the room was found to contain, after her death, a considerable amount of silver and copper coin, carefully stowed away. The money and effects have been placed in the hands of an executor, appointed by the court. In 1840, when small change was scarce, this woman made a handsome speculation by selling five hundred dollars' worth at one time to a single individual. The money was accumulated by begging, by herself and idiot daughter. The latter was generally flogged upon her return home at night, when she did not make a good day's work of it, and was always whipped before she was sent out in the morning. The cries of the poor creature, while under the lash of her avaricious mother, having frequently excited the indignation of the neighborhood. The

poor idiot herself was afterwards under an attack of the cholera, and is probably numbered with the dead.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON. SATURDAY, DECEMBER 14, 1850.

THE GOSPEL.

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

(Concluded.)

In the 14th century, MOSHEIM says there remained "scarcely any European prince unconverted to Christianity, if we except JAGELLO, Duke of Lithuania, who continued in the darkness of paganism, and worshipped the gods of his idolatrous ancestors, until 1386, when he embraced the Christian faith." At the same time, "in those parts of Asia, which are inhabited by the Chinese, Tartars, Moguls, and other nations still less known, the Christian religion not only lost ground, but seemed to be totally extirpated."—*Vol. I, pp. 382, 383.* It had thus extended over those countries. In the sixth century it was taught in Borneo and some other of the islands of the Indian Archipelago. There is no evidence that it had reached New Holland, or the American Continent, or had penetrated Africa south of the great deserts, except in the neighborhood of the Nile. It had ascended the tributaries of that river, and was established in Nubia and Abyssinia, the ancient Ethiopia, where remains of many ancient churches still exist. In the town of Gondar more than forty stone churches remain. All along the north of the desert, in Africa, the Christian religion prevailed, as well as in Europe.

Thus extensively had the Gentiles come to the Light of Zion, and kings to the brightness of its rising. Thus was the abundance of the sea,—of the countries bordering on the Mediterranean—turned towards Christianity, and the forces of the Gentiles brought to it. Although corrupt and imperfect, as the views of many were; yet they were about as correct as were the views of many of the Jews in previous ages. So that what had before been confined to the limits of a single race, was now so far diffused abroad, that even Ethiopia had stretched out her hands and received the word of Life.

With the loss of power by the papacy in Europe, in the 15th century, the Catholics turned their attention to foreign missions. Says MOSHEIM:

"The Spaniards and Portuguese, if we may give credit to their historians, exerted themselves, with the greatest vigor and success, in the propagation of the gospel among the darkened nations; and it must, indeed, be allowed, that they communicated some notions, such as they were, of the Christian religion to the inhabitants of America, to those parts of Africa where they carried their arms, and to the islands and maritime provinces of Asia, which they reduced under their dominion. It is also true, that considerable numbers of these savage people who had hitherto lived, either under the bondage of the most extravagant superstitions, or in a total ignorance of any object of religious worship, embraced, at least in outward appearance, the doctrines of the Gospel."

"When the pontiffs saw their ambition checked by the progress of the Reformation, which deprived them of a great part of their spiritual dominion in Europe, they turned their lordly views toward the other parts of the globe, and became more solicitous than ever about the propagation of the Gospel among the nations that were yet involved in the darkness of paganism."

"The many histories and relations which mention the labors, perils, and exploits of that prodigious multitude of Jesuits, who were employed in the conversion of the African, American, and Indian infidels, abundantly show, with what fidelity and zeal the members of this society executed the orders of the successive pontiffs. And their labors would have undoubtedly crowned them with immortal glory, had it not appeared evident, from the most authentic records, that the greatest part of these new apostles had more in view the promotion of the ambitious views of Rome, and the advancement of the interests of their own society, than the propagation of the Christian religion, or the honor of its divine author."

"Of all the Jesuits who distinguished themselves by their zealous and laborious attempts to extend the limits of the Church, none acquired a more shining reputation than Francis Xavier, who is commonly called the Apostle of the Indies." In 1522, he set sail for the Portuguese settlements in India, and, in a short time, spread the knowledge of the Christian religion, or, to speak more properly, of the Romish system, over a great part of the continent, and in several of the islands of that remote region.

Thence, in 1529, he passed into Japan, and laid there, with amazing rapidity, the foundations of the famous Church, which flourished during so many years in that vast empire. His indefatigable zeal prompted him to attempt the conversion of the Chinese; and with this view he embarked for that extensive and powerful kingdom, in sight of which he ended his days, in 1552. After his death, other

members of his insinuating order penetrated into China. Of these missionaries the chief was Matthew Ricci, an Italian, who, by his skill in the mathematics, became so acceptable to the Chinese nobility, and even to their emperor, that he obtained, both for himself and his associates, the liberty of explaining to the people the doctrines of the Gospel. He may, therefore, be considered as the parent and founder of the Christian churches, which, though often dispersed, and tossed to and fro by the storms of persecution, still subsist in China."—*Vol. 2, pp. 45, 46.*

The dawn of the Reformation caused to shine a purer Gospel than had extensively prevailed in the last few centuries. All the countries in the north west and central parts of Europe felt the influence of the reformed views; but a later period was requisite to promulgate them extensively in lands which had not before been converted to nominal Christianity. The settlement of America by the English extended Christianity westward, to compensate for the eclipse which intercepted its rays in the East, where, like the light of the natural sun, it had first dawned.

In the seventeenth century the Catholic "missionaries diffused the fame of the Christian religion through a great part of Asia."—*Mosheim, Vol. 2, p. 156.*

"The knowledge of Christianity was first conveyed to the kingdoms of Siam, Tongking, or Tonquin, and Cochinchina, by a mission of Jesuits, under the direction of Alexander of Rhodes, a native of Avignon, whose instructions were received with uncommon docility by a prodigious number of the inhabitants of those countries."—*Ib., vol. 2, p. 157.*

In the eighteenth century, says MOSHEIM,

"The doctrines of Christianity have been propagated in Asia, Africa, and America, with equal zeal, both by the Protestant and Popish missionaries. But we cannot say the same thing of the true spirit of the Gospel, or of the religious discipline and institutions which it recommends to the observance of Christians; for it is an undeniable fact, that many of those whom the Romish missionaries have persuaded to renounce their false gods, are Christians only as far as an external profession and certain religious ceremonies go; and that, instead of departing from the superstitions of their ancestors, they observe them still, though under a different form."

"The attempts made since the commencement of the present century, by the English and Dutch, and more especially by the former, to diffuse the light of Christianity through the benighted regions of Asia and America, have been carried on with more assiduity and zeal than in the preceding age."—*Ib. p. 303, 304.*

In the present century a new impetus has been given to the cause of missions. Various islands in the Pacific, which for ages had been shut out from the light of the Gospel, have been shone upon, and a wonderful change wrought in the character of the inhabitants. In the Sandwich Islands, as great a portion of the inhabitants as in New England, are professedly Christian. In the Society Islands and New Zealand, important progress has been made. Mission stations have been planted in Turkey, Persia, India, China, at various points in Africa, and among the American Indians. When they have gone to the East, where the Gospel has once shone in its purity, only small results have followed the labors of missionaries; but when they have gone West, as in Greenland, the Sandwich Islands, and other places which were not evangelized in the earlier ages of Christianity, almost miraculous results have followed. This confirms the view that God did not design to evangelize a second time any portion of the earth which had once been refreshed with the full blaze of gospel light, and had apostatized from its privileges. Thus was it to be preached in all nations, and when all should have listened to this "witness" from heaven, and enjoyed an opportunity to embrace or reject, then should the end be—he that believeth being saved, and he that believeth not being damned. And when God shall recognize the extensiveness and thoroughness of the presentation of the Gospel, when he shall have accomplished the number of his elect, then will he bring the net to the shore, place the good in vessels, and cast the bad away.

As an indication of the approach of the end, there was however to be seen "another angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people."—Rev. 14:6. The burden of this angel was to be the *same* gospel, which had before been proclaimed; but connected with it was the additional motive of the *proximity* of the kingdom—"saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."—v. 7. No mere preaching of the Gospel, without announcing its *proximity*, could fulfil this message. Since the dawn of the Reformation this nearness of the kingdom has been extensively presented.

Luther himself affirmed that he thought it could not be more than three hundred years removed from his day; and on one occasion he feared that the Lord would come before he should have accomplished his translation of the Sacred Oracles. Others, from that day to this, have been engaged in calling the attention of "those who dwell on the earth" to the pro-

phetic announcement, and entreating them to fear God and give glory to him in view of it.

MENNO SIMON, in 1523, preached the coming and kingdom in Friesland, and JOHN PISCATOR, a German divine, who lived near the close of the sixteenth century. JOHN HENRY ALSTEAD, Professor in the University of Herbonne, and a divine of great erudition, has recorded that a majority of divines in his day, 1627, held that "the last judgment was even at the doors." His work was translated into English in 1643. The learned JOSEPH MEDE, in 1638, died looking for the kingdom. WM. TWISSE, D.D., the Moderator of the Westminster Assembly, was one of his pupils in the interpretation of prophecy. THOMAS GOODWIN, D.D., STEPHEN MARSHALL, JEREMIAH BURROUGHS, HERBERT PALMER, JOSEPH CARYILL, and PETER STERRY, were all chief divines of the Westminster Assembly, and, with many more, were express Millenarians. DR. HOMES was of the same faith, and published his *Resurrection Revealed* in 1654. TILLINGHAST at the same time taught that the "second coming of CHRIST was but a little way from the door." JOHN BUNYAN, who died in 1688, was one who subscribed the confession of which the following is an article, and presented to CHARLES II., and which was subscribed by forty-one elders, deacons, and brethren, met in London, in behalf of themselves and others, to the amount, it is said, of more than twenty thousand:

"Art. 22.—We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts 1:3,) which was taken up into heaven, (Luke 24:51,) shall so come in like manner as he was seen to go into heaven, (Acts 1:9-11):—And when Christ who is our life shall appear, we also shall appear with him in glory."—Col. 3:4.—

"For the kingdom is his, and he is the governor among the nations," (Psa. 22:28,) and "king over all the earth," (Zech. 14:9,) "and we shall reign with him on the earth."—Rev. 5:10. The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ.—Rev. 11:15. "For all is yours," (ye that overcome this world,) "for ye are Christ's, and Christ is God's."—1 Cor. 3:22, 23. "For unto the saints shall be given the kingdom, and the greatness of the kingdom, under (mark that!) the whole heaven."—Dan. 7:27. Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron.—Rev. 2:26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overthrown from; for the oppressor shall be broken in pieces, (Psa. 72:4,) and their vain rejoicings be turned into mourning and lamentations, as it is written.—Job 5:7-7."

DR. CRESSENER advocated the same views in 1690. THOMAS BURNET, D.D., in 1697, taught that the morning would soon dawn. He also showed that the last sign which would be seen before the advent of the LORD would be all manner of falling stars; even as a fig-tree casts its untimely fruit. Sir ISAAC NEWTON, "the greatest of philosophers," who died in 1726, was Millenarian in his views. JOHN GILL, D.D., one of the chief lights in the Baptist Church, was decidedly Millenarian in his views, and died in 1771. CHARLES DAUBUZ, a Frenchman, and scholar of the first rank, contended strenuously for the literal interpretation of the first resurrection. His commentary was published in 1720. THOMAS NEWTON, Bishop of Bristol, also contended for a literal first resurrection. JOHN W. FLETCHER and JOHN WESLEY were both looking for the advent at about this time, as was the learned and pious JAMES ALBERT BENGAL. Said THOS. GOODWIN, in 1673:—

"We are to consider that we live now in the extremity of times, when motions and alterations being so near the centre, become quickest and speediest; and we are at the verge, and, as it were, within the whirl of that great mystery of Christ's kingdom, which will, as a gulf, swallow up all time; and so, the nearer we are unto it, the greater and more sudden changes will Christ make, now hastening to make a full end of all."

Till within the last fifty years the proclamation to fear God had been mostly confined to the more enlightened nations. During this period an extended effort has been made to proclaim the gospel to those beyond the limits of civilization—to every nation, and kindred, and tongue, and people. With them the controversy has not been, as with the Papacy, respecting decrets and creeds; but respecting graven images and molten images—such as are fashioned with the tongs in the fire, or are hewn from the cedar, the cypress, and the oak—objects of worship, which are prayed unto and trusted in, made of that of which its worshippers kindle a fire, bake their bread, and warm themselves with—stupidity! To how low a condition will human reason fall, when suffered to walk in the light of sparks of its own kindling.

The proclamation to the heathen has thus far mostly been, to fear God and give glory to him—to turn from their dumb idols to the service of the living God—without connecting with it the hour of his judgment come—the waiting for his Son from heaven—as the motive to repentance. Such a proclamation does not fulfil the conditions of the symbol.

The hour of his judgment must accompany the proclamation.

MR. BAOKS, in his *Elements of Prophetic Interpretation*, says: "It cannot be denied, even by those unfriendly to the doctrine, that the attention of Christians has been greatly exerted of late towards the advent of the Lord Jesus Christ."

Among those who have arisen within the last twenty years, we may mention WM. CUNINGHAME, Esq., an eminent prophetic writer; LEWIS WAY, a minister of the Church of England; JOHN BAYFORD, Esq., F. A. S.; JOHN FRY, Rector of Delford; EDWARD IRVING, one of the most powerful preachers of his time; the Hon. G. T. NOEL, A. M.; EDWARD T. VAUGHAN, A. M.; HUGH M'NEILE, A. M.; with numerous other powerful writers. These individuals have called the attention of the great mass of the English people to this subject.

HIS SERENE HIGHNESS CHARLES, Landgrave of Hesse; JAMES A. BEGG, of Glasgow, Scotland; F. S. HUTCHINSON, an Irish gentleman; PIERRE METZEL, a Frenchman; and others, in other parts of Europe, have advocated the doctrine of the speedy coming of Christ; while the learned JOSEPH WOLFF has promulgated the same doctrine in Asia.

At no period since the Reformation has the attention of the Church been so generally directed to this subject as at the present time, or with so much effect, as it is now being promulgated. The nature and purport of this seems indisputable. How far and long its proclamation must be continued time probably will only determine. Of this each must form his own conclusions.

THE ELECT ANGELS.

Angels, from *angels*, which signifies a messenger, are "all ministering spirits sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14. And thus we read: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do him pleasure."—Psa. 103:20, 21.

When "the angels which kept not their first estate, but left their own habitation" (Jude 6), were "reserved in everlasting chains under darkness unto the judgment of the great day," these maintained their integrity and their habitation in "the holy mountain of God."—Ezek. 28:14. When "LUCIFER, son of the morning," thought to exalt his "throne above the stars of God," and to "sit also upon the mount of the congregation in the sides of the north," "to ascend above the heights of the clouds and to be like the Most High" (Isa. 14:12-14) these joined not in his ambitious purposes, and maintained their place in the presence of their Creator, and are the willing ministers of His pleasure.

The angels, as well as in strength, are mighty in numbers. "The chariots of God are twenty-thousand, even thousands of angels: the Lord is among them as in Sinai in the holy place."—Psa. 68:17.

When "the Lord came from Sinai, and rose up from Seir unto them, he shined from Mount Paran, and he came with ten thousand of his saints."—Deut. 33:2. When the servant of the man of God saw the city of Dothan encompassed with a great host of the Syrians, he little realized that they who were for them were more than all the enemy, until "ELISHA prayed . . . and the Lord opened the eyes of the young man; and he saw: and behold the mountain was full of horses and chariots of fire round about ELISHA."—Kings 6:17. It is thus that "the angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7. In Heb 12:22, they are referred to as to an innumerable company of angels. The SAVIOUR said to PETER, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matt. 26:53. And DANIEL, when he beheld the thrones placed, and the session of the Ancient of days, also heheld, and "thousands of thousands ministered unto him."—Dan. 7:10.

When he laid the foundations of the earth, "the morning stars sang together, and all the sons of God shouted for joy."—Job 38:7. But a joy none the less extatic is kindled in angelic breasts when "these joy in the presence of the angels of God, over one sinner that repented."—Luke 15:10.

Angelic agency is frequently referred to in the Scriptures. They are not only "sent forth to minister to them who shall be heirs of salvation; but they also inflict judgments on the rebellious. Two angels were sent to Sodom to destroy it, and also to rescue LOT from its impending destruction.—Gen. 19:1-58. The pestilence sent upon Jerusalem in punishment of DAVID's sin in numbering Israel, when there died of the people 70,000, was the work of an angel. "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand."—2 Sam. 24:16. "And the Lord sent an

angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria."—2 Chron. 32:21. In a single night, "the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."—2 King 19:35. When the Lord had opened the eyes of BALAAM, "he saw the angel of the Lord standing in the way, and in his hand a drawn sword."—Num. 22:31. Angels closed the lions' mouth that they should not harm DANIEL.—5:22. God said to Moses, "And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite."—Ex. 33:2. "And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."—Judges 2:1-3. "And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto JOASH the Abi-ezrite: and his son GIDEON threshed wheat by the wine-press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. . . . And when GIDEON perceived that he was an angel of the Lord, GIDEON said, Alas, O Lord God! for because I have seen an angel of the Lord face to face."—6:11, 12, 22. An angel was to announce the birth of CHRIST.—Luke 1:26. And, as shepherds were watching their flocks by night, "Lo the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:9-14. An angel also announced his resurrection: "And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."—Matt. 28:2-7. After the ascension of the SAVIOUR, it was the "two men," who stood by the disciples, "in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

The first intimation of the agency of angels, we have, is when God "placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:24.

Angels are superior to men in power and knowledge. Thus GABRIEL was sent to DANIEL, who informed him, and talked with him, and said, "O DANIEL, I am now come forth to give thee skill and understanding."—Dan. 9:22. It was an angel of the Lord that "went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."—Isa. 37:36.

"In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matt. 13:41. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—24:30, 31. "And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their forehead."—

Rev. 7:2, 3. "And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God."—14:14-19.

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."—2 Thess. 1:7, 8.

Finally, the redeemed are to be equal to the angels: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:35, 36. They shall unite in the song, "We give thee thanks, O Lord GOD ALMIGHTY, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."—Rev. 11:17. And when there shall come a voice "out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great" (Rev. 19:5); men and angels will be heard, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—vs. 5, 6.

THE GRACE.

BY REV. H. BONAR.

Our fountain-head of blessing here is GRACE. It was to this grace or free love of God that we came when first the consciousness of want and sin awoke within us. This grace of God we found to be large enough for us, and altogether suitable; so that while we felt ourselves unfit objects for any thing else, we were just the more, on that account, fit objects for grace. Either for wrath or for grace we were fit, but for nothing else—for nothing between. We shrank from the wrath, and we took refuge in the grace. Between the one and the other, the blood of the accepted sacrifice had made a way, "a way of holiness;" we saw that way, we saw it to be free and unchallenged, we fled along that way, and soon found ourselves beyond the reach of wrath, under the broad covering of grace, nay, under the very wing of the gracious One, of him who is "full of grace and truth."

It was the knowledge of this grace that rooted up our doubts, that quieted our fears, and made us blush for our unbelief and suspicious mistrust. It is the knowledge of this grace that still keeps our souls in peace, in spite of weakness, and sin, and conflict.—Being permitted to draw upon it without limit and without restriction, we feel that no circumstances can arise, in which we shall not be at liberty to use it, nay, in which it is not our chief sin to stand aloof from it, as if it had become less wide and free.—With all this large place at our disposal, to draw upon continually, what folly to be afraid of enemies, and evils, and days of trouble! For thus saith the prophet, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jer. 17:7, 8.

It is in this grace that we "continue."—Acts 13:43. It is in this grace that we "stand."—Rom. 5:2. It is in this grace that we are to "be strong."—2 Tim. 2:1. It is this grace that we are to "hold fast."—Heb. 12:28, margin. It is this grace that is "sufficient for us."—2 Cor. 12:9. It is this grace that we desire for others, saying, "The grace of our Lord Jesus Christ be with you."—Eph. 6:24. All is grace, from the beginning to the end, unmingled grace, in which no respect is had to aught of good done, felt, thought, spoken by us. So that the history of our life is wrapt up in these blessed words, "Where sin abounded, grace did much more abound."—Rom. 5:20. We have found that the new sins of each hour, so far from closing the fountain of grace against us, opened new springs of grace for us—springs of grace which we should never otherwise

have known, or thought it possible to exist. Not as if sin were less vile on this account. David's horrid sins were the occasions of opening up new depths of grace unimagined before; yet his iniquity lost none of its hatefulness thereby. So grace is ever gushing forth upon us to sweep away each new sin, yet in doing so it makes the sin thus swept away to appear more hideous and inexcusable. The brighter the sun, the darker and sharper the shadows; so the fuller the grace, the viler the sin appears.

And as our personal history, as saved men, is the history of abounding sin met by more abounding grace, so is the history at large of all things in this fallen world. What is all Israel's history, every step of it, but the history of man's boundless sin drawing out the more boundless grace of God? What is the Church's history but the same, so that each of the chosen and called ones who make up its mighty multitude, can say with him of old, whose name was chief of sinners, "The grace of our Lord was EXCEEDING ABUNDANT with faith and love which is in CHRIST JESUS."—1 Tim. 4:14. And what is even the history of this material creation, on which the curse has pressed so long and heavily, but the history of grace abounding over sin and rescuing from the devouring fire this polluted soil?

All has been of grace hitherto. And all shall be of grace hereafter. In this respect there shall be no change.

Yet this is not the whole truth. For the brightest disclosures are yet to come. The first coming of the Lord opened up to us the heights and depths of most wondrous grace; but his second coming is to bring with it discoveries of grace as marvellous, and as yet unrevealed. That promise, "the Lord will give GRACE and glory, Psa. 84:11, seems specially to refer to the time, when, after days of sad longing, (v. 2,) and weary journeying through the valley of Baca, (verse 6,) we appear in Zion before God, and standing with the New Jerusalem we sing the song of blessed contrast, "A day in thy courts is better than a thousand," as if this new outburst of grace, which meets us as we enter the gates of pearl, overpassed all that we had tasted before. The apostle PETER also points forward to the same period for the full display of grace, when he speaks of "the GRACE that is to be brought unto us at the revelation of JESUS CHRIST" (1 Peter 1:13); indicating this to us, that in that day, new and larger circles of grace shall open out, just as the horizon widens when the sun ascends. To this same day the prophet Zechariah points when he says, "He shall bring forth the headstone with shoutings, crying, GRACE, GRACE unto it."—Zech. 1:7. But especially is this truth taught us by the apostle PAUL when he tells us, that God's object in quickening us together with CHRIST, in raising us up together and making us sit together in heavenly places, is, that he might show the EXCEEDING RICHES OF HIS GRACE in his kindness towards us through CHRIST JESUS." Here he heaps word upon word, as if he could find none strong enough for his purpose; it is not merely grace, but it is riches of grace; nay, it is not this only, it is exceeding riches of grace; riches of grace not only excelling all other riches, but excelling all those riches of grace that have hitherto been known, as if past grace were to be forgotten in the plenteousness of that which is to come.

How often in the Church's past history has grace been magnified! Each age has brought out to view new wonders of grace, because of which she has praised the God of all grace. But the abundance of the past is not all that is in store for her. Her returning Lord shall bring with him all the "exceeding riches of his grace," and upon her shall those riches be expended. When caught up into the clouds to meet her Lord in the air and to be for ever with him, she shall be led into the treasure-house of grace and get a glimpse of its vastness. Each step in her past course has drawn forth a fresh out-flow of abounding grace. Grace found her in the desert land and in the waste howling wilderness. Grace drew her out of the horrible pit and out of the miry clay. Grace washed her, and "clothed" her, and "shod" her, and "girded" her, and "decked her with ornaments," Ezek. 16:9-11, giving her beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness. Grace strengthened her for warfare, and hardship, and labor, making her more than conqueror through him that loved her. Grace comforted her in the evil day, wiped away tears, poured in fresh joys, and threw round her the everlasting arms. Grace taught her to pray, and praise, and love, and trust, and serve, in spite of the ever-revolting heart within. Grace kept her as a stranger and a pilgrim here, without a resting-place on earth, looking for the city of foundations, watching for her Lord's appearing, amid all the heart-sickening of hope deferred, and wearying for the Bridegroom's embrace, undazzled and undistracted by the false splendor of a present evil world. But the grace that has brought her thus far is not exhausted. For it is absolutely boundless, like the heart of Him out of whom it comes; and as it raises the Church from one level to another, its own circle is ever enlarging. (To be continued)

Frankfort letters of the 16th ult. confirm the previous statements of the Wartemburg Ambassador having demanded the intervention of Austrian troops. No movements have taken place amongst the Federal Austrian troops in Hesse. The Prussians were in full retreat from Baden. The general opinion at Frankfort was that peace would not be disturbed. The government of the Duchies were firm in their determination to oppose any intervention of the Bund, and not a single Prussian had left the Holstein army. General WILLISSEN had made another movement of his outposts, which ended only in a skirmish, in which a few were killed and wounded on both sides. The Danes are fortifying their position at Bant. Their forces are concentrated upon Sanderburg. The Holsteiners advanced on the 14th inst. upon Selkholm Oeckenber. They took four prisoners, and had several men wounded and two men killed. After this the Holsteiners retreated. At Monastia a fanatical dervish, who professed to be inspired, killed a Christian boy of 14 years of age in the open street.

Foreign News.



ENGLAND.—The "No Popery" cry has lost little of its intensity, but the objects have become more distinctly defined. A great anti-Popery meeting was held at York, on the 22d. Earl FITZWILLIAM, moved an address to the Queen, praying that her Majesty would maintain and preserve inviolate her supreme authority as by law established. The motion was carried by an immense majority.

Cardinal WISEMAN has issued a manifesto in defense of the steps recently taken by Pio Nono, in which he states that so long since as 1837, the English Catholics solicited the Holy See to grant them the ecclesiastical advantages of a Hierarchy. The power of granting this boon appertains to the Pope alone.

A London paper of Nov. 19 says:—"The advices from Berlin, Vienna, and Frankfort to-day are extremely satisfactory, and favorable to the maintenance of peace."

Maltese brig *Lady Flora*, from Portsmouth for Leghorn, was foundered by a waterspout, and nine persons perished, including the owner of the vessel.

French ship of the line *Valmy* put into Brest, having been damaged by an explosion of gunpowder. Twenty seamen lost their lives.

At the usual meeting of the Repeal Association, on Monday, Mr. JOHN O'CONNELL attacked Lord J. RUSSELL's recent letter on the policy of Pius IX., and proposed that the name of the Association should be changed to that of "Catholic Association."

Private accounts state that the true cause of the increase in the French army is to be found in the revolutionary disposition of a part of Switzerland, and the fear lest the withdrawal of Prussian troops from the Grand Duchy of Baden should tempt another insurrectionary movement in that quarter.

On the 18th, the responsible editor of the *Presse* was tried for publishing the fictitious President's message, and sentenced to one year's imprisonment, and fined 2000 francs.

All the radical candidates have been chosen in Geneva as deputies to the Council of the canton.

AUSTRIA.—Austria proposes to delay the measures against Holstein and Hesse, until the extension shall have been settled by the free conferences. She also offers to dissolve the Diet, and consent to a league of German states.

GERMANY.—The news from Germany continues favorable. A truce of eight days has been agreed upon between General GROBEN and the Prince THURN and TAXIS, and a line drawn, beyond which neither the Prussian or the federal army is allowed to overstep.

The king of Prussia's speech has caused the greatest excitement. It is thought to be favorable to the war party. Prussia has promised to support the Brunswick protest against the the passage of the federal troops. The ministerial journal appeals to the Parliament, entreating them not to prejudge the policy of the Cabinet; nevertheless, the overthrow of the Mastenff Cabinet is considered as certain.

The Hanoverian Cabinet has declared its assent to the passage of a federal army through Hanover to Holstein.

Advices from Berlin of Nov. 16, state that the last Austrian note was accompanied by a private communication to Baron PROKESCH, the Emperor's Ambassador at Berlin. The purport of this communication is to express the pacific intentions and hopes of the Vienna Cabinet. Austria offers to discontinue her armaments if Prussia will do the same. The opening of the Parliament is expected with considerable interest.

Frankfort letters of the 16th ult. confirm the previous statements of the Wartemburg Ambassador having demanded the intervention of Austrian troops. No movements have taken place amongst the Federal Austrian troops in Hesse. The Prussians were in full retreat from Baden. The general opinion at Frankfort was that peace would not be disturbed.

The government of the Duchies were firm in their determination to oppose any intervention of the Bund, and not a single Prussian had left the Holstein army.

General WILLISSEN had made another movement of his outposts, which ended only in a skirmish, in which a few were killed and wounded on both sides.

The Danes are fortifying their position at Bant. Their forces are concentrated upon Sanderburg.

The Holsteiners advanced on the 14th inst. upon Selkholm Oeckenber. They took four prisoners, and had several men wounded and two men killed. After this the Holsteiners retreated.

At Monastia a fanatical dervish, who professed to be inspired, killed a Christian boy of 14 years of age in the open street.

CORRESPONDENCE.



TO A CHRISTIAN PILGRIM.

Weary pilgrim, why this sadness,
And this gloom upon thy brow?
Gone from thee is joy and gladness;
Is there nought to cheer thee now?

Lift to heaven thy longing eye,
Gaze upon thy treasure there;
All is thine,—by Christ 'tis given,
Priceless all its glories are.

Bright the hope now set before thee,
Like an anchor, strong and sure;
Hold it fast,—ne'er cast it from thee,
Firm unto the end endure.

Look not on the things around thee,
For they soon will pass away;
Falter not, though Satan tempt thee,
Speed thee on, make no delay.

Thy toilsome journey soon will end,
And thy weary conflicts cease,
Bright angels will thy steps attend,
And guide the to the port of peace.

M. D. WELLCOME.

LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.—LECTURE VI.

The reason assigned for the directed flight,—great tribulation.

(Continued from our last.)

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

There are several theories as to this predicted tribulation.

1. That it was the tribulation of the Jews at the destruction of Jerusalem.

The great difficulties in the way of this theory are,

1. It cannot be harmonized with verses 29-31. "Immediately after the tribulation of those days, the sun shall be darkened," &c. This immediate connection of the great tribulation with the darkening of the heavenly luminaries, the coming of the Son of man in the clouds of heaven, and the gathering together of his elect, are utterly irreconcilable with the idea of its being the great tribulation at the destruction of Jerusalem.

2. Daniel predicts the same time of trouble (12:1); says of it, that it shall be "such as never was since there was a nation to that same time." The period designated by him, is the period of Michael's assumption of royal power, the resurrection and eternal glorification of the saints. If there never has been such a time of trouble, since there was a nation to that time; it can only be harmonized with the remarks of Christ by applying them to one and the same time.

II. The second theory is, that it is the tribulation of the Church under her long night of Papal darkness and persecution, when more than 50,000,000 of martyrs suffered death, beside all the other and attendant suffering connected with those dreadful scenes.

This theory assumes that "the abomination of desolation" was the Roman army which destroyed Jerusalem. That the flight from Judea to the mountains, was the flight of the Christians from Judea to the mountains on that occasion.

Let us now inquire, Why were they to flee? What reason did Christ assign for the flight? Was it not because "then shall be great tribulation?"

We will now connect the two ideas—they stand thus—and present Christ as saying:

1. "Some five or six hundred years hence, under Papal rule, there will be 1260 years of persecution of the saints."

2. Therefore, when you see the Roman army, foretold by Daniel the prophet, invade Judea to destroy Jerusalem, let them which be in Judea flee to the mountains."

As incongruous as this view appears, it is correctly stated. But there are some who embrace the entire persecution of the saints, from the destruction of Jerusalem to the end of Papal persecution in 1798. They are entitled to the full benefit of their theory; and it must be confessed it has a more rational appearance than the other, but it is full of incongruities. It will represent Christ as thus instructing his disciples:

1. "There will be, commencing with the destruction of Jerusalem, a long period of 1700 years of bitter persecution of Christians, during which all that diabolical ingenuity can invent will be devised to torture and put to death my followers. It will constitute such tribulation as never was before, and never shall be again; and except those days should be shortened, no flesh should be saved."

2. "Therefore, when you see the Roman armies enter Judea, to begin the siege and destruction of Jerusalem, let those that be in Judea flee to the mountains; that they may not be destroyed in that siege, but survive it, and go through with the great tribulation before the Church."

It will be seen by this view of the subject, that it would have been highly absurd to direct the disciples to flee from Judea at the destruction of Jerusalem, because that long period of persecution was coming. The absurdity of the view, is its own refutation.

III. The third theory is, that it is the tribulation of the great crisis, the conflict between the powers of light and darkness, for the dominion of the world.

This is the theory to which I now adhere.

1. It presents a harmony between Daniel 12:1 and Matthew 24:21, the time of trouble foretold by Daniel, and the great tribulation spoken of by Christ, both pointing to one period.

2. It avoids the incongruity of supposing Christ

to direct his people to flee from Jerusalem and Judea, at that city's destruction, because his Church would afterwards suffer several hundred years persecution.

3. It is in perfect harmony with the closing scenes described in verses 29-31: "Immediately after the tribulation of those days, the sun shall be darkened," &c.

That there is to be a time of tribulation at the close of the present dispensation, is taught in many passages of Scriptures.

1. The 30th chapter of Jeremiah contains a prediction of events which are to transpire in the latter days: these events are the restoration of Israel and Judah, as taught Ezek. 37th chapter, which must be by the resurrection.

But in connection with that final gathering of Israel, there is foretold a scene of trouble, expressed by the strongest and most forcible figures which human language can furnish: "For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. As ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them."—Jer. 30:5-9.

A passage so forcible and so solemnly put forth as the foregoing, is not unmeaning; all will be realized which is expressed on its face. In this text it is said, "it is even the time of Jacob's trouble." This is a declaration that it is the trouble to come on God's people who are to be delivered; and is a sufficient answer to those who take the ground that tribulation is spoken of as coming on the people of God, and "trouble" on the wicked. And hence, that the tribulation spoken of (Matt. 24), was to be the lot of the saints, and is past, while the trouble predicted by Daniel, is to be experienced by the wicked in the future. But here it is said to be "Jacob's trouble," out of which he is to be delivered.

2. Daniel comes next in order, and proclaims, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation to that time; and at that time thy people shall be delivered, every one found written in the book. And many of them that sleep in the dust of the earth shall awake," thus clearly connecting it with the coming of Christ and the resurrection.

3. Passing the testimony of the minor prophets, we come to the testimony of our Saviour: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and all the tribes of the earth shall mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

4. Christ, in his epistle to the Church in Philadelphia (Rev. 3:10), promises, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

From this we learn that there is to be an hour of temptation to come on all that dwell on the face of the earth, from which those are to be specially preserved who keep the word of Christ's patience.

Revelation, 13th chapter, we are taught that "the beast, and his accomplice, the two-horned beast, will make demands on all men, free and bond, small and great, rich and poor, to worship the beast and his image, to receive his mark and the number of his name. And that whosoever will not do it shall be killed; and shall neither buy nor sell."

The 14th chapter presents us the counterpart; a messenger of the Almighty proclaiming to all the world the fearful doom of all who dare to comply with the impious demands of the beast. That this is in futurity is evident from the fact that it is after the fall of Babylon the great, which has not yet taken place.

It is under this impressive cry, just before the harvest of the earth, that those are declared blessed who die in the Lord from that time. It was also in view of the same thing, "on earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth," that our Lord exhorted his disciples to watch and pray always, that they might "be accounted worthy to escape all those things which are coming on the earth, and to stand before the Son of man."

The following is Mr. Miller's view of the time of trouble, spoken of in Dan. 12:1:

"And there shall be a time of trouble, such as there never was since there was a nation, even to that same time." This time of trouble is yet in futurity; but is hanging, as it were, over our heads, ready to break upon us in tensfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in their foreheads. And when the four angels, who are now holding the four winds, that it blow not on the sea, nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, "that there should be no longer delay;" that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men. He that is filthy will be filthy still.—Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world

with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain."—Miller's Lectures, p. 109,

That we are approaching a crisis, it is useless to attempt to deny or conceal. The gigantic strides of the Papacy astound the world. The daring propositions put forth by his Holiness in his quarrels with Sardinia; his claims in and concessions by Austria; the late bull appointing the British hierarchy, constituting the new Cardinal, Wiseman, Archbishop of Westminster, with other movements of a similar character, constitute "signs there's no mistaking," that we shall be brought to a point, and the question of the supremacy of the Pope, or the reign of Jesus Christ, will be brought home to the door of every Protestant. Let the Protestant Americans read and ponder well Archbishop Hughe's sermon of Nov. 10th, and then reflectingly ask, Does it not look like a design to prove to Protestants the power of Romanism to suppress heresy.

Again, let us but compare the state of society with the foregoing dark picture drawn by Mr. Miller in 1836. At that time it was thought to be only the fruit of an excited imagination; now it is, to a great extent, a stern, living, every-day reality; and each day is adding color to the picture.

According to both Jer. 30, and Dan. 12, the trouble comes before the deliverance of the people of God. "At that time shall Michael stand up, the great prince which standeth for the children of thy people."—Dan. 12:1. The phrase "stand up," is used in the book of Daniel in the sense of assumption of royal power. Dan. 8:22: "Four kingdoms shall stand up out of the nation." Dan. 8:23: "A king of fierce countenance," &c., "shall stand up." Dan. 11:2, 3, 4, 20, 21. These seven instances of its use, all signifying the same thing, "the assumption of royal power," are sufficient to settle its meaning in the eighth instance. But it was not until the high priest had completed his work of atonement that he put on his robes of royalty. So Christ, when he leaves the most holy place, will assume his royal character and begin the work of judgment and establishment of his dominion. And as soon as he leaves the most holy place, the probation of the world is at an end, for there remaineth no more sacrifice for sin. The commission of the ministers of the gospel will then expire—the end of the age come.

"Except those days should be shortened, there should be no flesh saved." Campbell renders it "short," instead of "shortened." "Except those days should be short," such will be the fury of Satan and his accomplices that "no flesh should survive;" "but for the sake of the elect, those days shall be short." As soon as the hour of trial is passed, and each individual has chosen his side, either by receiving the mark of the beast, or the seal of the living God in his forehead, God will interpose to deliver his people from the power of their enemies. Then, as it is written in the 91st Psalm (vs. 7-11), "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Following this tribulation and trial of the saints, will be the period for pouring out, in rapid succession, the seven last plagues, which shall only fall on the wicked. No plague shall come nigh the dwelling of the saints. May we be found in this company in the day of wrath.

END OF LECTURE VI.

THE FUTURE AGE.

Inquiries Respecting its Character.

BY L. D. MANSFIELD.

There has been very little diversity of opinion among American Adventists relative to the general features of "the world to come," or "future age," until recently; but during the last few months some of those interpretations of Scripture which are prevalent on the other side of the Atlantic, have been extensively taught among us, and have been received by some, and have perplexed and unsettled many.

MILLENNARIANISM is a doctrine which associates with itself many valuable expositions of prophecy, and to many of the associates of that system, we are indebted for valuable works on the prophecies; but we cannot believe the system sound, when taken as a whole, and regard its general influence as far less efficient for good, than the doctrine which was taught by William Miller, and has been embraced and defended by scores of able and sound-minded men, both in the United States and in England. By Millenarianism, I mean the doctrine of the personal reign of Christ on earth 1000 years before the renewing of the earth; and I shall take the liberty of calling the doctrine of Mr. Miller and his co-laborers—"Adventism," not as a sectarian epithet, but as a convenient term to denote that theory which maintains the reign of Christ in person on the *renewed* earth, one thousand years before the second resurrection of the wicked.

The difference between the two theories is not fully stated, however, when this one point of difference is stated. There are some other points of disagreement—as, for instance, Millenarianism affirms, 1st, that the Jews will have special regard bestowed upon them, as a nation, during the thousand years. 2. That the thousand years is a probationary period, and the heathen will be converted. 3. That Christ's reign as the Son of David will only last during the millennium. 4. That the everlasting and universal kingdom of God is not set up until the end of the thousand years. 5. That the promise to Abraham and his seed respecting "the land," relates only to Canaan, to which territory it is limited; and to the thousand years, to which period it is alone appropriate. 6. That the observances of the typical service,

as the offering of sacrifices, &c., will be renewed in the age to come.*

With all these various doctrines, Adventists are at issue; they regard them as figments of the temporal millennium theory. Indeed, this theory should be called "the temporal millennium theory," for it is essentially a millennium in "time," (*temporal* is from "temporis"—relating to time), probationary time being continued through that period. It will be seen that the above views correspond very well with the generally adopted Millennial theory of the various Churches, and that Adventists have fought some hard battles in establishing the scriptural doctrine of the Advent millennium, in opposition to several of these positions. Possibly all Millenarians do not adopt all the notions above named; but the doctrine has assumed this type in the recent discussions between American Adventists and those who have embraced those views, and it will be found to be very much of the same type in England.

The practical effect of these views, it is believed, will be but little, if any better, than that of the theory of Whitby; for though it represents the coming of Christ to be personal, and the resurrection to be literal and real, yet the chief objects of Christ's coming are the same in both cases,—viz., to convert the heathen and restore the Jews to "their land;" and the position of the Church will be very similar, viz., that of ruling over the heathen, and declaring God's glory to them.

It is true, Christ will be personally present, and the saints will be immortal, according to this theory; but what of that? The practical effect of these facts will be nullified by their incongruous association with probationary period, and the mass of the people will be likely to repudiate the only redeeming features of this theory, and hold fast those parts of it which correspond to the popular views of the millennial age. They will regard it as a period of probation, and will hope, in the absence of the Devil and Antichrist, to be converted to God; especially as Christ's glory (manifested in Palestine when Jerusalem will be rebuilt) is to be proclaimed to the nations, as the instrumentality of their conversion. If it be said, that those "who obey not the gospel" will be destroyed at the Advent; the sinner will nevertheless conclude, that it is as reasonable to suppose that he will escape this destruction though he do not "obey the gospel," as that the heathen will, "who know not God," whose destruction is affirmed in the same text (2 Thess. 1:8, 9), but who are nevertheless exempted according to this theory. If Christ does not "punish with everlasting destruction those who know not God," why should he thus punish those "who obey not the gospel," especially as the latter would be as likely to be converted by his glory and majesty as the former?

The practical effect of the plain Advent doctrine has been most salutary and powerful. The practical influence of the Millenarian theory has never been as effective, and never attended by such powerful manifestations of the Divine blessing—nor have such numbers been awakened by it, as by the Advent theory. Loaded down with Judaism, and its kindred absurdities, the Advent doctrine, as held by Millenarians, has been but little felt as a motive, in consequence of its being in the midst of such associations.

Besides, the intrinsic absurdity of the theory of a mixed state of mortals and immortals after the Advent, has been so palpable, as to drive many persons from believing in the personal Advent, who, if they could have heard the plain doctrine taught by Mr. Miller, would have embraced the pre-millennial advent theory and rejoiced in it. It is because the practical effect of Adventism is better than that of Millenarianism, that we cling to it, as well as because it seems to us truth.

Some persons seem to consider it a virtue to change their religious faith once in a few weeks, and possibly oftener; but there is no virtue nor propriety in changing truth for error. If we are going to affect the chameleon, then may we change as often as possible; but that animal is a very imperfect representative of an enlightened Christian.

Those who retain the original "Advent Faith," are regarded by such as "sectarian," and are told that they are just like those professed Christians who have rejected the Advent doctrine. This is rather strange! Those who hold fast, are like those that *reject a truth!* This is not very good common sense. Many persons are frightened or menaced into the reception of certain dogmas, not daring to "hold fast the form of sound words," lest they be reproached as "sectarians." And there are some localities, where to mention the name of "Father" Miller with affection, and to express our purpose to continue to advocate the great cardinal doctrines of prophecy which he taught, will secure to us abundant reproaches for "sectarianism," &c., &c. Now there are some Adventists who will not be thus menaced into apostasy from the Advent doctrine, lest they be pronounced "sectarian;" and who have sufficient good sense to know that they are no more "sectarians" for maintaining Mr. Miller's views of prophecy now, than in 1840 and onward; and that we are no more "sectarian" in "looking for a new heaven and earth" at the coming of Christ, because the epithet is applied to us by professed Adventists, than if it were applied to us by others, for the same cause.

As at the Reformation, the devil being foiled in his attempts to "crush the sacred truth" by Papal vengeance; attacked it by pretence of more perfect developments of truth; so now, we having successfully maintained the Advent faith against the attacks of Spiritualism, from open foes, are called upon to submit to the *more liberal literalism* of professed friends.

Progress being the grand feature of this age, some persons are determined to maintain the spirit of the times, by going ahead, even if they go the wrong way; but it is much better to stand still awhile and inquire patiently the way, than to rush forward in an untried path, with such impetuosity as to endanger our lives. But there is but little need of stopping.

* And you might add a 7th, as held by some of the English, that at the end of the thousand years, the earth is to be annihilated, and the righteous removed to some other sphere.—ED.

long to ponder our course at the guide boards erected by the wayside. "The path of the just, which grows brighter and brighter unto the perfect day," has many by-paths branching off, which profess to be "the way to the celestial city," but they lead us into fog and darkness; at least, this is the testimony of those who tried them when on the temporal millennium task.

As the pilgrim gazes upon the glories of "the perfect day," which appear a little in the distance, he is solicited to turn aside and enter a variety of paths which strike out from the direct way, and he is in danger of being diverted, unless he look at the guide-boards, upon which he will find many old, familiar names, and he will then be prevented from being misled. He will see inscribed on them—"PROBATION TO THE HEATHEN;"—"THE JEWS RETURN;"—"OFFERINGS AND SACRIFICES;"—"SPECIAL PRIVILEGES TO ABRAHAM'S NATURAL SEED;"—"CHRIST'S SPECIAL REIGN OVER THE HOTTENTOTS AND ETHIOPIANS," &c. &c. "A CITY WHOSE FOUNDER AND BUILDER IS (not God, but) MAN." Let the Christian pilgrim remember that he has tried all these ways before, and found them bewildering and dark; and then turn with redoubled eagerness toward "the perfect day," to which "the path of the just" leads.

No matter if he find an old comrade who attempts to beguile him into the opinion that these are the most direct roads to the "Celestial City," and that he will offend God by not pursuing one of them (or all of them, for they all run together eventually); let him not be diverted from the straight, illuminated, and glorious path, which is just opening into "the perfect day!"

Let him remember too, that to wander for a thousand years among the superceded rights of the typical service, witnessing the offering of bloody victims on the altar; is like wandering among the *dead*, and spending his time in grave-yards; for their observances are forever superceded by Christ's one offering, and are as really *dead* as are the bodies which repose in the tombs.

Be not intimidated or diverted—God is with us, and his approval has been manifested thus far in our journey. The lofty battlements of the Holy Jerusalem are heaving into view, and the melody of its music vibrates gently upon the ear, and wakes our souls to song, in anticipation of its enchanting fullness, which will soon come pealing upon our ravished ears. We already, by faith, see the green fields of Paradise a little before us, and can almost press its uncured ground, and inhale its delightful odors wafted on the heavenly breezes.

Alas! shall we turn our eye of faith aside to a state of comparative cheerfulness, to gaze upon the Jews and their vassals rebuilding Jerusalem? Shall we be told that our place of reward is on the old earth under the curse? That we must reside among the Hottentots and cannibals of the South seas? That we must look for imperfection in Christ's kingdom? God forbid!!—(To be continued)

LETTER FROM M. D. WELLCOME.

DEAR BRETHREN AND SISTERS, toiling on in the narrow way, journeying to Mount Zion, suffering tribulation, "think it not strange concerning the fiery trials," which you are permitted to endure, for by these our Heavenly Father designs to test the faith of the heirs of glory, and strengthen their patience. With these also he purges the dross from the gold.

Gold, you know, in order to be purified, has to be put into the crucible, and not until it reflects the image of the refiner, is it wholly cleansed from dross. Well, I expect that we shall need the furnace so long as we remain here: yea, until we awake with the likeness of our blessed Jesus, and that will not be until he comes. Not until our bodies are fashioned like unto his glorious body, shall we be a *pure reflection* of his image. But, notwithstanding, let us be just as much like him as it is possible for us to be while in this earthly tabernacle. We may possess the same mind that was in him, and walk even as he walked, and this we shall do if we abide fully in him. He is our example, and he was sinless, and guile was not found in his mouth. We must also be blameless and harmless, the children of God without rebuke, in the midst of a crooked and perverse generation, among whom we are required to shine as lights in the world.

The pathway of life is not strewn with flowers, unmixed with thorns; nevertheless it is a blessed, happy way. Here we have the imprint of our Saviour's feet in which to tread, His smiles to cheer us on, His arm upon which we may lean for support, the influence of the Spirit to comfort, the Word to illumine our path, and the angel of the covenant to go before us. The precious promises inspire us with faith—and hope is an anchor to the soul. Before us lies a glorious inheritance, such as it hath not entered into the natural heart to comprehend, but of which we are oftentimes permitted to have a rich foretaste, that we may be inspired with fresh ardor, and renewed courage, to run with patience the race.

O let us journey on in this "narrow way," though here the cross of self-denial has daily to be borne, rather than go with the multitude in that broader path which leadeth to destruction.

We have fallen upon "perilous times," and many are the temptations which beset us on every hand. The position we occupy may well be represented by Bunyan's enchanted ground, both by its perilous dangers, and proximity to the land of Beulah.

If we turn aside into any of the inviting arbors which abound on either side of the way, we shall lose ourselves in slumber, and so the day of the Lord will overtake us unawares. Especially now do we need the exhortation: "Watch and pray always, that ye may be counted worthy to escape all those things which are coming upon the earth, and be prepared to stand before the Son of man." Watch over our hearts, and keep them with "all diligence" in the love of God and patient waiting for Christ. Watch over our words, and have them seasoned with grace. Not "striving about words to no profit, but to the subverting of the hearer;" not "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, and perverse disputa-

tings;" but having our conversation holy, that we may minister grace thereby unto others. Watch over our actions, that they be "pure in the sight of all men,"—having all our works wrought in God, whether we eat, or drink, or whatsoever we do, doing it all to his glory. Watch for the inward revelations of the Spirit of God to our understanding, and His daily providences; for by these teachers we may learn much respecting our duty. But in order to understand the instructions which they impart, we must possess a child-like spirit, and inward recollection. Watch the signs of the times, and mark their fulfilment of prophecy, for they are our way-marks, pointing to the "better country." Watch for the coming of the Lord, and let nothing divert our attention from this great centre point of attraction.

"Pray always," maintain the spirit of communion with God constantly, never permitting our minds to be occupied with any matter that would hinder the prayer of the heart. Let us take heed to this injunction of the Saviour, and walk very softly before the Lord, for the judgment is at hand. We need much of the Holy Spirit, to help us live right, and our Heavenly Father has promised to give abundantly to those who ask. That we may live in the Spirit, walk in the Spirit, be sanctified through it, and led by it continually, is the prayer of

Your sister in Christ,

Hallowell, Nov. 18, 1850.

LETTER FROM T. SMITH.

BRO. HIMES.—About a year since Bro. I. R. Gates came to this place, and labored efficiently, to the benefit of some, and the edification of others. During his labors at that time, he came in contact with a Universalist preacher, when something was said about having a discussion between them on certain points of doctrine; but Bro. Gates, being under the necessity of returning to his family at that time, it was deferred to a future time. After Bro. G. left the place, it was said that his reason for leaving was, that he was afraid to meet the preacher alluded to, and it was asserted that he would not venture to make his appearance in this place again.

During the last month Bro. Gates again came here, and signified his willingness and desire to meet the Universalist preacher, and publicly discuss the points of difference between them. Mr. Rand (the name of the gentleman), having notice of Bro. Gates's presence and wish to meet him, called on him and assured him, that such were his engagements in business matters, that he could not comply with Bro. G.'s wish at present, and he refused to name any future time when he would meet him. Thus the subject is for the present dismissed. We hope and expect it will not any more be said, that Bro. Gates declines to discuss the subjects alluded to for fear of being defeated, as he has now manifested his perfect readiness and desire to expose and refute the errors held by Universalists. These people have treated us courteously, in allowing us the use of their meeting-house at several different times, and for which they have our thanks. They have shown themselves more neighborly than our Methodist friends, notwithstanding some of our brethren own pews in the Methodist house. But the day is at hand which will decide who has loved his neighbor, and who has not.

Bro. Gates has spent a few days in this town, and is now in Orrington, laboring zealously and lovingly to enjoin the commandments, and to set the Church in gospel order, as this important work has never yet been done.

The prospect now seems to be good that some judicious and orderly course may be pursued, by which to save the cause in Orrington.—

There are some who are anxious that gospel order

should be observed, while others seem to think that

every kind of organization partakes of the nature of Babylon. I very deeply regret that some of our preaching brethren, as well as members, manifest opposition to such a course, which, it appears to me, is so plainly taught in the word of the Lord, by which they profess to be governed. That we may have respect to all God's commandments, so that we may not be ashamed at Jesus' coming, is the prayer, day and night, of your brother in hope.

We are hoping and expecting to visit Cape Cod, in some of its towns, about the month of February, where some of the seed of the kingdom has been sown, and where, we trust, good may yet be done in the name of the Lord Jesus.

Eddington (Me.), Dec. 1850.

Extracts from Letters.

SISTER E. L. BATES writes from Blandford (Ms.), Dec. 2d, 1850:

DEAR BRO. HIMES:—I have had a great desire to write a few lines for the "Herald" of truth, for the encouragement of the flock of Israel, as the blessed Bible declares, "as cold water to a thirsty soul, so is good news from a far country;" and how much more the glad tidings of salvation by Jesus Christ, who has promised that no good thing will he withhold from them that walk uprightly; for his commands are yea and amen to every one that believeth. And who would not love and obey that blessed Jesus, who hath once suffered for sins, the just and the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, and has gone up on high, and is to visit this world again, without sin unto salvation. O glorious thought, of soon seeing our dear Redeemer, and of reigning with him forever! Yes, glory to God is the sentiment of my heart while writing these few lines. Yes, praise the Lord for the glorious promise of his soon coming kingdom! Brethren and sisters, look up and rejoice, for our redemption draweth nigh. Soon, if faithful, we shall receive a crown of glory that fadeth not away. O how I long for the day when sickness, sorrow, pain, and death are felt and feared no more; where all tears will be wiped from all faces by Jesus' own soft hand. Then there will be rest to all the weary saints. But after all, we have need of patience, that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ.

Bro. I. C. WELLCOME writes from Hallowell (Me.), Dec. 3d, 1850:

DEAR BRETHREN IN THE LORD:—I am thankful that I am now able to say, that by industry, attended with the blessing of God, I am freed from my former heavy embarrassment, which has so long kept me from the field, and nearly ruined my health by extra exertion. And my health is so much improved, that I have determined to enter the vineyard of the Lord, to do such work as he may enable me to do. And in doing so, I think I shall be free from such incumbrances as some have; for I have no home, no earthly possessions whatever, my team excepted, to attract my affections, or require my care. My all is in the kingdom to come, and I can trust my Lord for the "hundred-fold in this life, with persecutions," while I am in his service. We have no time to waste, the Lord is at hand, and those who "see the day approaching," should be active. The light of the glory of God will soon burst upon us with all its charming realities, to the children of light. While the dark curtains of everlasting night will be drawn around the wicked, who will then be chased out of the world. It is their day now, and "the long-suffering of God is for their salvation." Let us then work while the day lasts, for the "night will come wherein no man can work." If we would have it said to us, "Well done, good and faithful servants," we must be faithful.

Yours in hope of soon "seeing the King in his beauty."

SISTER LAURA F. MARSHALL writes from Northumberland (N. H.), Nov. 28th, 1850:

DEAR BRO. HIMES:—Though living where we seldom see an Advent preacher, or hear a lecture on the subject of our "blessed hope," we feel a deep interest in the spread of the truths which are nearest to our hearts, and our sympathies are with those who are looking for, and loving the appearing of our coming Lord. Sweet is the consolation which the Advent faith and hope afford us in the trials and afflictions through which we are called to pass in these perilous times, and when we look abroad and see the earth a charnel-house—full of sin, and its direful effects,—we do rejoice that "the time of the restitution of all things" is at hand, when the children of God will not be scattered abroad, exposed to the buffetings of the adversary, and the scorn of the world. We, who are now deprived of the privilege of meeting with those of "like precious faith," shall not always be separated from our brethren; for we trust soon to be gathered into the garner, where there shall be one fold and one Shepherd—where we shall again meet the loved ones who have been torn from us by death.

We highly prize the "Herald," its weekly visits are truly refreshing—like cold water to a thirsty soul—and we trust you will be sustained as long as the people of God need the assistance of each in their earthly pilgrimage.

Bro. H. K. BOYER writes from Caledonia, Elk county (Pa.), Nov. 25th, 1850:

DEAR BRO. HIMES:—The "Herald" still makes its timely visits, laden with rich consolation. My soul has been cheered and edified more by the "Herald" than by everything else written, the Bible only excepted. I consider that more light has been thrown upon the blessed Bible by and through its instrumentality than by everything else I have read. I believe the Advent cause is God's work, and that he will carry it forward. Though all the world be against you, yet the promises of God are such that I bid you God speed. We have the truth held forth to us by Bro. J. D. Boyer, who visits us monthly. There are, I believe, some tokens of good amongst us. Bro. Boyer's labors are still blest to the conversion of many precious souls. He has had to wade through some severe trials of late, but the Lord has delivered him out of them all. His field of labor is too large at present, and we can in truth exclaim, "The harvest is plenteous, but the laborers are few." Pray ye, therefore, that the Lord of the harvest would send more laborers into his vineyard.

Bro. I. H. SHIPMAN writes from Worcester (Mass.), Dec. 3d, 1850:

DEAR BRO. HIMES:—Permit me to say through the "Herald," that our brethren here prove themselves every way worthy of the stand they have taken, and the blessing of God is upon us. Last Sabbath we had our first communion, and a most precious season it was. To sit down with nearly fifty brethren and sisters, who are in the most perfect harmony, is truly refreshing. Our number is increasing, and we are becoming favorably known to many good Christians in other denominations, who are not afraid to come in and worship with us. I do not know of a better organized body among us than our little flock at Worcester. We have a very good choir of singers, and the right men to fill all the necessary offices in the Church; they are in their places, and prompt in the discharge of their duties. Indeed, we are a happy company, and are seeking to know the truth, and live in love and union. Our brethren are not forgetful of the poor sinner, and we hope to see the salvation of God in the conversion of souls. We commenced our Sabbath School and Bible Class last Sabbath, and invite all who feel it a privilege to have their children under faithful religious instruction in an Advent meeting, to send them to Brinley Hall, our place of worship, on the Sabbath. We ask the prayers of our brethren abroad, that we may be humble, spiritual, and devoted to the great work of salvation through Jesus Christ our Lord. Yours in love and hope.

DIED, at North Scituate, R. I., Oct. 16th, Bro. STEPHEN DAVIS, in the 51st year of his age. His death was consumption. Bro. Davis had been a very worthy member of the Christian Baptist Church for sixteen years. In the autumn of 1844 he heartily embraced the Advent faith, and remained a firm and consistent believer until his death. He died strong in the faith of a speedy resurrection to eternal life. He has left a wife and six children to mourn the loss of a kind husband and an affectionate father, though they mourn not as others who have no hope. Thus,

in one short year, two of our number have been taken from us. O Lord, when will the morning come?

S. N. GEARS.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will supply those desiring works of the above character at the earliest possible moment. Address, J. V. Himes, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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Albany, N. Y.—F. Gladding.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—W. M. Palmer.
Brattleboro, Vt.—B. Perham.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, Jr.
Detroit, Mich.—J. H. Armstrong.
Eddington, Me.—Thos. Smith.
Gloucester, Mass.—N. S. Elias.
Milwaukee, Wis.—Sam'l. Brown.
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Philadelphia, Pa.—J. Litch, 75
North 11th street.
Portland, Me.—Peter Johnson, 37
W. Woodworth.
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New Bedford, Mass.—H. V. Davis.
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North 11th street.
Portland, Me.—Peter Johnson, 37
W. Woodworth.
Providence, R. I.—G. R. Gladding.
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THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Matheus, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so sweet, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embody

THE ADVENT HERALD.

BOSTON, DECEMBER 14, 1850.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wish of our correspondents.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 25 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 25 cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 75 cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between teacher and his pupils. The topics discussed are, 1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE RESTITUTION. Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 35 cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep: \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 52 cts.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 35 cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 35 cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

To our Patrons.

By the first of January next, we hope to have a settlement with our patrons and subscribers. We shall send out bills soon, that all may know the amount of their indebtedness, and make provision for the payment without delay.

We hope our agents also will endeavor to settle their accounts. In the two months now before us, every person indebted to this office could, with a very little exertion, make the requisite arrangement to discharge their obligations to us in full. It is needless for us to say, that such a course on the part of our subscribers and agents would greatly increase our means for usefulness.

We have extra numbers of No. 13, which we will send free to any who will circulate to get new subscribers. Please send your address. Or send any names of friends to whom you would like it sent, and we will send free to them for a few numbers.

We shall not be able to start on our tour to Western New York till after the 1st of next month. We shall attend the Conference at Auburn, N. Y., which will commence Jan. 15th, and visit as many other places as we can. Notice will soon be given.

BILLS.—Those indebted for the *Herald*, will save us the trouble of sending them bills of their indebtedness, if they will cancel the same, or inform us of their inability so to do.

BRO. M. GRANT writes from West Winsted (Ct.), the 3d instant:—"The LORD is still with us, and is reviving his work in several other places besides Newfield. The cause is onward in the latter place. O, praise the LORD for our blessed hope. I am fully persuaded, that if the Advent preachers would labor more heartily for the revival of pure and undefiled religion, that they would see many converted to the truth. Our congregations are large, and seem deeply interested in the subject of the LORD's speedy coming."

BRO. W. M. SHELDEN writes from Chateauguay, N. Y., the 2d inst., that a new interest in the Advent has recently been awakened in that vicinity, under the labors successively of Brn. O. D. GIBSON and Wm. SUTHERLAND,—resulting in the conversion of a goodly number of backsliders and other sinners. He requests Bro. G. to visit them again; and also that Bro. D. T. TYLER will fulfil his appointment.

The *Pathfinder Railway Guide* for the New England States, for December, and the *Boston Monthly Express List and Forwards' Guide*, for the same month, have been received. Both of these indispensable monthlies continue to be published on the first Monday of each month, by SNOW & WILDER, at the "Pathfinder Railway Guide office," No. 5 Washington-street.

The Apocryphal New Testament.

We have received a copy of the above by mail, from a brother, whose name we suppose is the one written over the title page. He will please to accept our thanks for the work.

In looking over the first book of the "Infancy," we were struck with a chronological confirmation of the date of CHRIST's birth. In the fourth verse of the first chapter it reads: "In the hundred and ninth year of the era of ALEXANDER, AUGUSTUS published a decree, that all persons should go to be taxed in their own country." The "era of ALEXANDER" is the same as the "era of the Seleucide." —See *Sacred Chro.*, p. 155. This era dates from the accession of SELEUCUS, who was made king of Syria by PTOLEMY, when he came against DEMETRIUS POLIORCETES. His kingdom is dated from Olym. 117, y. 1, which year began at the new moon nearest the summer solstice, and J. P. 4402 b. c. 312. The difference between the 1st year of this era and the 309th, is 308 years, which deduct from b. c. 312 brings us to b. c. 4, as the time of CHRIST's birth.

The "Infancy" was in existence among the Christians as early as the second century, before the Vulgar era was in use, and before there was any controversy respecting the time of CHRIST's birth; it is an important confirmation of the modern conclusion that the Vulgar era is four years later than the actual epoch of CHRIST's birth.

Disunion at the South.

The Legislatures of South Carolina and Mississippi are very bellicose in their disposition. The Governors of those States take high ground in their messages, and openly advocate secession. In the South Carolina Legislature, on the 3d, Mr. MIDDLETON advocated the policy of refusing to elect a U. S. Senator in place of Mr. CALHOUN. He maintained that the State Legislature could, whenever they deemed it expedient, bring the general government to a stand, by refusing to constitute the sectional body, or determining not to elect or appoint Presidential electors.

Mr. KEITT addressed the House on the 3d, and concluded his remarks on the 4th. He advocated separate State action. What the South wanted is the formation of a Southern Confederacy. The only feasible means of effecting this is by a secession of the States individually. Should South Carolina secede, it would bring around her every true friend of the South.

When he had concluded, a debate sprung up on the propriety of limiting the time for making speeches —pending which the whole subject was postponed to the next day.

A bill was introduced, and received its first reading, to increase the penalty for circulating papers calculated to disturb the peace and security of the State. It provides that persons guilty of the offence designated shall be deemed guilty of a high misdemeanor, and receive thirty-nine lashes, pay a fine not exceeding \$1000, and be imprisoned not exceeding five years.

The persecution of the Christians in Asiatic Turkey is terrible. On the 18th of October, at Aleppo, a body of Turks and Arabs fell upon the Christians during the night, and a fearful massacre took place. Few escaped. The Greek bishop was among those murdered. The pacha locked himself up in the fortress, and the troops did not attempt to interfere.

From *China*, Sept. 20, we learn that the insurrection in one of the provinces adjoining Canton has become of some magnitude. A body of government troops have been defeated, and the rebels are already in the Canton province. The movement is said to be directed chiefly against the Tartar dynasty, but it is impossible to obtain correct information. It alarms the Chinese in Canton, and has an injurious effect on trade.

The French vessel *Albert*, which sailed from Hong Kong with a cargo of silk, and with 180 Chinese laborers for Peru, just returned under charge of the second mate. The Chinese, soon after leaving Hong Kong, rose upon the captain and crew, killed the former, the supercargo, chief mate, and two others; and after plundering the vessel, 140 landed with their booty in fishing boats. The remainder have been taken charge of by the police.

Lithograph of George Thompson, M. P.—We have received from the publishers, JOHN P. JEWETT & CO., a fine lithograph print of this distinguished Englishman, now in this country. It is not only well executed, but it is a correct likeness of Mr. THOMPSON.

"Specimens of Printing Types and Ornaments, from the New England Type and Stereotype Foundry. HOBART & ROBBINS, (successors to GEO. A. CURTIS,) 66 Congress-street, Boston, 1851." We are happy to acknowledge a copy of the above specimen of the art of Printing, from this the most celebrated and extensively patronized Foundry in New England. It is not a common specimen book. It not only contains an almost endless variety of Types and Ornaments, of great beauty, but the arrangement of the whole evinces an ability in that establishment to combine beauty with utility. The specimens of printing are not mere unmeaning sentences, but present a succession of pages of matter culled, with no little taste, from the choicest literature of the day, making it indeed a readable book. It is a large royal quarto, printed on superb paper, and will convince any of their great facilities for doing the work entrusted to them, and of their ability to do it well. From a long acquaintance with them, and their work, we can recommend "The New England Type and Stereotype

Foundry" to all who wish for anything within the compass of their art.

Conference at Auburn, N. Y.

The present condition of the moral and political world, admonishes us of the speedy consummation of the great scheme of GOD, as revealed in prophecy! The signs of the times portend the destruction of Antichrist and all the wicked, and the immediate establishment of GOD's universal and everlasting kingdom! These facts call upon us to put forth vigorous and untiring efforts for the conversion of souls to CHRIST, and the awakening of the professed Church of GOD, which still remains, to a great extent, in a state of lethargy in respect to the return of their LORD, and the momentous events connected with "that day." "The day of the LORD is near, it is near, and hasteth greatly;" and scenes of awful sublimity and glory will soon open upon an unthinking world and slumbering Church. What is the duty of those who "look for such things?" We have done something; much remains to be done, or few will be aroused and prepared for that day.

The importance of this work, and the necessity of united, vigorous efforts, and particularly the wants of the cause in this region, induce us to invite our brethren "of like precious faith" to meet together for mutual encouragement, and the furtherance of truth on these great questions, in the city of Auburn, N. Y., on the 15th of January, 1851, to continue four days. We wish to adopt more efficient measures, as GOD shall give us wisdom, to carry forward our great and good work.

We still regard the original doctrines of the Advent, as taught by our lamented Bro. MILLER, as *sound and scriptural*. Clear, easy to be understood, and powerful in themselves, they have been "mighty to the pulling down of the strong holds" of error, in which the world and the Church were entrenched on the subject of the Millennium. We have reluctantly laid our pioneer in the grave; but we shall not readily bury the precious truths which he was so successful in exhuming from their tomb, where they had reposed for ages. We cannot but regard the recent *additions* made by some to the ADVENT FAITH, as tending to encumber and embarrass its influence, and thus prevent its intrinsic harmony and beauty from being seen, and its power from being felt. We also regard the *subtractions* recently made from it, as the removing of so many pillars from the great superstructure of Prophetic Truth, thus destroying its proportions, and weakening its strength. Shall the Advent doctrine, in its plain, lucid, bold, and scriptural character, as originally preached, be abandoned? or shall it still be spread abroad? Since the commencement of our work, nearly every pillar of our faith has been attacked, and its truth denied, not only by those *without*, but by those *WITHIN* our ranks; and we have been compelled to defend the truth from domestic as well as foreign assaults, else we had been wholly distracted, and the truth deplorably mutilated. We want this truth maintained, and desire to meet in mutual conference at Auburn the steadfast friends of "the faith once delivered to the saints," which the world derisively calls "Millerism," that we may unite together once more with strong hands and hearts, resolved to push the battle to the gate, and never surrender to the professed foes, or friends, of our cause, those truths for which we "have counted all things loss." We invite our beloved Bro. HIMES to meet with us, and aid us in our meeting. Having been a pioneer in the West, and having maintained the great Advent Doctrine at all times, we desire his aid and counsel at this Conference. All our ministering brethren, East and West, who sympathize with us, are invited to come, as also all our beloved brethren and sisters throughout this region. Come with prayerful hearts and willing hands, to take hold of the work with renewed vigor. Our beloved Bro. PINNEY, though prevented by his affliction from public speaking, will not fail, we trust, to be present, and aid us at least by his counsel. During the meeting, it is expected that a lucid exposition of the ORIGINAL ADVENT FAITH will be given. Let those who love "the old corn of the land" come up to the meeting!

H. L. SMITH, L. E. BATES, L. D. MANSFIELD, J. L. CLAPP, D. L. STANFORD, J. N. SMITH, R. CURTISS, T. G. BRYCE,

BRO. J. P. RAVEL, A. Friend, —

Total receipts, —

To Correspondents.

J. PHILBRICK.—We think you are mistaken in supposing the Pope has *more* temporal power in Italy than he had before his flight. If anything, it is *less*. As your argument is based on that, with a faulty premise, the superstructure would be baseless.

N. J. HOLMES.—He has united with them in the crusade.

BUSINESS NOTES.

J. S. Richards—Sent the 4th inst.

L. Rightmyer, \$8—It pays the old account, and to Feb. 1852, and so we direct it to New Orleans. Is that right?

Will some subscriber in Washington city inform J. S. Bowers that her paper is regularly sent. The Postmaster writes that it is not called for. She probably supposes that it is not sent, it having been stopped for a time by an oversight of ours. It is paid for next June.

M. Grant, \$17—Have credited to account of S. G. M.

L. D. M.—T. Roberts had paid to No. 452—\$1 paid to end of this volume.

E. Hawkes—If you will have your paper go to the same Post Office that your neighbor's does, you will get it at the same time. There is none other directed to your office. Where is his sent?

H. Bush—Say to Sister H. she has paid to 456; will wait till he returns.

L. F. Billings, \$6—We received the letter, but delayed the bundle to get the books which we sent on Monday the 9th.

S. Foster—Sent children's question book on the 9th.

Polly Lee, \$1—It pays to No. 622, which is to June 1853, so that you do not owe anything, and will not for a long time to come.

J. Pierce—You were credited to No. 547—not 447—on the book the credit in paper was a mistake. No. 2 will be put to press in a few months.

W. P. Woodward—Have sent 44 cents—pays both of F. W.'s papers, i. e., Children's Herald, to end of present vol., and 8 cents pays that of O. N. to the same time—or 50 cents for both. We know not how to send books to you, you will have to direct how, or send to Bro. Litch for them.

A. Wells—Have none left.

E. C. Cannon—It was duly credited to 475.

H. H. Tooker—The Life of Miller, No. 2, is progressing, will not be out before spring.

O. W. S.—We send to Simeon W., but to no Dr. W. at Hyde Park, so that we need more information before we can make the exchange.

W. Sheldon—Sent you bundle by Thompson & Co. 10th.

C. Comey " " Cheney & Co. " "

D. Hull—You had paid to No. 443, but you are welcome to the paper.

W. King—Who is your neighbor who wants his paper changed? You did not give his name.

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense	\$250 00
Previous receipts	187 50
B. P. Ravel \$2; A Friend \$3	5 00
Total receipts	193 50

To SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

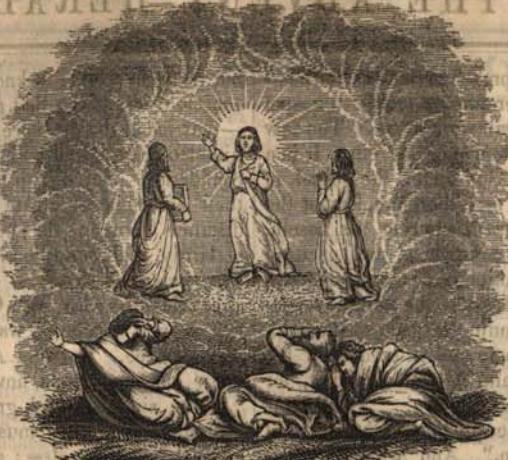
A. Friend 1 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. J. Pearson, Jr., will preach in Lake Village, N. H., Sabbath, Dec. 13th; Meredith Centre, (where Bro. C. Perkins may appoint;) Tuesday evening, the 1

ADVENT



HERALD

376

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY,..., WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, DECEMBER 31, 1850.

No. 19. WHOLE No. 501.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



NOT VERY FAR.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

SURELY, you heaven, where angels see God's face,
Is not so distant as we dream
From this low earth? 'Tis but a little space,
The narrow crossing of a slender stream:
'Tis but a veil, which winds might blow aside:
Yes, these are all that us of earth divide
From the bright dwelling of the glorified—
The Land of which I dream.

These peaks are nearer heaven than earth below,
These hills are higher than they seem:
'Tis not the clouds they touch, nor the soft bough
Of the o'er-bounding azure as we dream.
'Tis the blue flow'r of heaven that they up-bear;
And like some old and wildly rugged star,
They lift us to the land where all is fair,—
The Land of which I dream.

These ocean-waves, in their unmeasured sweep,
Are brighter, bluer than they seem;
True image here of the celestial deep,—
Fed from the fulness of the unfailing stream,—
Heaven's glassy sea of everlasting rest,
With not a breath to stir its silent breast,
The sea that laves the land where all are blest,—
The Land of which I dream.

And these keen stars, the bridal gems of might,
Are purer, lovelier than they seem;
Fed from the inner fountain of deep light,
They pour down heaven's own balm;
Clear-speaking from their throne of glorious blue,
Of accents ever ancient, ever new,
To the glad home above, beyond our view,—
The Land of which I dream.

This life of ours, these lingering years of earth,
Are briefer, swifter than they seem:
A little while, and the great second birth
Of time shall come, the prophet's ancient theme:
Then He, the King, the Judge at length shall come,
And for this desert where we sadly roam,
Shall give the kingdom for our endless home,—
The Land of which I dream.

From the London "Quarterly Journal of Prophecy."

The Earth,

Its Curse and Regeneration.

It should occasion us no surprise, far less uneasiness, though new stars of truth are seen along the horizon of our vision; whilst the entire firmament of our previous knowledge is at the same time invested with a purer and more impressive lustre. With all our researches and acquisitions, we shall not discover more than one blessed truth for salvation. But salvation is only the threshold of immortality—the morning star of bliss and perfection—the first round of that ladder which leads up from the stones of our desert, amid the sunlight of angels. We are *saved*—but now only is our path discovered, and our career begun. We are *reconciled*—but, with free access to God in all manifestations of his character, in all places of his dominion, in all eras of his being, our wing must not pause as if already we could have climbed our ultimate height. We are *sanctified*—and therefore seeking the unction of the Holy One, we must keep our eyes faithfully open, and covet without end, "new wonders out of the law."

And as we thus traverse the Word with unwearyed foot, it is well to bear in mind that never can we light upon "a wonder" which we must disallow as beyond the reach of Faith, if Faith has accepted already the wonder of Christ. Not only is it admitted on all hands (1 Tim. 3:16) that "the mystery of godliness is great; but the Incarnation is a wonder of such style and magnitude that no other can transcend it; and, therefore, if even at this we do not stagger as excessive, no more are we free to arraign any alleged disclosure of Revelation on the ground of mysteriousness; for discover, or combine as we may, all other mysteries are in comparison to this as the disc of the earth to the compass of the universe."

Granting, then, that the speculations we present in this article bear remote affinity to what some have long cherished—and that the motives we would stimulate almost refuse to coalesce with that aversion to earth as wholly evil

which is rooted in others, let them have at least a fair discussion; and if the evidence accumulate into proof, let us not fear to surrender ourselves to the testimony of Him who desires our sanctification in all that he has revealed.

Notwithstanding, whilst we ask this concession from those who demur to our system of Prophetic interpretation, we would rather state our views in the form of *hypothesis* than in that of *thesis*. A *thesis* is a *position* which we undertake to demonstrate—it is a challenge, and wears the air of defiance. An *hypothesis* is a *supposition* which I submit for examination—it is a query—and by its very tone should disarm hostility. Now, we desire that the whole matter to which this paper refers, be viewed more as a well-favored presumption, than assumed, at the outset, as a settled truth. Because the Bible is infallible, we hasten to the conclusion that what we find in the Bible is infallible too. And so it will be if we have read it aright.—But an infallible Bible is no guarantee for an infallible expositor. And accordingly, it is always best—best for our own souls, and best for the doctrine of God—that we should not, in any discussion, clothe ourselves with an authority we cannot vindicate, but merely seek that our friends in Christ would examine the theory we hold in the light of those arguments we can adduce.

It is at the same lock we are all working.—My friend has got a key, and I have got a key. Come, I say, and let us measure keys. Yours, I see, is no blind key—it is handsomely finished—it gets so far into the lock—it almost feels as if turning round in it. Pray, however, remove your key for a moment, and if, on trial, the one I prefer shall not only enter but suit more wards than yours—and even open the lock, you will accept mine rather than retain your own. Perhaps a better key than either yours or mine may yet come to hand, and supersede them both. I am convinced that my key is the best that has hitherto been constructed; but still I am willing to believe, that increased illumination from above may help us to a system more harmonious and complete, and which will leave no difficulty without its solution.

Hitherto, unless our impression is incorrect, Christian men have been more than content with knowing simply, that they shall be blessed in an after-state, and till Dr. Chalmers, by his sermon on "the new heavens and earth," stemmed if he failed to turn the current, all speculation as to the locality of our Future Rest seems to have been held in anxious abeyance. Now and then an inquirer ventured to break silence; but so partial and timid was the investigation, that, save among Pre-millennialists, scarcely two writers unite in one system, and contend for the same deductions. For the most part, our theological authorities blink the question; and when impelled by curiosity to visit it, they are sadly at variance. Each fixes on some broad feature of the subject. But what is only an insulated aspect, he gradually constitutes the central idea. Then what was only central becomes complete and exclusive; till in the end, we have theories of the Earth in its Curse and Regeneration, as conflicting as they are impious, as manifold as they are impossible.

With more than usual hostility to popular belief and current theories, Whately hesitates not to say, "There is no reason to doubt that Peter's account of the fire which is to consume the earth and all things in it, is to be taken literally; but whether this earth will be afterwards restored, and renewed, and fitted for their habitation, is a question which neither Scripture, nor reason, will enable us to decide."—(*View of Scripture Revelations concerning a Future State*, p. 253.) Yet in the same chapter that contains this arrogant deliverance the Archbishop ventures to affirm (p. 244), "at the day of judgment a far better habitation than earth, which will then be dissolved, and more suitable to the perfect and happy state they will then be in, shall be provided." Some writers—and these both more accurate in their theological views, and better known for their devotional habits than the one just quoted—have conceived

such a dread of earth as a pestilential marsh which no salt can heal, that, in forming an idea of heaven, they start with a negation of all that is terrene; and borrowing a ray from the Elysian fields, which lay in a warm ocean of sunshine outside the world, they are happy in the thought of inhabiting some ethereal region afar off,—

"Their sole employ to shine and pray,
To light their censer at the sun,
And fling its fire towards the shrine
Of Him in Heaven—the Eternal One."

Even Doddridge can go the length of stating, "that with the thought of a perpetual abode on earth seem to be connected mean ideas which do not suit the exalted description given of the heavenly state."—(*Lectures*, p. 453.) And Howe himself (*Works*, vol. 8, p. 342), could make use of language strong as this: "Contemplate the vast amplitude of that glorious region where the heirs of the celestial kingdom are to have their everlasting abode. It is mean to be confined in our apprehensions of things to this little spot of our earth. Think, if you were ascending from it; if you were ascended but a little way, into how vastly more spacious a region do you come by a little ascent! But if you were ascended as high as our vortex, how inconsiderable a point is all this earth, in comparison of that vortex, and all that belong to it! But if you were beyond that circuit within which all this planetary region is limited, then how vastly spacious are all the supernal heavens, so as we are even lost in the thoughts whither we should then go, and it is pleasant to be so lost." Giving scope to their disengagement of earth, and resolved that it shall no more burden or taint a holy universe, not a few deem it probable that it shall either be swept into the gulf of annihilation, or retained as the Bastile of Creation, so that where the wicked have sinned there they may also suffer. "When the trial is ended," (says Dwight, *Theology*, 146 Ser.) "flaming fire will kindle this world with a universal conflagration. All the works of men will be lighted up, in a single blaze, and vanish from creation. The earth on which they stand will all in a moment become one blazing ruin. And the world itself, so long the seat of sin and sorrow, be finally destroyed."—Spanheim, (*Syntagma*, p. 368) without sanctioning the opinion himself, tells us—"quidam consent mutationem futuram omnimodam—per modum *annihilationis*." And he adds, "hac sententia de omnimoda mundi mutatione magnos Auctores habet, et argumentis, partim inartificialibus, ab auctoritate sive Divina, sive humana; partim artificialibus, a ratione, operose a multis probatur." But Samuel Hopkins, in his *System of Doctrines* (2, 254), advances a step further, and affirms "that if the heavens, the sun, the moon, and fixed stars, with all the planets, together with this earth, should be thrown together with a tremendous crash, so as to make one common mass of liquid fire, and the wicked to be cast into it, to remain for ever, it would be the most natural construction of many passages of Scripture." A writer of some influence, and a Professor in a Northern University, (*Burns on the Principles of Christian Philosophy*), conjectures that our Lord may have called the new heavens and earth into existence at the period when he ascended to his throne; and without suggesting any ulterior application of this world, he inclines to the idea that just as the righteous pass in succession out of the body, they inherit their purchased possession. And Hopkins (*System*, p. 241) holds the same view; for in his usual minute and specific style, he tells us "that when Jesus ascended to heaven, the place was in a degree fitted up for his residence; but after the judgment there will be new accommodations formed, for the embodied Church of the Redeemed."

Far from disparaging earth, or wishing to see it cancelled, but longing to exchange what he deems little better than *Rahab's* lodging on the wall for the house of the forest of Lebanon, Isaac Taylor has had the boldness to throw out the hint that we can only undergo a "planetary" life here, and that there awaits us, in all probability, a "solar" life

in the ages to come; a speculation in which he had been anticipated by ancient writers who built their theory on the Psalmist, (19:4,) "he has set his tabernacle in the sun"—but which the modern philosopher has wrought out with most felicitous and seductive ingenuity. Lastly—A prelate, well entitled to have his positions on such a subject learnedly weighed, maintains, (Sherlock, "Use and Intent of Prophecy,") and in his "Discourses on Prophecy," Davidson nearly admits that he successfully establishes—that the curse which from the epoch of the fall stung, and wasted the earth, was rescinded from the epoch of the deluge.

These are various keys which hang at the gate of Paradise, and we would allude to none of them in derogatory terms,—for if they do not all contain some element of truth, each of them has at least served the useful purpose of directing our eye toward the realm which is to be the theatre of eternal life. We find no fault with them whose opinions we have been quoting, as if they were pirates on the high seas of millennial speculation. They are lawful traders—honorable merchants along the coasts of this blessed continent. Only, we apprehend, they have but touched the shores; and our desire is to penetrate in their wake a little further inland, and learn in vivid detail what God says about this earth in its curse and regeneration. Many a gallant expedition has been foiled in seeking to reach the central domain of Africa, with its illimitable waters, as tradition runs, and its iridescent flowers, and groves melodious as a lute. Still, for cupidity or adventure men push on their sanguine though baffled course, and the failure of to-day is but the herald of to-morrow's enterprise. And why not the same elasticity of hope when searching as it were for the very site of paradise? And seeing our instrument of research, and our standard of appeal is the Word, why not mutual forbearance, and encouragement, and co-operation in the pursuit? It may be, that neither Scripture nor analogy will support the inferences we attempt to deduce; let them then be rejected and forgotten. But should they be found to abide an exegetical scrutiny, and have their source in Inspiration, they cannot be without holy profit.

There are those indeed who stoically enough tell us that if God shall bless them for ever, they have no great solicitude as to its being here, or elsewhere. To us, however, it appears that such a sentiment is not only unnatural, but as near as can be equivalent to saying, that we have no higher view of redemption than as a scheme for liberating men from evil; and that, therefore, if God will only give us rest in Hades, we are quite willing to dispense with a resurrection, and make our everlasting abode there.—Yet even Howe can advise "the heir of heaven to say, What is this world to me? it is a despicable trifle." And Doddridge comes to this conclusion,—"on the whole, the place of the blessed is a question of little importance."—And Whately, with equal dogmatism, affirms, "whether the place of the habitation of the blest will be this present earth, or in some other part of the universe, we have no means of ascertaining, nor is it of any consequence that we should know."

It is an error old as the date of Manicheism, that matter is the seat of remediless infirmity and contamination. And Kant has more recently tried to argue, "that reason cannot comprehend what would be the use of the body, which consists of earth, in heaven, i. e., in another part of the universe, in which probably other substances than matter are necessary to the existence of living beings." Accordingly there are still not a few who, influenced as much by a poetic temperament as excess of spiritualism, think with Ray that it is probable God may hang up this earth, cleaned and gilded afresh for his hosts to wonder at, but who piteously recoil from the belief that their emancipated souls should ever touch its verdure or awake its echoes; as if they knew better what was requisite for the perfection of their nature than He who placed them on the earth, and designs that their connexion with matter shall never cease.

No doubt even a believer must have some difficulty in looking upon the earth with hope in consequence of what sin has done to unloose, and pollute it. God's brand is there, burned on soil and sea. Our eye rests only on the havoc of the fall, and we see neither order nor loveliness in perfection. Yet ere we draw the conclusion, or admit the surmise, that because earth is so marred, it can never again become a land of beauty and rest, let us commence our discussion by revealing what this world was as God made it.

Measured by the universe, our earth is diminutive. Yet not the less on that account may God have lavished upon its structure and equipment the infinite resources of his power, and filled it with whatsoever would enrich and ennoble it. In point of dimension, what is the Eye to other members of our body? Nevertheless, within the mechanism of that narrow orb, there lies a revelation of God more stupendous than we can read off from the orrery of the heavens. And so may it have been, that in respect of embellishment, and magnificence, and harmony, our ignominious earth was the eye of Creation when first it left its Maker's hand; no common vessel among all other "vessels of honor," but a globe of porcelain, rimmed with gold, and set with gems, and embossed with Jehovah's image! At all events angels loved to visit it as a realm of exuberant beauty. God found "rest" in it as a scene in which all things were "very good." And rising up from the bosom of the Father to look upon it, the Son "rejoiced" (Prov. 8:31)—in his eye earth was the ideal of a world.

One is not immediately aware how difficult it is to admit this. But it is difficult; and not fancy, but faith is needed if we would realize the truth. Even winter has its beauties; the very snow drift, so graceful in its curve, so gentle in its repose, so luminous in its glitter, is exquisite. But if we had never seen aught save winter's dayless gloom, its swift decaying light, its volumed clouds, its unliving barrenness, its ice-bound waters, its tumultuous storms, what idea could we form of spring as it breathes along the earth in fragrance, and unsliences all the currents of its life? We might listen as the narrator spoke, and strive to imagine his picture;—yet would the impression be utterly remote from what a single glance of actual vision would inspire.

To reach, in like manner, at an accurate and powerful idea of what this earth was, is unquestionably difficult, and *faith* only can do it.—"By faith" alone "we believe that the world was made;" and so equally by faith alone are we empowered to realize this other truth, that the earth we now inhabit bears no proportion, nor resemblance in loveliness or order, to the world that fixed the eye, the love, the heart of God himself. When we look abroad as the summer sun is going down, every shade, and hue, and note, and aspect is so picturesque, so delicious, so sublime, that we cannot conjure up a more superlative scene, and, at the moment, we would be inclined to deny that earth ever shone with more incomparable splendor. Hence the author of "Modern Painters" exclaims in his transport,—"Faultless, ceaseless, inconceivable, inexhaustible loveliness, God has stamped on all things." But faith sees what the eye sees not, and on the authority of God tells that the earth which is, no more resembles the earth which was, than winter is like spring—for as God made it, earth was spotless without a stain—blissful without a groan, and even to the elder Immortalities of heaven who were conversant with all Jehovah's works, it shone as the diamond of the ring.—(To be continued.)

Blessed are They that Mourn.

Blessed are they that mourn! Not because they mourn; there is much mourning which is far from blessed, either in its cause or its consequence. It is the object for which, rather than the degree in which sorrow is experienced, that gives it title to the precious benediction. Grief for sin—grief for the existence rather than for the consequence and reward of sin—pious sorrow, kindled by gratitude and deepened by every generous emotion, is one of the sweetest and most hallowed of all human experiences.—No joy can equal the pure gratification which springs from this lowly virtue; no reward is so certain, both by God's gracious economy, and by its own operation, as that which necessarily accompanies it.

Blessed are they that mourn! It is an evangelical grace, the fruit of the Holy Spirit.—Christ's promise of the Comforter included this, "He shall convince the world of sin." This may be thought at first view to be a strange work for a messenger of comfort. Conviction of sin! why, what is there more fraught with pungent distress? True, but such is the process of this heavenly agent in executing his mission. He first convinces of sin, to pave the way for the plenitude of peace that follows.—It is the preliminary step to repentance, and without repentance there is no faith; and to

what is the gospel preached but to faith?—Mourning for sin, therefore, is purely a gospel grace. It is not a legal work at all. The law takes no notice of mourning for sin. It is a work of the Spirit of God under the gospel, of the comforting Spirit, and, therefore, let not the man who finds the truth entering his bosom, and penetrating his conscience, and exciting there a strange commotion of terror and distress, let him not resist and stifle the painful sensation, for it is the beginning of good to the soul. The Comforter has come and entered upon his work. Embrace it, and bless God for it, for comfort and joy are in its train. "I will pour out," says God by the prophet, "the spirit of grace and supplication." And what then?—"And they shall look upon him whom they have pierced, and mourn and lament as one that laments for his only son." It is a fruit of the spirit of grace and supplication that was promised to be poured forth in the times of the gospel.

The gospel is doing its appropriate work, and when there is a soul or an assembly upon which this spirit is poured out, prompting them to look upon Christ whom they have pierced by their sins, and to mourn over him, such a person, such a congregation is blessed, for the genuine power of the gospel is mightily upon them.

Mourning for sin is blessed, inasmuch as it is a help against all other mourning. It is an antidote to other sorrows. While sojourning in a world properly denominated a "vale of tears," there will be many sorrows to be encountered, we cannot hope to escape them.—Now, a godly sorrow for sin will sustain the spirit in its wrestlings with other griefs. How can he whose heart is mainly affected with the evil of his sins, be much affected with other evils? Will it not necessarily eat out their bitterness and neutralize their power?

There is a blessing attendant upon this pious grief, inasmuch as it is a means of preventing eternal sorrow. Assuredly, God will have every soul of man know what sin means, at one time or other. There is no sinner upon earth but must some day come to understand, *experimentally*, the import of that awful word. They must have sorrow for sin sooner or later. As it is determined in heaven that all men once die, so it is equally fixed that all men must once sorrow. If they must repent, they must sorrow. But, Oh! how much better to sorrow for sin while it may be pardoned, than to sorrow for it when hope is extinct. If thy days are passed in a giddy whirl of pleasure here, or in the hot pursuit of the high prizes of this life, and thou have come to feel the weight of sin upon thy spirit, art thou not reserved to eternal sorrows? Must not the load of thy sin lie upon thee to endless ages? But blessed are they that mourn now; that feel the pressure of their guilt; for by being conscious of it now they have a prospect of being delivered from it hereafter. How many thousands of the thoughtless sons and daughters of this world have passed securely on in life, heedless of the hardness of their hearts, never conscious of a bitter pang on account of their sins, who yet upon their sick and dying beds, have been awakened to a sense of their sad condition, and have uttered prayers of forgiveness, while God has withdrawn himself from them! Could we appeal to them in their extremity, ah! what a testimony would they give to the value of a seasonable mourning for sin! But now, in the language of Holy Writ, they have wrath mingled with their sickness. As then there is a season and a time for every purpose under the heavens—a time to mourn, as well as a time to dance—let the present be the day of our mourning, the season in which we avail ourselves of the only preventive of a never-ending sorrow.

N. Y. Evangelist.

The Voice of God.—Gen. 3:8.

There is something inexpressibly affecting to the mind, in the circumstances of the first interview of the fallen pair with their kind Lord after their sin. As recorded in the simple and touching words of the sacred writer, the circumstances are not only of deep interest themselves, but every word abounds in matter for edifying thought.

When the guilty pair "heard the voice of the Lord God walking in the garden in the cool of the day, they went and hid themselves from the presence of the Lord God, among the trees of the garden." That they thus, simply, hoped to hide themselves from Him whose presence fills heaven and earth, clearly shows the kind and condescending manner in which he had hitherto revealed himself to them, and had held intercourse with them. As a child hides himself from a father he has offended, so they hid from him. It was a "voice" they heard. It is clear that the tones of that voice had been of kindness and love. There is no reason to suppose that, as they now heard that voice, it was less kind than it had been, for the Lord had not chosen to appear to know their crimes,

but from their own acknowledger. It was the consciousness of sin that made all the difference—that made the presence most terrible that had hitherto been hailed with reverent joy and filial confidence. Sin did in them, as it does in all their descendants, create a cold and cheerless distance between the heart and God. And certainly, their condition was very terrible.—We, under our strongest experiences of sin, as alienating the soul from God, know that there is a way of escape, a way of reconciliation, a way of hope. But this Adam knew not. He knew not as we do, how it is possible that "where sin abounded, grace may much more abound." The case must, in his eyes, have appeared most hopeless; and he could have expected nothing less than the death which He who cannot lie, had declared to be the penalty of transgression.

But let us listen; what excuse does the man allege for hiding himself? "I heard Thy voice in the garden, and I was afraid, because I was naked." Ah! not only naked, but poor, and miserable, and blind. He knew that—and we in virtue of our sad heritage from him, know that also—keenly know it, are deeply conscious of it, at some time of our lives. What then is our course? To hide ourselves like Adam, from his presence, because we are naked? Nay, rather, for that very reason, to hasten to him. It was only when the naked prodigal cast himself at his father's feet, saying, "Father, I am not worthy to be called thy son!" that the father said, "Bring forth the best robe and put it on him." It is to the naked he says, "I counsel thee to buy of me white raiment, that thou mayst be clothed, that the shame of thy nakedness do not appear." For as, it is only when we know that we are naked, that we can dare to appear before God; that we may then receive of him the wedding garment, in which alone we can stand before him, find in his house a mansion, and become the guests of his table.

In answer to Adam's declaration of his nakedness, the Lord demands—"Who told thee that thou wast naked?" Poor Adam knew not that this very consciousness betrayed him. A new faculty had come into play. He found that he had a judge within him, of whose presence when all things smiled, he had not been conscious. Not, indeed, that he himself was well aware of its active presence, but the power within him was at work, and moved him as it listed. Not that he had yet a tender or an instructed conscience—but conscience was there—had awakened to sleep no more. A new and terrible task-master held the scourge over him.

Conscience performed its part; it made the fallen pair miserable in the consciousness of sin. It filled them with shame and dread. It could do no more! and this was much. It is well that the conscience should be tender and watchful, and that it should smite and torment us, that it should allow us no rest, when we have sinned against God. But the right effect has been missed, unless we are driven to God, not from him, as was Adam; unless our souls are filled with grief, as a child is distressed at having offended a loving father, more than by the fear of punishment; and unless we cast ourselves, in deep contrition, at his feet, confessing that our only hope is in his pity and his love.

This was not the case with our first parents. Though they know and feel that they have sinned, they are far from contrite. They are sulky, evasive, stubborn. They will not humble themselves. Adam is even insulting. He reflects upon God himself—"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Alas! wretched Adam! how many of thy sons are like thee in this? However, let us not forget that any of them, in acting thus under a sense of sin, are less to be excused than Adam. To us all the mysteries of God's love are unveiled—are written before our eyes as with a sunbeam. We know that love to be boundless; and that we offend most deeply in distrusting its extent. Adam knew not this; and hence and here only, is some excuse for him to be found—although one may think that the natural instincts of a child might have guided him better, and would have done so, had not the subtle venom of sin entered his very heart. It may be, that this hardness and impenitence of heart prevented any more distinct intimation of the Divine purpose than was afforded; and that it was thus obscurely veiled under a curse upon the serpent, whom they supposed to be, and were still suffered to regard as the tempter. Let us not forget that the terms of that dark utterance were designed for the first pair, and suited to their minds, and we may more clearly understand why that obscurity which now tries our understandings, may have been designedly suffered to remain over the transaction. Look at their state of mind, and consider whether, when Adam was casting his crime upon Eve, and Eve upon the serpent, it would have been well to apprise them more clearly who that serpent was. It is certain they would have regarded the higher quality of the

tempter as more excusing their overthrow, and as lessening its shame. Alas! Adam is one of us; he is our father; and his enemy is also ours, and that enemy employs to-day, and will employ to-morrow against us, the same tools with which he wrought so effectually six thousand years ago.

Kitto's Bible Illustrations.

Extracts from an Address

OF THE

Rev. Joseph F. Berg, D. D.

In answer to the Lecture of Archbishop Hughes on the Decline of Protestantism.

* * * * *

A man of Gath has come forth to scoff at the tribes of our Protestant Israel. He comes not, it is true, like him of old, with a helmet of brass upon his head—and verily he does not need it—but equipped with the mitre of an Archbishop, and redolent of consecrating oil, if not of the odor of sanctity. The tones of his voice sound like the echo of the ancient champion of Philistia, who shouted, "I defy the armies of Israel this day!" In reliance upon the promise of Him who has declared that the weakest in that day shall be as David, I hope I shall be enabled to deal with this Goliath, argumentatively, as the stripling of old dealt with his prototype; and I deem it altogether in accordance with the usages of honorable warfare, that he should lose his head by the edge of his own sword—in other words, to drop the metaphor, his lecture shall be the instrument of his own rebuke.—This lecture is entitled "The decline of Protestantism and its cause." It purports to have been delivered in St. Patrick's Cathedral, on Sunday evening, Nov. 10th, 1850, by the Most Reverend John Hughes, D. D., Archbishop of New York.

Archbishop Hughes proclaims that Protestantism is declining, and that he finds the strongest authorities for this opinion among Protestants themselves, "who acknowledge, while they deplore and aim to arrest" this downward tendency. First, let us settle what we mean by Protestantism. Bishop Hughes is at a loss for a definition that will answer "the purpose of logical or theological accuracy," though in its popular sense, he owns the term is clearly understood. This difficulty arises, in his mind, from the great diversity of the phases of Protestantism; there are so many Protestant sects, that a scientific man is puzzled to know what this thing you call Protestantism is. I propose to answer this question, first by asking another. What is LIGHT? Suppose this inquiry to be made by an unfortunate man, who has lived all his life, like one possessed, among the tombs, or who has, by a strange perversion of reason, or by the stress of circumstances and early prejudices, deliberately chosen a subterranean habitation. He is suddenly brought out into the sunshine, and dazzled and blinded by the subtle agent which brings tears into his eyes, he asks with peevish impatience, "What is this thing you call LIGHT?" He sees it, or blinks at it, as its rays fall upon the prism which hangs before his bleared eye-balls, and he cries out with indignant amazement: What a confusion of colors! What a worse than confounded and confounding blending of tints and hues! Here this thing you call LIGHT, looks blue—and here it is azure—and there it kindles into purple—now it glows in crimson, and then it is yellow, and anon it is green as the grass in the Emerald Isle! What is this thing you call LIGHT?—Away with the nondescript! Give me my subterranean shade! Now, what is Protestantism? It is the light of God's truth! The effulgence that kindles on the inner man, as the soul is baptized in the glow of revealed religion! It is the religion of the Bible! The form which it takes, or the hue which it assumes, depends upon the structure, and the position, and the capacity, and the conditions of the mind that receives it. It strikes this man's conscience and heart, and he is a Methodist—warm, and red, and glowing; it falls upon another, and he is a Presbyterian—true, regular blue; it comes upon another like the light azure tint of water, and he is a Baptist; and so through all the bright and ever-varying, yet all-glorious colors of the moral rainbow, it produces variety without the sacrifice of real unity. It is God's bow in the clouds that hang lowering over our land, the beacon of the covenant, promising that the flood of Popery shall never again deluge the earth, or steep it in blood and sorrow! The blending of all the prismatic colors is seen in the bright, colorless light; and the moral influence of all the varieties of evangelical Christianity is perceptible in the general intelligence, happiness, and piety—shedding peace, and contentment, and GLORY, upon the land—divesting Protestantism of all sectarian hue, by making holy living the essence of the religion which it universally prescribes. These men who cannot tell what Protestantism is, are the same who love darkness rather than light—who hate the light, and will not come to it, lest their deeds be reproved! The same who suppress and forbid the free circulation of the Scriptures, who burn the Bible, and curse, and anathematise all

who read it without their perversions and without their permission.

But, "Protestantism began in the year 1517." Softly, most Reverend Sir! The name was given a little later than 1517, but the object designated by the name is as old as the canon of the New Testament. Old things sometimes have new names bestowed on them, and hence Protestantism, though as ancient as the doctrine of the Apostles Paul and John, obtained a generic name, though for a specific purpose. I will not yield this question of antiquity. I will not concede that the Protestant faith is an invention of yesterday, or only a little more than three hundred years old. The champion of the Papacy asks, *Where was your religion before Luther?* I answer, it was in the Bible; in the same book in which your religion is also revealed, with this difference, that the system you uphold stands forth as a predicted apostasy, which the Lord abhors, and which he will destroy! This answer will not do however. We are told, this religion of yours, this Protestantism, must have had some adherents, now where were they? Who were they before the days of "Brother Martin Luther?"

To this I answer, the armies despatched by the Popes of Rome, or at their instigation, made war upon certain Christians dwelling in the valleys and amid the mountain fastnesses of Piedmont, centuries before the birth of Luther, because these Christians protested against the very doctrines and usages of the Papacy against which we protest—protested against the Pope as the Anti-Christ—protested against the worship of images, and relics, and canonized saints—protested against purgatory and pilgrimages, and works of satisfaction and penance—protested against the mass and auricular confession—and all the distinctive characteristics of the Papacy! And because they were Protestants—because they bore this unwavering and consistent testimony against the abuses of Rome, from the very date of their publication, and on the other hand, had contended for centuries before, with all earnestness, for the positive truths of the gospel, the legions of the kingdoms that lent their power to the Papacy poured in upon them, devastating their country, and slaying men, women, and children, without pity for the grey hairs of age, or the tender helplessness of infancy; and for centuries did this ruthless wrath bear down upon them, until scores of thousands, and hundreds of thousands were slain; yet they were not exterminated; and to this very day, in the same fastnesses, the candle of the Lord is shining, and witnesses, lineal descendants of the Waldensian Churches, still testify, amid poverty and scorn, with the ancient ardor of their forefathers, that the Pope is the Anti-Christ, and that his image worship, and saint worship, and man worship, are so much idolatry—that his purgatory, and penances, and masses, and auricular confessions, are devices of Satan—a scandal to all good Christians, and an abomination before God! Say you, "Protestantism began in the year 1517." Most Reverend Sir, you are a learned man, and you know better. You have heard of one John Huss, who suffered martyrdom in 1415, more than a hundred years before Luther stood forth as a Reformer. He perished in the flames as "a ringleader of heretics," because he preached the doctrines of the Waldenses, suffering a cruel death, despite of the safe conduct of the Emperor Sigismund, that monarch yielding reluctant obedience to the decree of your Ecumenical Council of Constance, which proclaimed and settled infallibly, that **NO FAITH IS TO BE KEPT WITH HERETICS!**—A dogma which still darkens the pages of your statute book with its infamy, and which, on your own principles, you never can repeal!—Time would fail to tell of Jerome, of Prague, of Gerson, of the Bohemian Brethren, of Savanarola, in Italy, of Wickliffe, and the Lollards in England, of the Culdees in Scotland, and a host of martyred "Reformers before the Reformation." Enough. Protestantism began before 1517. It began when an inspired Apostle protested against the apostacy which he describes in his first epistle to Timothy, when he says:—"Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; (departed spirits, canonized saints, and the like;) speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them, which believe and know the truth"—marks of apostacy which are found in no other religious system, calling itself Christian, save in the creed of the Church of Rome. Protestantism began in the year 66 after Christ, not in 1517. The Apostle Paul was the first Protestant.—Martin Luther came after him to sweep away the rubbish of Papal abuses, and to rescue the truth, (that candle which the Church of Rome had put under a bushel,) from the delusion and fables and silly traditions of **THE GREAT ANTI-CHRIST.** From that day to this, the great question has been, *Bible or no Bible!* All the efforts of the Papacy have been concentrated on

the one grand enterprise of suppressing the knowledge of the gospel, revealed in the Sacred Scriptures! This brings us to the point in Bishop Hughes' lecture upon which he puts the greatest emphasis. It is this:—"That within fifty years from its origin, Protestantism should have conquered, and taken possession of every inch of ground of which it is in possession at this day, so that an old man of 1567, could see Protestantism triumphant in all the nations I have mentioned, and look back to the memory of boyhood when he knew brother Martin Luther, &c." Now, I ask, is this really true? Had Protestantism in that day possession of every inch of ground that it holds now? Are there not a few inches of Protestant ground on this great American Continent, which have since that day been added to its domain? Aye, a territory equal to all that it ever won from Popery in its European strong holds! Has it not conquered *a few inches* more in every quarter of the globe, Europe, Asia, Africa, and America, by the labors of its pious, learned, and self-denying missionaries? Why, Most Reverend Sir, have you just started from a long sleep? A sleep longer far than Rip Van Winkle's?—Or, are you doting? Or, have your new mitre and crozier made you delirious? Or, what is the matter? Had the Archbishop been less magnificent in his assertions, had he contented himself with saying that Protestantism has not extended its geographical limits on the *continent of Europe*, I would have admitted the statement, for it is substantially correct; but whilst I admit this fact, I shall take care to state the real causes which account for it. He says, "From Würtemberg it spread throughout Northern Germany. It reached, in a different form, however, the Cantons of Switzerland. It penetrated the empire of France. It took possession of Prussia. It pervaded Holland, Norway, Sweden, Denmark, England and Scotland. It conquered them all." * * * The Irish nation stood together against it, and struggled with constancy, perseverance, and determination.—And although the battle has lasted for three hundred years, and although that down-trodden nation has suffered intensely for its adhesion to principle," (read Popery instead of principle, and it will be nearer the truth,) "still it did not give way to Protestantism." Now, because the Protestant faith has not gained new territory in Europe, Archbishop Hughes thinks he may count with certainty upon its extinction in less than a century from the date of the publication of his recent lecture. He tells us, too, that it had peculiar advantages in England. It captured immense spoils from the Roman Church, which it superseded, and yet, though it still holds them, it has accomplished little or nothing compared with its means. Let us be candid. Protestantism, we will acknowledge, has not done all that it ought, or all that it might have done. Why not? Let us own it; Christians have not exhibited as much faith, and as much self-denial as their high profession demands; but this is not the only cause. Turn your eyes first to England. Let no man say that Protestantism has failed there. No! no! the people of Great Britain, next to the citizens of our great Republic, are the most happy people on the face of the earth. The voice of that indignant nation, shouting in tones of mighty remonstrance against the stealthy and arrogant advances of the Papacy, is even now sounding over the broad Atlantic, and waking an echo in Protestant America! But why has not Protestantism gained even a stronger position in Britain? It obtained immense resources in the forfeited revenues of the Papacy! Aye, and it took the curse that was upon that treasure also! God hates robbery for a burnt offering. How had it been amassed? By the most unblushing frauds! By extortion, the most heartless! By wringing from the hard hand of the honest laborer his slender earnings, in exchange for holy beads, and Agnus Deis, and holy water, and all the apparatus of monkish superstition! With impunity the most shameless, the mendicant priests of that Church, which avows its intention to convert the world, appealing now to the generosity, and then to the fears of its deluded votaries, crying, *Give! give! give!!!* Give! or the soul of the departed whom you love, cannot arise from its fiery bed in Purgatory! Give! or you cannot have our prayers or our masses! No pence, no paternoster! Give your money, or you perish!—that Church, I say, has always been able to command resources for any exigency. It had them in abundance during the reign of Henry VIII., and it lost them when that proud monarch quarrelled with the Pope. The king took the plunder from him, and established a Church of his own. As to religious principle, Henry VIII. had none, but it was well for England and the world, that the man to whom he gave his confidence, the maligned Cranmer, revered and loved the Scriptures; and a still greater blessing for England and for the cause of truth, from that age to the present day, was conferred by the short reign of that model of Christian kings, the pious and devoted Edward VI.—(To be continued.)

Nature and End of the Sacred Office,

AND THE

Qualifications Necessary for the Discharge of it.

BY JOHN SMITH, D. D.

When we put others in mind of their duty so often, it cannot surely be improper to be sometimes admonished of our own. . . . "It is readily allowed (may some one say); but what right have you to assume the office?" . . . I claim no peculiar right to it, my dear brother; nor do I set about it from any vain persuasion of being possessed of any sanctity or talents superior to yours. No; to speak in a becoming manner of the most august office under heaven, and to address the most venerable of the sons of men, would, I well know, require gifts and graces which heaven has not yet been pleased to bestow on me. And if any other had stood forth to discharge a duty, which all must allow to be proper, and some will deem to be necessary, or at least to be seasonable, I should have gladly sat down at his feet and listened. For I am sensible that I need the counsel which I give, much more, perhaps, than the greater part of those who may receive it; and therefore, a sense of its being a duty incumbent upon all of us, to *admonish one another, and to provoke unto love and to good works*, is that alone which prompts me to undertake this labor of love at present. In the prosecution of it, I am aware I must, like many other preachers, endure a degree of self-reproach, for falling short of that holiness, or moral excellence, which I reckon my duty to recommend. But this pain I shall willingly endure, if I may be able to persuade others, or myself, to a greater degree of diligence in our calling than we have hitherto attained. And, as I would utter nothing inconsistent with that respect and regard which I feel for my brethren, so I hope to be forgiven if I speak my sentiments also with that undisguised freedom which may be justly expected from the character which we all bear; for we are all *ambassadors for Christ*.

Ambassadors for Christ! how august the title! how high the character! What may not God and men expect from those who are called to the honor of bearing it! The idea suggests at once every thing that is venerable, every thing that is holy. It directs us to look for qualifications of the highest order; for a conduct of the purest kind. For, if stations of honor and trust among men require persons of knowledge, fidelity, zeal, and the like accomplishments, to fill them, much more does our office require that we should be possessed of qualifications corresponding, in some measure, to the high and holy vocation wherewith we are called.

By taking a particular view of this calling, and of these qualifications, we shall be able to discover, not only what we are, but likewise what we ought to be. Let us therefore enter upon this survey with impartiality and candor: Let us have an eye to our own heart and conduct as we go along, that we may see in what things we are deficient, and that we may rouse up our faculties to acquire, or to excel, in every accomplishment that should be found in the sacred character of the ministers of Jesus.

Of the *Nature and End of the Sacred Office*, much needs not here be said. It has been the general practice of all nations to have a distinct order of men set apart and consecrated, in order to officiate and preside in holy things, and to instruct men in moral and religious duties. This is more especially the case under the gospel dispensation. In the gospel we are told that *the whole world lieth in wickedness*; that Christ came to *call it to repentance and salvation*; and that to his apostles, and their followers, he *hath committed the ministry of reconciliation*.—*As my Father hath sent me, even so send I you.* The great end, therefore, of the Christian ministry, is, after the example of Christ, to teach and persuade men to be holy and happy. So it clearly appears to be, from our Saviour's commission to the apostle of the Gentiles: *I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me.*—*Acts 36:17, 18.* The end of every other office is the attainment of some temporal good; this alone proposes eternal felicity. The importance of every other office, therefore, falls as far short of this, as three-score and ten years fall short of eternity.

With regard to the qualifications requisite for this office, and the proper manner of discharging it, the precepts and example of Christ, and of his apostles, are the best, and indeed the only rule to direct us. Now these precepts enjoin us, and these examples teach us, to be *watchful and wise, or prudent and circumspect*, in all our conduct. They require of us to have *light and knowledge* ourselves, that we may be qualified to teach others, and not be as the blind leading the blind, lest we should both fall into the ditch. They require of us to have our own minds entirely filled with *piety*, that we may

be as salt to preserve the rest of the world from corruption. They require of us to be given to *prayer*, as the best means of preserving ourselves from the danger of temptation, and of obtaining the favor of God, both to ourselves and others. They bid us set our affections on the things that are above, and show a *heavenly-mindedness* becoming our hopes and high profession. They require of us to be *holy* in our *conversation, exemplary* in our life, and *meek and lowly* in our mind. They require of us the warmest *zeal* for the glory of God, the most intense *love* to the souls of men, and the strongest *sensibility* and sympathy for their temporal and spiritual necessities. They require of us to *declare the whole counsel of God with fidelity, plainness, force, and gracefulness*; *speaking from the abundance of the heart, and solicitous* about the success of our labors. They require of us to be attentive to the *daily duties* of our office, teaching in season and out of season, and from house to house, exhorting, reproving, comforting, and maintaining *discipline and order*, according to the various exigencies of each one of that flock over which the Holy Ghost hath made us overseers. Moreover, they require of us to be *mortified* and *self-denied*, and not to conform ourselves to the world, either in its sinful pursuits or vain amusements, but to the example of our Lord, and to the precepts of his gospel; and charge us to suffer none who will not do all this to have lot or part in the holy office.

Such, my brethren, are our Master's and his apostles' precepts, in regard to the qualifications requisite for the sacred office, and the proper manner of discharging it: and we shall have frequent occasion to see, in the sequel, that in their own lives they were all exemplified.—The office is still the same, and the same qualifications are required of all who come forward to serve in it. The sum of these is, to be as holy as possible ourselves, and as diligent and zealous as possible, to make others also holy.

To have always this clear and fixed view of the end of our office, would be of great moment towards enabling us to discharge aright all its duties. It would direct us what to say, and how to say it, so as may best answer the purpose. It would furnish us with a just standard for estimating every thought, and teach us what to receive, and what to reject, when we compose our sermons. This, if duly attended to, would lead us to the most useful and interesting subjects, to the most cogent and convincing arguments, to the most earnest and affecting manner, and to the most powerful and persuasive language. It would entirely banish from our pulpits those cold and unimportant disquisitions by which we make a show of learning, and those glittering and rhetorical harangues by which we make a parade of speech. It would make us anxious to edify and to persuade, rather than to please or amuse, and to recommend our cause, and not ourselves, to those to whom we preach. Yes; for he whose only aim is to save souls, is in no danger of falling into those fatal, but common errors. To please or get applause, is never the object with him, but to convince, to persuade, to profit.—Wholly devoted to his heavenly office, he cares for nothing but what tends to make himself and others better and wiser.

Be this, therefore, the star by which we shall ever direct our course, and let us keep our eye continually fixed upon it; if we wish to save our own souls and those that hear us.

The Christian under Affliction.

When the afflictive hand of God touches us, a crisis of solemn interest has arrived in our history. Three things then seem to be important. 1. That we should look at once towards God, humbly ask him the meaning and object of the affliction—abase our souls in reverence, submission and penitence, before him, and bless his name for his kind regard for our spiritual good. We want to come at once into a state in which there shall be a perfect understanding between our own souls and God, in view of the affliction. Let there not be a word—not a thought of questioning his wisdom or his love. Trust him at all times for his grace and all the more in the furnace of affliction. More *real* grace is never manifested from God to your soul than now. Therefore let it be in your heart to say,—"Though he slay me, yet will I trust in him."

2. Be careful to make an intelligent, and often it should be, a broad distinction between the human agents who may be concerned in the affliction that befalls you, and the divine hand that overruled it. They may have meant it for evil, or at least may have failed to mean it for your good; but God has meant it for good to you, and for good only. Therefore praise him even though you may be constrained to censure them. But ordinarily it is much the safest, and wisest, to fill your mind with the part God has acted, and keep it empty of thoughts vexatious, and complaints of the part men may have acted. Let it be enough for you that all is right between your own soul and

your God. His favor is more than all the universe besides to you. Let this truth be a present reality to your soul, and you shall be at peace within, though the fiercest tempest-storms howl and roar around you. With God on your side, what have you to fear?

3. Seek pre-eminently a baptism of love.—You never need it more than in such emergencies. And in no other circumstances can it be so great a blessing to you. I have known an afflicted Christian whose sensibilities were quickened by affliction to a most painful keenness of suffering, yet so filled with love to God, and to all men also, how muchsoever they had injured him, that the soothing influence on his own soul was like oil on the troubled ocean.—To have the gushings of one's excited sensibility all sanctified so as to flow out spontaneously in love for one's coldest friends, and one's enemies too—this is among the most blessed things of life. This is "grace to help in time of need." You might afford to count it all joy when you fall into divers troubles and afflictions, if such should be the result. And it may be. Cast your soul upon the Lord, and you will find him near, never so near as when he sees you in the furnace. O how he delights to manifest himself to his beloved ones in the hour of their greatest need! This is just like infinite love!



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON. SATURDAY, DECEMBER 21, 1850.

SPIRITUAL REIGN OF CHRIST.

"Will the grand consummation giving the kingdoms of this world to Christ, be introduced under the dispensation of the Spirit?" By REV. JOSEPH STEELE, of Castleton, Vt.

The above is the third article in the number of the "Bibliothe Sacra" for Nov. 1849, to which our attention has been called by several of our readers, with the request that we would notice its more prominent points.

Mr. STEELE approaches the discussion of this question by the admission, that no "question can be of greater practical importance to the Church of JESUS CHRIST, at a time when so many signs proclaim the day near at hand," than this. This admission is an important advance from the position that the prophecies are a "sealed book," and that to endeavor to unlock their hidden meaning is boldly stepping where angels would not dare to tread. We are pleased that the question is considered an important one, and not only important, but practical. And that its importance is also admitted to be greatly enhanced by the proximity of the event. That is, if a spiritual reign is predicted, its dawn must be near, and being near, it would be of great practical importance that we be fully aware of its nature and object, that we may harmoniously co-operate with God—our plans harmonizing with his. This being true, it follows, on the other hand, that if the reign of CHRIST is to be personal, it is no less important that the Christian should understand the true import of those prophetic enunciations which point to so glorious a consummation, that he may, as Mr. STEELE remarks, concentrate "his plans and effects upon those duties which harmonize with such expectations."

The Millenarian is represented as feeling "dissatisfied with the tardy and far reaching plans of benevolence," as earnestly demanding "that the Church give up her claims of evangelizing the world, and hasten to gather in the last gleanings of the vintage," and, "in all the aggressive movements of the day," seeing "no cheering indications."

By the term "Millenarian," Mr. STEELE seems to understand all who believe in the personal reign of CHRIST on the earth. In its generic sense, it is applicable to all who believe in a millennium of any kind. In a specific sense, it has been applicable only to believers in the personal reign during the millennium, while those who believe in the spiritual, or figurative reign, are, for the sake of distinction, called "Millenists." As the great body of believers in the personal reign, in this country, differ from the great body of Millenarians in England respecting the nature of the millennium, they have adopted the name of Adventists, which, generically, is applicable to all who believe in the Advent, at any time or in any manner; but specifically, has reference only to those who believe in the cessation of probation at the Advent, and the subsequent reign of CHRIST on earth. Mr. LITCH thus marks the distinction between these two classes:

THE DISTINCTION BETWEEN ADVENTISTS AND MILLENISTS.

LENISTS, is.—The ADVENTISTS believe in a pre-millennial and personal advent of Christ from heaven, to glorify his saints and to take vengeance on his foes. While the MILLENISTS believe in the universal spiritual reign of Christ a thousand years, before his second personal advent.

THE DISTINCTION BETWEEN ADVENTISTS AND MILLENARIANS is.—The MILLENARIANS believe in the pre-millennial advent of Christ, and his personal reign for a thousand years before the consummation or end of the present world, and creation of the new heavens and earth, and the descent of the NEW JERUSALEM. While the ADVENTISTS believe the end of the world or age, the destruction of the wicked, the dissolution of the earth, the renovation of nature, and the descent of the New Jerusalem, will be at the beginning of the thousand years. The Millenarians believe in the return of the Jews, as such, either before, at, or after the advent of Christ, to Palestine, to possess that land a thousand years, while the Adventists believe that all the return of the Jews to that country, will be the return of the pious Jews who have ever lived, to the inheritance of the new earth, in their resurrection state. Then Abraham, Isaac, and Jacob, with all their natural seed who have been of the faith of Abraham, together with all pious Gentiles, will stand up together, to enjoy an eternal inheritance, instead of possessing Canaan for a thousand years.

THE MILLENARIANS believe a part of the heathen world will be left on the earth, to multiply and increase, during the one thousand years, and to be converted and governed by the glorified saints during that period; while the Adventists believe that when the Son of Man shall come in his glory, then he shall be seated on the throne of his glory, and before him shall be gathered all nations, and he shall separate them the one from the other, as a shepherd divideth his sheep from the goats. He shall set the sheep on his right hand, and the goats on his left. That one part will go away into everlasting (eternal) punishment, but the righteous into life eternal. They cannot see any probation for any nation, either Jew or Gentile, after the Son of Man comes in his glory, and takes out his own saints from among all nations. They also believe "God will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, to the Jew first, and also to the Gentile, in the day when God shall judge the secrets of men."

The Millenarians believe that the saints must have mortal men in a state of probation, for a thousand years, as their subjects, in order for them to reign as kings; for, say they, how can they reign without subjects? To which the Adventists reply, If it is necessary for them to have such subjects for a thousand years in order to reign, by the same rule they must have them *eternally*; for "THEY SHALL REIGN FOREVER AND EVER."—Rev. 22:5. And again, it is replied, Adam had dominion given him, but not a dominion over man. It was a "dominion over all the earth," and all its creatures. So also the kingdom Christ will give to the saints when he comes in his glory, is the "kingdom prepared for them from the foundation of the world." Just the dominion which Adam had, will belong to the saints.—*Advent Shield*, vol. 1. pp. 47, 48.

Besides these three classes, there are in this country a number holding mongrel views on the subject, who would not be recognized by either of them.—By wrongfully confounding their hallucinations with the views of Mr. MILLER, Adventists have had to suffer much, and Millenarians to a less extent, by the confounding of them with theirs. Some have done this ignorantly, and others with wicked intent—knowing better.

As Mr. STEELE virtually includes Adventists under the head of Millenarians, we shall reply to him, so far as our views are thus implicated. Adventists and Millenarians feel a like interest in the benevolent plans of the day. Both regard the movements of the Church as exceedingly "tardy," if they are designed to produce a result like that anticipated. If the world is to be converted by the preaching of the gospel to every creature, why is not the Church up and about her Master's business? Why are the millions of money in her possession not devoted to the spread of the gospel? Why go not forth her sons in companies of hundreds, and thousands, to all lands, proclaiming the spiritual reign? To do otherwise, is to consent that the great mass of those who are now living, should perish in their heathenish superstitions; and is being content that a few well-laid plans, which are only to be efficacious in coming generations, should be the extent of the Church's efforts. In these, it is true, they see no cheering indications of the speedy accomplishment of the world's conversion, and yet in these very inadequate efforts we do see "cheering indications" of the salvation of souls, of the speedy accomplishment of the number of God's elect, of the fulfilment of the command to "go into all the world and preach the gospel to every creature," and, consequently, as "cheering" evidences of the proximity of the event for which they look.

While they ask "that the Church give up her dreams of evangelizing the world," they do not ask her to relinquish any of her efforts for the salvation of sinners, either at home or in foreign lands. They do not ask her to recall her missionaries—not one of them. They do not ask her to suspend the operation of her presses, to discontinue the publication of her Tracts and Bibles, to call home her colporteurs, to close her schools, or do any act to paralyze her energies, dishearten her laborers, or dry up the springs of her charities. They would indeed dissipate her "dreams," not to make her less *awake* or *less active*,

but to cause her to put forth redoubled efforts. Could they induce the Church to believe that the Master cometh, they believe there would not be that supineness which now prevails—that tardiness in the performance of duty. They believe that with correct views, neither men nor means would be wanting to "gather in the last gleanings of the vintage." The Church would be so awake to her duty, she would have so realizing a sense of the great importance of proclaiming the glad tidings of salvation "while it is to day," that her energies would be exerted a thousand fold more than they now are; and also that with such a motive to present to the mind of the sinner, she would see her efforts crowned with a thousand fold more success than now attends her labors.

In contrast with the want of success which Millenarians (we use the term in its less specific sense, as applicable to all pre-millenarians—in the sense used by Mr. S.,) see in the enterprises of the Church, Mr. STEELE places those who "are confident that the great harvest is yet to be gathered," in whose view the "signs betoken success;" and yet it is a success which has unwillingly confessed, that at the present rate of progress, it will take ages on ages to convert the world. He says: "They fancy that the systems of paganism are becoming decrepit, that the throne of Anti-Christ is tottering, and that the year of Jubilee is near," and he considers that by these expectations, they are prompted to "laying plans and combining their energies to send the gospel to every creature." Doubtless Millenarians are not insensible to the growing decrepitude of the old forms of superstition, or to the tottering condition of her who is seated on the scarlet colored beast; but in these signs of decrepitude and decay they behold no recuperative symptoms—no evidence that the devotees of these systems are being renewed in the temper and spirit of their minds, to the extent that would be necessary, to warrant the hope that those old forms of error are to give place to the reception of the gospel. On the contrary, in their decrepitude they behold the evidence of their near destruction, and in their destruction the establishment of God's everlasting kingdom. And while they expect a blessing to attend the preached word, even to the end, enough to repay a thousand fold all possible expenditures of men and means, yet they would not be actuated in their efforts so much by expected results, as by obedience to the command to go and preach the preaching the Church is bidden to. They would proclaim to the ends of the earth the message of the angel, flying through the midst of heaven, "saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him who made the heaven and the earth, and the sea, and fountains of water," (Rev. 14:6,) without stopping to demand a pledge of JEHOVAH, that results commensurate with their own judgment should follow. It would be sufficient for them to know, that they were planting and watering the good seed of the kingdom, according to the Saviour's injunction, consenting that God shall act his own pleasure respecting the increase. To refuse to labor, without a pledge for a certain amount of success, they would regard as rebellion. And the system, which requires considerations over and above the duty of obedience, they regard as defective in its aims and expectations.

Mr. STEELE says:—

"Views so widely dissimilar must exert widely different effects. How far the Millenarian views, if generally adopted, would change the direction of the Church, experience has not yet taught us; but it seems manifest to us, the effect would be dispiriting and disastrous in the extreme."

He then contrasts with that supposed result, whatever has been accomplished by modern missions as the result of the belief of the Church in a spiritual reign.

In the suppositions, that experience has not taught us how Millenarian views would change the direction of the Church, and that they would be dispiriting and disastrous, we think Mr. STEELE widely misjudges. If such indeed would be the result, it would be evidence of unsoundness in these views. That no such result would follow, we have abundant evidence in the past history of the Church. The preaching of the apostles was decidedly millenarian. No mere Millenist in his preaching ever presents in full force the motives which they presented to induce prayer, watchfulness, patience, persevering efforts, and every Christian grace. The motive contained in the scheme of the world's conversion, is no where presented by those pioneers of the gospel, as an incentive to energetic action.

The great commission was: "As ye go, preach, saying, the kingdom of heaven is at hand." "Go ye into all the world and preach the gospel [the glad tidings of the kingdom] to every creature." In the fulfilment of this commission, the constant theme was, "The coming of the Lord draweth nigh." Were the hearts of the disciples made sad by the departure of the Lord when he ascended from Mount Olivet?—they were immediately comforted by the angelic declaration, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into

heaven." Would the apostle exhort to repentance?—the motive presented was, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send JESUS CHRIST, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

Would the apostle to the Gentiles exhort to an increase of knowledge in sacred things?—it was "so that ye come behind in no gift; waiting for the coming of our LORD JESUS CHRIST: who shall also confirm you unto the end, that ye may be blameless in the day of our LORD JESUS CHRIST." Would he exhort the brethren to press forward toward the mark for the prize of the high calling of God in Christ Jesus!—it was because "our conversation is in heaven, from whence also we look for the SAVIOUR, the LORD JESUS CHRIST; who shall change our vile body, that it may be fashioned like unto his glorious body."

Would he present a motive to seek those things which are above?—it was because "when CHRIST, who is our life, shall appear, then shall ye also appear with him in glory." Would he encourage the hearts of the waiting Christians to greater patience?—the consolation was, "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels;" and he admonished them that they had "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven;" he prayed, "The Lord direct your hearts into the love of God, and into the patient waiting for CHRIST." Would he administer to their "hope, or joy, or crown of rejoicing!"—it was by reminding them that they were to be "in the presence of our LORD JESUS CHRIST at his coming." Would he increase their "love one toward another, and toward all men?"—it was "to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our LORD JESUS CHRIST with all his saints." Would he present them with words of encouragement with which they might comfort one another?—he reminds them that "the Lord himself shall descend from heaven," "the dead in CHRIST rise first," and "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air;" and unto that coming, he prayed God their "whole spirit, soul and body," might "be preserved blameless."

Would he charge a fellow-disciple to faithfulness in his ministry!—he commands him to "keep his commandment, without spot, unreprovable, until the appearing of our LORD JESUS CHRIST;" again, he says, "I charge thee, therefore, before God and the Lord JESUS CHRIST, who shall judge the quick and the dead at his appearing and his kingdom;" and "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing." Another fellow-laborer he exhorts to speak "the things which become sound doctrine"—"looking for that blessed hope, and the glorious appearing of the great God and our Saviour JESUS CHRIST."

The apostle JAMES is no less inspired with the contemplation of the same sublime theme. The coming of the Lord is the great incentive to patience in the Divine life. "Be patient, therefore, brethren," says he, "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."

PETER has his eye continually fixed on the same event. He bid the brethren rejoice in tribulation, "that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of JESUS CHRIST." "Wherefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of JESUS CHRIST." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "For we have not followed cunningly devised fables, when we made known to you the power and coming of our LORD JESUS CHRIST."

The beloved disciple is also animated with the thoughts of the coming of him, on whose breast he leaned at the last supper. It is the motive he presents in all his exhortations for abiding in CHRIST, "that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And he closes up the volume of inspiration with the importunate prayer, "Even so, come, Lord Jesus."

During the first three centuries the general belief embraced the personal reign. So universal was this belief, that the name of no man, nor the least trace

of the writings of any one holding the opposite sentiments, has come down to us. And yet during the prevalence of these views the most glorious results followed the preached word. It was in connection with the doctrine of the pre-millennial advent that the knowledge of the gospel was extended through the provinces of the Roman empire—that planted societies of Christians in Palestine, Syria, Natolia, Greece, the islands of the Mediterranean, Italy, and the northern coasts of Africa, before the termination of the first century. Even the infidel Gibbon is obliged to admit that "in the primitive Church the influence of truth was very powerfully strengthened" by the opinion which he says, "was universally believed, that the end of the world and kingdom of heaven were at hand." Again, he says of the personal reign: "The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith."

The Missionary success of the present generation is not entirely independent of the efforts of those who are accused by Mr. STEELE with opposition to missions. Mr. MILLER thus speaks of the missionaries:

"Shall we forget those who have forsaken the land of their fathers, the home of their nativity, and have spent lonesome years of toil among strangers, yes, worse than strangers, among heathen idolaters, and the savages of the wilderness, in the cold regions of the north, and under the scorching rays of a vertical sun, among the suffocating sands of the desert, or in the pestilential atmosphere of India; who have risked their lives to learn a language, and prepare themselves to trim a lamp for those who sit in darkness and the shadow of death? No, we will not forget them; the prayers of thousands have ascended before the golden altar, morning and evening, on their behalf, and Israel's God has been their protector. Surely we may hope that these have oil in their lamps, who have sacrificed so much to bestow a lamp upon others."—*Lectures*, p. 244.

Mr. LORD, in an able review of this article of Mr. STEELE's, in his *Theological and Literary Journal* for July last, says:

"We have read a large share of the works that have been published by Millenarians on their views during the last fifty years, to say nothing of those of an earlier date—enough, undoubtedly, to furnish a fair and ample view of their opinions and sentiments; and so far as we are aware, have never met in them the slightest indication of aversion, or indifference to missions, and other Scriptural methods of communicating religious knowledge to the ignorant and perishing. So far from it, they are universally and heartily favorable to them."

*** "We have put the question to Presbyterians, Episcopalians, Congregationalists, Baptists, Methodists, Jews, and Gentiles, residing in the Eastern, Middle, Western, and Southern States, and the response has been uniformly in the negative. * * * *

"We have made inquiry also in respect to the views of the missionaries themselves, who have gone from Great Britain, and are now employed in endeavoring to make known the gospel to the heathen, and have learned from the most reliable witnesses that a large proportion both of the missionaries from that country, now laboring in Asia and Africa, and of the zealous and efficient friends and supporters of missions residing in those countries, are themselves Millenarians; and so far from being obstructed in their work by their views of the Divine purposes, derive from them their most efficient encouragement and support."

"Several of the missionaries also from this country to India and China are Millenarians. Thus ample and conspicuous are the proofs of the utter falsehood of his representation that they are hostile to missions and other measures for the instruction and conversion of men. * * * *

"The Millenarians of this country are, as a body, beyond all question, emphatically evangelical. They hold, we will venture to assert, without one exception, that Christ is the only Redeemer of men, and the Holy Spirit their only regenerator and sanctifier; and that there is no method of salvation except that by faith, repentance, and love, which is proposed in the New Testament. They hold, as far as we have the means of judging, at least as respectable a rank in theological knowledge and general cultivation, as any other class in the Church, and are as distinguished for piety, activity in duty, and usefulness. There is, indeed, no other body probably so free of persons of a questionable faith. There is not among them, we have no hesitation in affirming, a single individual who denies the deity of Christ. There is not one who denies his exaltation. There is not one who denies the power of the Holy Spirit to renew and sanctify the mind. There is not one, we presume, who denies that justification is by faith, and only by faith, in Christ, in the relation in which he is proposed in the gospel as the Redeemer of men by his expiatory sacrifice. There is not one who does not hold that salvation is wholly of grace; nor, finally, that does not receive the great doctrines generally of redemption. Not an individual can be found among them, we are sure, who denies the inspiration of the Scriptures; nor one who does not regard them as the authoritative and only rule of faith."

On the other hand, those who teach the spiritual reign, are not so universally "combining their energies" and working to the extent of their ability as Mr. STEELE seems to suppose. They are proverbially slow to engage in the performance of that work which they believe is to revolutionize the world. Shall we present evidence of this? Dr. ANDERSON, the leading Secretary of the American Board, is a competent witness. Hear him:

"But who does not know that the Churches are slow to engage in this work!—that the work itself is regarded in the light of a charity, which one is at liberty to perform or not, as he pleases, instead of being the *great thing*, for which the Church exists, and for which the Christian lives!—and that it is hard to obtain the men to go as missionaries to heathen nations, and still harder the means of supporting the small number that go; while the results of missionary labor, though equal, nay, superior, to those of pastoral labor at home, and greater than is generally supposed, are still such as would require ages upon ages to complete the earth's spiritual

renovation."—*Sermon on the Promised Advent of the Spirit*.—*Joel 2:28-32*.

Dr. Pomeroy, another of the Secretaries, read a paper at the meeting of the Board at Pittsfield, in Sept. 1849, from which we select the following. Speaking of the want of thirty-eight men to enter at once into fields then inviting their presence, it says:

But where shall these thirty-eight men be found, or even half of their number? Men imbued with the spirit of Christ; men of nerve and vigor, both of body and of mind; men willing to endure hardships, face dangers, and count not their lives dear unto them, if they may but be instrumental of extending the kingdom of Christ, and saving the souls for whom he died; where shall they be found? At present there are only seven young men under appointment. One of these is designated to Western Africa, and his passage is already engaged. Three are designated to China, and are expecting to sail in the course of a few months. The destination of the remaining three is yet uncertain. Indeed, it would not be strange if two or three of the seven should be permanently detained in this country, by ill health or other causes. It would be perhaps a fair estimate to say, that five only of the thirty-eight are found. But where are the thirty and three?

If we look at the *colleges*, we find that the number of pious young men in them is less than it was a few years since; and of those who profess religion, a larger proportion than formerly go into other professions than the ministry. Of those who have the ministry in view, but few, so far as is known, are seriously pondering the great question of their duty to the heathen.

If we look at the *theological seminaries*, we find that the aggregate number of students, during the past year, in the seminaries of Andover, New Haven, Bangor, East Windsor, New Brunswick, Union, Auburn, Western Reserve and Lane, (to which chiefly the Board must look for missionaries,) has been about three hundred and sixty-seven. Not far from one-third of these have now completed their course and left. The small number of foreign missionaries furnished by the last senior class, in the several seminaries just named, is matter for serious reflection. As yet, Union Theological Seminary has furnished but two; New Brunswick, one; Auburn, one; Lane, none; Western Reserve, none; New Haven, none; East Windsor, none; Andover, none. One has recently offered from New Haven, and another from Bangor. If these facts are to be regarded as a true index to the amount of missionary interest in the churches, that interest is very clearly not what it ought to be. At any rate, the present aspect of our theological seminaries does not afford much encouragement that an adequate supply of missionaries may be expected from them.

Shall we turn to the *pastors of our churches*, and inquire of them, who will leave their present fields of labor, and go far hence to the heathen? Can it be expected that help will arise from this quarter? The past history of the missionary enterprise answers, "No." During the forty years in which this Board has been in the field, very few pastors have left their people and their country, for the sake of preaching the gospel to pagan idolaters. The number of young men who have been gathered into our churches during the last eight or ten years, has been comparatively small; and of this diminished number, a smaller proportion than formerly have been disposed to consecrate themselves to the work of the ministry; and, as a necessary consequence, the present condition of our Education Societies throws very little light upon this darkness.

If we look at the *missions themselves*, we see at a glance that they are not sufficiently advanced to warrant the expectation, that a native ministry can be raised up in sufficient numbers to meet their own necessities, for years to come. This is a point never lost sight of by the Committee. They feel the importance of bringing forward a native ministry with the least possible delay. But at present no great amount of help can arise from this quarter.

There is still another view of the case. Supposing the present emergencies to be met, and that the thirty-three missionaries, now wanted, should be found and sent out during the coming year, of which, however, there is not the smallest probability, what are the prospects of years to come, should this advancing order of things continue? Who can tell us where our missionaries, for the next year and the year following, are to come from? If a thousand young men were to start for the ministry to-day, they could not complete their preparatory studies in less than eight or nine years. Meanwhile the laborers in the field are sinking under their burdens, and falling one after another into the grave; and what is to become of this great enterprise? Must the wheels be left to roll backwards?

The above admissions, and the overwhelming evidence of facts, reverse the conclusions of Mr. Steele, that a belief in the spiritual reign will accomplish more, than a belief in the literal. (To be continued.)

THE NAME OF JESUS.

"God hath highly exalted him, and given him a NAME which is above every name: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord; to the glory of God the Father."—*Phil. 2:9-11*.

During the coming week, a large portion of the professed Church of God will commemorate the first Advent of Him whose second coming we joyfully anticipate. It is fit and proper that a portion of time should be thus set apart for so sacred an object, and God has blessed that use to the keeping alive in the Church the expectation of the Second Advent. While others are recalling the associations which cluster around that first coming, which was so rapturously announced to wondering shepherds on the plains of Judea, it may not be amiss for us to inquire more particularly the meaning of the NAME bestowed on the *Messiah*—of that Name which is above every name: for it is full of meaning.

By its occurrence in two texts in the New Testament, where it is used in the place of *Joshua*, the successor of *Moses*, we learn that both names are the same. Thus *STEPHEN* speaks of the "tabernacle of witness brought in with *Jesus* into the possession of the Gentiles" (Acts 7:44, 45); and the apostle in his explanation of the words of *DAVID*, "To-day if you will hear his voice," remarked that, "If *Jesus* had given them rest, then would he not afterwards have spoken of another day."—*Heb. 4:8*. As these two Scriptures have an undoubted reference to *JOSEPH*, we know that *Jesus* is the same name with *Joshua*.

We turn then to the first one who bore the name—*OSHEA*, the son of *NUN*, of the tribe of *Ephraim*, the successor of *Moses*.—*Num. 13:8*. *OSHEA* was the same as *HOSHUA* and *HOSHEA* in the Old Testament, and *OSEE* in the New—the simple meaning of which is *Saviour*. When *Moses* sent forth the twelve spies to search the land of *Canaan*, he "called *Oshea*, the son of *NUN*, *Jehoshua*."—*Num. 13:16*. This change in the name was effected by adding to *OSHEA* one of the titles of *God*, *JAH*, the union of which, according to the usage of the Hebrew, is *Jehoshua*. This name in process of time was contracted to *Jeshuah* and *Joshua*, which by dropping the last letter and adding the Greek termination, became *Jesus*. Now as *OSHEA*, alone, signifies a *Saviour*, the addition to it of one of the names of *God*, makes the name of *Jesus* to signify a *God-Saviour*.

The name of *Jesus* was applied to others besides the *SAVIOUR*, and was a somewhat common name among the Jews. *PAUL* had a fellow-worker, "Jesus which was called *JUSTUS*" (Col. 4:11); and there was "a certain sorcerer, a Jew, whose name was *BARJESUS*" (Acts 13:6), that is, the son of *JESUS*. The prophetic book of *Ecclesiasticus* is called "the wisdom of *Jesus*, the son of *SIRACH*," who was also the son of another *Jesus*. Several of the Jewish high priests bore that name, and *JOSEPHUS* makes mention of it. Names, in *Scripture History*, were usually applied in respect to the appropriateness of their signification. Thus *PELEG* was so named because "in his days the earth was divided,"—i. e. *peleged*.—*Gen. 10:25*. Now, although the name of *Jesus* was of ordinary application, yet when given to *CHRIST*, it was by *Divine appointment*; and therefore to him it must apply to the full extent of its signification. In the first announcement by the angel *GABRIEL* of the birth of a son, *MARY* was told that she should call "his name *JESUS*."—*Luke 1:31*. And *JOSEPH* in his dream was not only told that he should be called by that name, but was given the reason of its appropriateness: "thou shalt call his name *JESUS*, for he shall *save his people from their sins*" (Matt. 1:21), or, as it is in the original, *He himself shall save his people*, &c.

A saviour is a *deliverer*. There have been others who were called *saviours*; but *CHRIST* is a *SAVIOUR* in a more exalted sense, inasmuch as "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—*Acts 4:12*. The *Judges* of *Israel* were called *saviours*. Thus we read in *Nehemiah*: "In the time of their trouble, (say the *Levites*) when they cried unto thee, thou heardest them from heaven, and according to thy manifold mercies thou gavest them *saviours*, who saved them out of the hand of their enemies."—*9:27*. In another place they are called *deliverers*, in our translation, when in the original, according to Dr. *PEARSON*, it is *saviour*: "When the children of *Israel* cried unto the *Lord*, the *Lord* raised up a *deliverer* to the children of *Israel*, who delivered them, even *OTHNIEL*, the son of *KENAZ*."—*Judges 3:9*. And "when they cried unto the *Lord*, the *Lord* raised up a *deliverer*, *EHUD* the son of *GERA*."—*v. 15*. As these were *saviours*, so was *JOSEPH*, according to the signification of his name *Oshea*, before the addition of *JAH*. With that addition it implied that *God* would save by him; so that the change in his name by *Moses*, seems to have been by *Divine appointment*, and a prophetic intimation, that not *Moses*, but *JOSEPH*, should lead the children of *Israel* into the land of promise.

This change in the name was in the second year after their departure from *Egypt*, before the spies had returned with an unfavorable report, before the time of their sojourn in the wilderness had been appointed to forty years, and before *Moses* had been told that he should not pass over that *Jordan*. Whether *Moses* realized the full meaning of the name he had bestowed on his successor, does not appear, but it was virtually a recognition that the son of *NUN*, and not himself, would deliver the children of *Israel* from the wilderness; or as if he had said, "This is the person by whom *God* will save his people from their enemies."—*Pearson*. Being the instrument by which *God* saved, he was a *God-saviour*. He saved *Israel* not by his own power, but by the power of *God* through him. On the other hand, *JESUS* himself saves his people, being so much greater than *JOSEPH*, so that he is not merely a *God-Saviour*, but is *God the Saviour*. *ISAIAH* had predicted, "Behold, a virgin shall conceive, and bear a son, and shall call his

name *IMMANUEL*."—*7:14*. This name is nowhere formally applied to *CHRIST* in the New Testament, unless it is embraced in the name of *JESUS*. When the angel of the *Lord* said to *JOSEPH*, "thou shalt call his name *JESUS*; for he shall save his people from their sins," the evangelist adds: "Now all this was done, that it might be fulfilled which was spoken of the *Lord* by the prophet, saying, 'Behold, a virgin shall . . . bring forth a son, and they shall call his name *EMMANUEL*, which being interpreted is, *God with us*.'"—*Matt. 1:21-23*. Thus we have inspired evidence that his being called *JESUS*, fulfilled the prediction that he should be called *EMMANUEL*. Consequently the latter, which signifies *God with us*, is contained in the former by the addition of *JAH*, one of the names of *God* in *JOSEPH*; and as "*God-with-us*" was *himself* to save his people from their sins, *CHRIST* was properly *God the Saviour*. Thus was his birth announced to the wondering shepherds on the plains of Palestine: "Unto you is born this day, in the city of *David*, a *SAVIOUR*, which is *CHRIST the Lord*."—*Luke 2:11*. *PAUL* says, "Of this man's seed hath *God*, according to his promise, raised unto *Israel* a *SAVIOUR, JESUS*."—*Acts 13:23*. And in another place he calls him "a *PRINCE* and a *SAVIOUR*."—*Acts 5:31*. *ZACHARIAS* calls him "a *horn of salvation*."—*Luke 1:69*. And *SIMEON*, the salvation of *God*.—*Luke 2:30*.

The name of *Jesus* being applicable to *CHRIST*, in its fullest sense, it is applicable to *JOSEPH* as to a type of *CHRIST*, who was in several respects prefigured by him, of whom *SIRACH* saith, "Jesus the son of *NAVE* was valiant in the wars, and was the successor of *Moses* in prophecies, who, according to his name, was made great for the saving of the elect of *God*."—*Ecclus. 46:1*. *JOSEPH* was a type of *CHRIST*, first, in his name. They were both called the same; and both by *Divine appointment*. He was, second, a type of *CHRIST* in his history. Of all the thousands of *Israel*, who passed out of *Egypt*, and united with *Moses* in songs of deliverance on the banks of the *Red Sea*, he alone was selected as the chosen instrument to lead the children of *Israel* into *Canaan*, the land of promise, "a land flowing with milk and honey" (Ex. 3:8); which land was a type of the new earth, where "the mountains shall drop down with new wine, and the hills shall flow with milk."—*Joel 3:18*. As *JOSEPH* brought the children of *Israel* to the end of their journey into a place of rest; so will *Jesus* bring us into our inheritance and place of eternal rest—that rest which *JOSEPH* gave them not being the rest, but only a *type* of that promised; for if *JOSEPH* had given the rest, "then would he not afterwards have spoken of another day."—*Heb. 4:8*. *JOSEPH* apportioned out the land of *Canaan* according to the tribes of *Israel*. *Jesus* has gone to prepare a place for his people among the many mansions of the Father's house.—*John 4:2*. Dr. *PEARSON* remarks on this:

"It is farther observable, not only what *Joshua* did, but what *Moses* could not do. The hand of *Moses* and *Aaron* brought them out of *Egypt*, but left them in the wilderness, and could not seat them in *Canaan*. *Joshua*, the successor, only could effect that in which *Moses* failed. Now nothing is more frequent in the phrase of the *Holy Ghost*, than to take *Moses* for the doctrine delivered, or the books written by him, that is, the *Law*; from whence it followeth that the death of *Moses* and the succession of *Joshua* pre-signified the continuance of the law till *Jesus* came, 'by whom all that believe are justified from all things, from which we could not be justified by the law of *Moses*.'—*Acts 13:39*. The law and the prophets were until *John*: since that the kingdom of *God* is preached.—*Luke 16:16*. *Moses* must die, that *Joshua* may succeed. 'By the deeds of the law there shall no flesh be justified (for by the law is the knowledge of sin); but the righteousness of *God* without the law is manifested, even the righteousness of *God*, which is by faith of *Jesus Christ* unto all, and upon all them that believe.'—*Rom. 3:20-22*. *Moses* indeed seems to have taken *Joshua* with him up into the *Mount* (Ex. 24:13); but if he did, sure it was to enter the cloud which covered the *Mount* where the glory of the *Lord* abode: for without *Jesus*, 'in whom are hid all the treasures of wisdom and knowledge.' (Col. 2:3), there is no looking into the secrets of heaven, no approaching to the presence of *God*. The command of circumcision was not given unto *Moses*, but to *Joshua*; nor were the *Israelites* circumcised in the wilderness, under the conduct of *Moses* and *Aaron*, but in the land of *Canaan*, under their successor. For 'at that time the *Lord* said unto *Joshua*, Make thee sharp knives, and circumcise again the children of *Israel* the second time.'—*Josh. 5:2*. Which speaketh *Jesus* to be the true circumcisor, the author of another circumcision than that of the flesh commanded by the law, even 'the circumcision of the heart, in the spirit, and not in the letter' (Rom. 2:29); that which 'is made without hands, in putting off the

* As in Luke 16:29, 31; 24:27; John 5:4

CORRESPONDENCE.



LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.—LECTURE VII.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—MATT. 24:23-31.

We have already seen that false Christs have abounded from the days of our Saviour to the present, and that such characters were to constitute one of the general incidents which should fill up the course of time. But in our text we are pointed to a definite period, and told of a source of great and dangerous temptation, a temptation so strong that none but the very elect will escape it. "For there shall arise false Christs and false prophets."

The great question at issue will be the kingdom of God; it will be an all absorbing question with the human race. The gospel of the kingdom will have gone all over the earth and arrested universal attention; "the kingdom of God is at hand," will have reverberated in all lands. The Pope has already set up his claim to hold the keys of the kingdom of heaven in his hand, and to bind and loose at pleasure; but he will at that time put it forth in a more formal and impressive manner than ever. And assisted by the two horned beast (Rev. 13), who is also "the false prophet," who worketh miracles before him, and deceiveth them that dwell on the earth by means of those miracles he will have power to do, he will succeed in a manner hitherto unknown.

The image of the Virgin, which has the past year excited so much attention in the Catholic world, by turning her eyes whenever any one enters, is but a sample of the prodigies which will be multiplied, as time rolls on. The Catholic priesthood are every day more and more bold, both in this country and Europe, in the assertion of miracles which they perform.

Nor are they confined to Catholics. The Mormons are equally bold in affirming the power to perform miracles, as an evidence that their Church is the visible and organized kingdom of God on earth, and that they have restored to them all the gifts of the apostolic Church. Thousands and tens of thousands are deceived, and really believe that Joseph Smith was a prophet sent of God to establish his kingdom on earth. So strong is their faith and complete the deception, that they will sacrifice all their earthly interests, and from distant lands flock to Salt Lake, whither the faithful are to gather.

The great spiritual development now going forward, is part of the grand system of delusion which is to come upon the world. They are, said John, spirits of demons working miracles, which go forth to the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty.

I must not suffer this opportunity to pass without lifting the warning voice against the delusion, that these spirits which are manifesting themselves openly, are good spirits, and their mission is good. Let all who would save their souls beware how they tamper with them. That they do perform most surprising physical, as well as mental feats, is undeniable. Many are now perfectly infatuated by them, and imagine that they are entranced by the spirits, where they have the most glorious and delightful visions of the spiritual world. It is becoming a mania. But as yet we have only a few of the drops which precede the storm. In the midst of the great tribulation, when all are driven to the greatest extremity by the distressing circumstances into which they will be brought, false Christs and false prophets will be particularly active, and improve those circumstances to secure their own ends. "Come," they will say, "you are looking for Christ to come and gather his saints and reign over them. I am Christ; follow me and I will deliver you from your foes and soon set up my kingdom." Others will send out their prophets, like the Mormons, to say, the kingdom of God is at Salt lake, there is Mount Zion, go there and you will be safe. The Shaker says, "go to our quiet villages, and there you will find the kingdom. Christ has already come in the person of a woman, Ann Lee."

"But," says the inquirer, "how shall I know that you are really Christ, and have the kingdom among you?"

"We prove it," they reply, "by miracles."—"And they shall show great signs and wonders, so that they shall deceive, if possible, the very elect." "But, says one, "if they do perform miracles, how can I but believe them?" I reply in the language of Christ; and no one who heeds his word will be deceived. "Behold, I have told you before. Wherefore, if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers; believe it not." I repeat, no one who will observe this one simple caution will be deceived or led away by any such pretenders. If they will

not regard the words of warning which Christ has left for our instruction, they must take the consequences. Miracles do not constitute a sign of Christ's having come the second time, nor of the establishment of his kingdom. No miracle which can be performed would induce me to believe Christ had come, or that his kingdom is established. There will be miracles, and they will constitute a sign: and that is, that those who perform them are false Christs and false prophets. What, then, will constitute the sign of Christ? Ans.—"They shall see the Son of man coming in the clouds of heaven with power and great glory." His coming will be like the lightning which shines from east to west. There will be no need of reports to be circulated, for "every eye shall see him, and they also who have pierced him." We cannot have our minds too strongly impressed with these remarks of the Saviour, that we may be thus fortified against the wiles of the devil.

Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light," &c. With respect to these signs, the opinions among us have been various. Our first views, as taught by Mr. Miller, and generally adopted till 1842, were thus expressed by Mr. Miller in his exposition of the 24th chapter of Matthew, published in Nov. 1841:

"Verse 29: 'Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.' Now it will be perceived that Christ has gone back again to the time of the tribulation spoken of in verse 21, and now says, 'Immediately after the tribulation of those days;' that is, after they flee from Jerusalem, and after the great persecutions which followed the Church in the days of the Roman emperors, spoken of in 9th and 10th verses. Then 'shall the sun be darkened,' that is, the moral sun—the gospel—which is the means of light to the Church, should become obscured; the same as the two witnesses being clothed in sackcloth. This would follow the tribulation of the Church. Everyone acquainted with the history of the Church, will recollect that the saints passed through a series of persecutions, from the destruction of Jerusalem until A. D. 312, when Constantine put a stop to persecution, and began to bring in those abominable heresies, which finally ended in the rise of Antichrist, the clothing of the witnesses in sackcloth, and the driving out of the Church into the wilderness. 'And the moon shall not give her light,' that is, the Church should not spread her light. She would flee into the wilderness, where she would be fed twelve hundred and sixty years; the same length of time the two witnesses were clothed in sackcloth, or the sun was darkened. These times began A. D. 538, and ended in the year 1798. 'And the stars shall fall from heaven.' This has reference to the ministers of the gospel (lesser lights in the moral heavens) falling from the purity of the gospel into antichristian abominations. 'And the powers of the heavens shall be shaken.' The powers of the moral heavens are the principles or doctrine of morality; and in the great controversy between the Orthodox and Arians, in the 5th and 6th centuries, the true doctrine of the Bible, and the principles of our holy religion, were lost sight of. War was inculcated against each other, instead of peace and good will; hatred took place of love; the shedding of blood in the room of acts of kindness; persecution, rather than forbearance; and will-worship was the spirit of zeal, more than devotion of heart to God; worshipping of idols, of departed saints, and other mummeries, were instituted for religious exercises, instead of obeying the commands of God, and following the ordinances once delivered to the saints; division into different sects, and each of them pretending to reform the abuses of the others, and then, in their turn, persecuting their fellows who were for still further improvements, or reform in the abuse of power.

"Thus have the moral heavens been shaken for a number of ages, and thus will they shake until these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat. Then those which cannot be shaken may remain, and we receive a kingdom which cannot be moved.—Heb. 12:25-28."—pp. 24-26.

In 1842 the idea began to prevail that the signs were to be literal, and that they had in fact taken place in the darkening of the sun and moon in 1780, on the 19th day of May. This, in the course of the year, became generally adopted as the true exposition; and gradually to be connected with the idea that a generation was a period of seventy years; and hence, that seventy years from the dark day Christ would come. It is due to Mr. Miller to say, that he never adopted the view, or materially changed his opinion from what is expressed above. I could not, however, agree with him in his view on that point, nor can I do so yet. I did regard the other view as being more strong and harmonious, and had the fullest confidence in its correctness. But time has shown its incorrectness, and we are left to inquire what is its true meaning. Some suppose that the error lay in limiting the generation to a definite period; that it should rather be understood in a general sense; and that some who saw the dark day, will live to see the end. This may be the correct view; but still I have my doubts on the subject. 1. There are, as will be seen by reference to a series of articles in the "Herald," headed "Judgments of God," published in September and October 1847, several dark days recorded, during the Christian dispensation. Some of them of an extraordinary character. With these facts I was not acquainted when I entertained that view. 2. It follows as a matter of course, that if the "great tribulation" is the same as the "time of trouble," spoken of Dan. 12:1, and that it is in the future, then these signs in the heavenly luminaries are in the future; for it is "immediately after the tribulation of those days" that "the sun shall be darkened," &c.

For these reasons I am inclined to the belief, that they are to constitute a part of the convulsions of nature, in connection with the seven last plagues, and the coming of Christ. In short, that it is the same event as described under the sixth seal, which is evidently connected with the coming of Christ. The point of the signs thus introduced, is this:

False Christs and false prophets will attempt to prove their claims by miracles and wonders. But at the coming of Christ, all nature will spontaneously and simultaneously attest his coming by an universal convulsion, which none can mistake. Then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and free-man, hid themselves in the dens and in the rocks of the mountains; and said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"—Rev. 6:15-7. Away, then, with all the vain speculations of men, whether the wicked will see Christ when he comes; and whether the saints will not be silently removed before the wicked are aware of the fact. No! no! "All the tribes of the earth shall mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Thus we are taught that all the tribes of the earth will see him coming before he gathers his elect.

Deceivers may do many wonders, but they cannot produce such effects as are here described; and until they are witnessed in a connected series, let no one be deceived with the pretence that Christ has come.

The coming of Christ will be personal and visible. The question, "What shall be the sign of thy coming?" arose from his declaration to Jerusalem and her children, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." He was then personally and visibly present at Jerusalem; and they could gather no other idea from his remarks than that he would again come in person to Zion, and be welcomed as an all-conquering King.

The idea that this wonderful prediction was fulfilled by the providential coming of Christ at the destruction of Jerusalem, or by any spiritual coming, is most preposterous. Language can be no more explicit: "They shall see the Son of Man coming in the clouds of heaven with power and great glory!" Was he seen coming at the destruction of Jerusalem? No individual, either Pagan, Jew, or Christian, ever asserted that he saw him so come. Nor has he since appeared. But "to them that look for him, he will appear the second time without sin unto salvation." The heavenly messengers did not testify in vain: "This same Jesus, whom ye have now seen go into heaven, shall so come in like manner as ye have seen him go into heaven." And when he thus appears, the whole triumphant host will sing, "The Lord is our law-giver, the Lord is our King, and he will save us." In all these relations he will be the comfort and salvation of his people. He will write his new law or covenant in their hearts, and incorporate it into their very being, rendering it as natural for them to love and obey God as it is to exist at all. He will, as Judge, award to them the recompense of reward promised to the meek, a part in the new earth and new Jerusalem. And as their glorious and everlasting King, with whom they shall reign forever and ever, he will welcome them to the kingdom prepared for them from the foundation of the world. But O, the purity necessary to ensure us a lot among the sanctified! God is holy, his kingdom is holy, and none but the holy can dwell there. But there is a fountain opened for sin and uncleanness, where all may wash their robes and make them white. With what earnestness should we apply ourselves to that work, and keep ourselves in the love of God, praying in the Holy Ghost, looking for the mercy of our Lord Jesus Christ unto eternal life. The allurements of the world were never more numerous and enticing than at present, and present themselves in so many specious forms, that unless Christians are firm and decided in their minds, and willing to be accounted singular, and have their names cast out as evil for Christ's sake, they will fall into the snare of the devil before they are aware of it. The first temptation, either from within or without, must be repelled and firmly resisted. There will be great temptations to weariness, and inclination to give up our watch for Christ, and to do, and speak, and think like the world. But remember, "We have need of patience, that after having done the will of God we may inherit the promises."

END OF LECTURE VII.

BEAR THE INFIRMITIES OF THE WEAK.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—ROM. 15:1.

In this passage we are reminded of an important duty, that is incumbent on some to observe. It is true that all Christians are not called on to observe the injunction, for it pre-supposes that some are weak through "infirmities." The call is to "the strong," and there are some in the faith who are strong. Paul, who wrote these words, reckons himself among the strong, and by consulting Paul's writings, we can see clearly how he became strong. It was by becoming "obedient to the heavenly vision," and receiving Christ, as the "end of the law for righteousness, to every one that believeth;" all his strength was in Christ, and he tells us he "lived by the faith of the Son of God." The apostle commands us to "put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." This is the duty of every one who wishes to be a Christian. Again, Paul tells us, "Him that is weak in the faith receive ye, but not to doubtful disputations," or not to judge his doubtful thoughts. (margin).—ROM. 14:1.

There were those in Paul's time who had received the Christian faith, and yet were very "weak in the faith," and had many of their conscientious scruples about the law, and the customs of their fathers, and while one "believed he might eat all things, another who was weak, eat herbs," and the command was, "Let not him that eateth despise him that eateth not, and let not him that eateth not, judge him that eateth, for God hath received him." Thus the case is argued in respect to "meats," and "days," and while one had investigated the law, and the faith of Christ also, and digested the various subjects of discussion be-

tween the Jewish, the Pagan, and Christian religion, the other had but little knowledge of the gospel of Christ, and the importance of the injunction in our text is obvious to every thinking mind.

It is also obvious to those of any considerable experience, that Christians, in this age of the world, need to have their "pure minds stirred up, by way of remembrance," to this same duty; for although we are living in a land of Bibles, and so much light shines from the gospel, and some make such boastings of advancement in religious attainments, yet it is undeniable that there are some among us who are "weak in the faith," and such should not be looked upon as unworthy of our care and attention, because they do not see at a glance the whole plan of God's revealed will, and embrace all the promises of the gospel at a grasp. No, "they are those for whom Christ died;" and while some are endowed with greater faculties, and blessed with greater facilities to gain knowledge than others, they should be thankful to God for it, and while getting "wisdom, get that which cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—JAMES 3:17. Such wisdom enables its possessor to walk in "gentleness, goodness, and faith," and to "bear the infirmities of the weak." Such can "be patient toward all men." In this way the weak may become strong, while others that are now in darkness may become penitent, and be led to Christ, and to embrace "the faith." He that can "show out of a good conversation his works with meekness of wisdom," can "instruct in meekness those that oppose themselves," and thus we are commanded in Paul's letter to Timothy (2 Tim. 2:25). There are those among us who have studied much, and have thoroughly investigated the prophecies, and become familiar with all parts of the gospel, and see its various relations to the prophecies, and its dispensational developments. This class may well be denominated "strong," in the sense of the apostle's language, provided they have "ceased from their own works," and by faith received "Christ, the power of God and the wisdom of God." This class should take heed to the exhortation, to bear with the weak, and indeed, many, I trust, do not forget so to do; but some do forget, and seem to think that all who love Christ and his cause, must be as strong as themselves, and see everything as they see it, believe all things as they do, and often think it a want of good disposition, if one cannot see at a glance what they have been learning for five, or perhaps ten years. You, my brethren of this mind, are those that should pause and consider, and call to mind your own former darkness, your early impressions, received by a false education perhaps, the dark fog of superstition, or the iron grasp of sectarian prejudice, that once held you in its deadly embrace. You then found it no easy task to leave a long and fondly cherished opinion, which had become popular by the wisdom of its advocates, and venerable by its age, and in its place adopt an idea, or doctrine, the most opposite to it, and which is thought to be most fanatical and erroneous, by the popular teachers, and branded by them as a new notion of some fanatical brain, though facts show it to be the doctrine of the word of God, and much older, and more worthy of our confidence and support, than the fables of these last days. While the light has been shining all about us, God's servants have been preaching the word, and "faith has come by hearing;" we have been enlightened, our former superstitions have been swept away, one after another, until we seem to be so saturated with the light of the gospel of the kingdom, (after much study, and labor, and prayer,) that it seems strange to us that all others do not see and believe as we do. But, say you, they had the same privilege to hear, and to study, and believe, that we did. Yes, perhaps they did, many of them, and they were kept from it by some influence, or agency, and neglected and abused their privileges. And still, God has borne with them, and should not we? He has also borne long with us, and had compassion on us, and should we not imitate the example? Our heavenly Father even causes "his sun to shine on the evil and the good, and sudeth rain on the just and unjust." Consequently, we should "love and do good to our enemies" even, as well as to bear the infirmities of the weak, "that we may be the children of our Father in heaven." But, says one, we are to "contend earnestly for the faith once delivered to the saints," and this is one part of our duty, and a very important part, and for what purpose? The end is obvious, for the salvation of men, both those who are weak in the faith, and those not in the faith. Paul gives us a rule, to which I have already alluded, by which we may contend: "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus."—2 Tim. 1:13. And again, he tells us to "endure hardness as good soldiers of Jesus Christ. And if a man also strive for masteries, he is not crowned, except he strive lawfully." But "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." Thus we may be able to do good to men, and lead them to see the great and important truths of the gospel, and by embracing them they will "put on the whole armor of God, which will make them strong in the Lord, and in the power of his might."

But, says the objector, (for some will object to this rule,) you would have us bear all the evils and unbelief of the community who profess religion, would you?

No—by no means. If men are wicked, treat them as such, and try to save them, by winning them to Christ.

But again, you would have us fellowship those who do not agree with us, and who do not go with us.

I answer, yes; if they give evidence that they love Christ, they should have our sympathies and assistance. But they are not with us, and if they loved Christ, they would love his truth. This is true, but all may not see the truth at once, and we know that we have rejected truth, when we were not aware that it was truth. A man does not show his hatred to truth until he rejects it with the conviction that it is

truth, and God knows the hearts of men, and the motives which actuate them, much better than we do.

Ah, says the strong advocate for the faith, I see you are for lowering down the standard to accommodate those who will not embrace the truth. Perhaps you are too fast. I would only have the "strong bear the infirmities of the weak," and remember that all the saints are not in the same condition in life, nor of the same capacity to see truth, and also hear the words of Christ, who told his disciples that "he that is not against us is on our part." But do you not believe we have the truth? Yes, I do, or I would abandon it at once. And do you not want all men to believe as we do? Most assuredly I do, and by obeying the words of inspiration, we shall have much more success in bringing men to the acknowledging of the truth. It is not to be denied that there has been a lack of forbearance on the part of some who are far advanced in religious knowledge, or in the theology of the Bible. And while we should "make straight paths for our feet, lest that which is lame be turned out of the way," we are not to think it requires us to neglect any other duty to the lame, and weak saint of God. To make straight paths does not consist altogether in teaching straight truths, but it also requires straight lives, holy examples, godlike forbearance, and a disposition to teach others in meekness. God has a class of children that are "weak in the faith," much of this weakness is consequent upon the poor fallen condition of man by nature, and much more upon the various schemes which Satan has invented, to hide the true light of revelation, and blind the minds of the people, by false theology and vain "traditions of the elders." Therefore, as God has had mercy on us, and granted us the true light, and by it we are enabled to "rejoice in hope of the glory of God," let us bear with all patience the many "infirmities" of those who can only "see men as trees walking," not covering up iniquity, nor yielding to their fables and vain superstitions; but by a holy and judicious example, and "sound words, teach them the way more perfectly." I do not say we should be quiet, and let error come in upon us like a flood, nor go to sleep and let every one enjoy his own opinion; but be "active, be vigilant, be kindly affectioned one toward another, forbearing one another, forgiving one another, even as God, for Christ's sake, forgave us." Thus we shall be able to "bear one another's burdens, and so fulfil the law of Christ."

I. C. WELLCOME.

THE ADVENT CHURCH IN LOW HAMPTON

To the Conference in Addison sendeth greeting:

Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen."

We can say by the goodness of God, that for some time past we have enjoyed a good degree of union, and of late have felt in very deed that the Lord is good, in that he has refreshed us by his Spirit, and made us to rejoice, while he has restored to others the joys of his salvation. It has now been one year since Bro. Kimball's labors ceased with us, since which time we have enjoyed the labors of Bro. David Bosworth for a portion of the time, which has been both edifying and instructing to the Church. In the season that is past, the brethren many of them felt deeply the necessity of observing order in all things in the Church, as the great Master-builder hath shown us. Order being, as we believe, the first law of heaven, and as it was enjoined upon the apostles and primitive saints, and no less upon us, in these last days of peril and disorder, and while we have taken the word of God as our rule of faith, we also believe it furnishes us a rule of action, which we have endeavored to follow, and God has blessed us, and added to our numbers, we trust, such as shall be saved in the day of the Lord Jesus.

Sympathy with the mind of Christ, is the glory of the Christian," and in proportion as we grow in grace, we shall love what he loves; we shall not think too highly of ourselves, but shall feel for the wants of others; finally, dear brethren, let our desires and prayers be, that we may have the same mind which was also in Christ Jesus. We shall then not only see, but feel for the destitute state of Zion. We shall see the field all white for harvest, and the laborers few. Our united prayers will be to the Lord of the harvest, that he will send forth faithful laborers into his harvest. If we take a view of the past, even among those who have professed to be waiting for the Lord from heaven, we find those who, like wolves, have come into the flock, and have torn and scattered them, and in many instances have perverted the gospel of Christ, "giving heed to seducing spirits, and doctrines of devils."

Now, brethren, with these facts before us, it becomes us to see to it that our lamps are trimmed and burning, and that our loins are girded with the whole truth, and our foundation on the rock of eternal ages. We believe that the message is now heard, "Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Soon it will be said, "It is done." Then will the voices in heaven be heard, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever. May we all enjoy that faith in the gospel, and be obedient to the commands of God, that when the gates of the celestial city shall be thrown open for the righteous nation that keep the law to enter, may we be found among them, and have an abundant entrance into the everlasting kingdom of God.

By order of the Church in Low Hampton, Nov. 23d, 1850.

R. MILLER,
D. BOSWORTH,
S. P. MILLER,

Delegates.

Amictions.

How often we are led to suppose that we are more deeply afflicted, that our trials are much greater, and more severe, than those of any other person. We sometimes feel as though we were singled out, as was Job, and given into the hands of Satan, to be tried, and tempted of him, until God shall see fit to

deliver us, by bringing us out purified, and made meet to be "partakers of the inheritance of the saints in light." It is true, that in proportion to our faith, to our earnest endeavors to promote the cause of truth, we shall have afflictions and trials; but these, if sanctified, "will work for us a far more exceeding and eternal weight of glory." The Lord doth not afflict willingly, nor grieve the children of men; and while God's word assures us that he "hath chosen his people in the furnace of affliction, for his own sake," we should indeed rejoice that we are "counted worthy to suffer shame for his name." Let us not murmur, then, if temptations, and trials, and sufferings, and even death, await us; Jesus has promised to be the hope of his people, and bring them off conquerors at last, through infinite grace in Christ Jesus. A little while, if we are faithful, and our conflicts will be over, our sorrows ended, our tears wiped away, and we permitted to enter, where "the wicked cease from troubling, and the weary are at rest."

Weary pilgrim, cease to grieve,
Trust in Jesus evermore;
All his promises believe,
Wonder, worship, and adore.
Soon you'll gain the promised land,
Soon be numbered with the blest;
There the wicked cease from troubling,
There the weary be at rest.

Extracts from Letters.

Bro. I. H. SHIPMAN writes from Worcester (Ms.), Dec. 9th, 1850:

Bro. Himes:—I was glad to see a notice in the "Herald," from Bro. Osler, of Bro. Billings' lecture on vocal music; let the ball keep rolling until all are interested. Bro. Osler thinks the brethren will do well, when Bro. Billings visits them, to get him to deliver his lecture. And I think it would be money well spent to invite him any distance to hear him on this subject, and time well spent in obeying his instructions. The simplicity of his recommendations are just what we need, to accomplish the desired object of keeping our singing what it should be.

Bro. Billings feels intensely on this subject, and I hope the Church will feel the importance of the same. I was highly entertained in listening to his lecture, and should have been glad if all our brethren could have enjoyed the same privilege.

Yours, for singing with the spirit and understanding.

Bro. F. BECKWITH writes from Cleaveland (O.), Dec. 6th, 1850:

Bro. Himes:—Let us trust in one who is mighty to save. "And who is he that will harm us, if we be followers of that which is good?" I know it requires much of the grace of God to enable us to bear patiently all the trials through which we have to pass. For it is not only our avowed enemies that oppose us; but it is our tried friends, those that love us. "And a man's foes shall be they of his own household; but it shall not always be so. I am glad, when Saturday night comes, to think I am another week nearer my eternal home, and that I may have the privilege on the following day of meeting with a few of like precious faith; although we differ on some points, yet we are agreed in the main, that is, that the Lord is soon coming, who shall change our vile body, that it may be fashioned like unto his glorious body, "when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

Yours in Christian love and sympathy,

Bro. A. BROWN writes from West Elkton (O.), Nov. 23d, 1850:

Dear Bro. Himes:—Having lately been taking considerable of a tour, I thought a few notes by the way might not be altogether uninteresting to yourself and readers. I left Coal Run on the 8th of Oct., in company with Bro. Maull and family, for Cincinnati, to which place Bro. M. was removing. I have found in Bro. M. a most excellent and humble brother in Christ. He is warmly beloved by the Churches where he is known, and is in good report with those who are without. I only tarried in C. one night, being obliged to start the next morning for Jeffersonville, Ind., where I had an appointment for the Sabbath. Here I found Dr. N. Field and his faithful company, numbering over a hundred, pressing onward for the prize. Bro. F. was just recovering from a severe fit of sickness. I preached two sermons on Sunday, and one on each of the four evenings following. The brethren were comforted, and I trust the labor was not in vain. One person presented herself for baptism. I was much pleased with the manner in which this Church manages its financial affairs. I learned that they have two treasurers, and that each member contributes five cents a week, which goes into the hands of one of the treasurers. Besides this, there is a public collection taken every Sunday, after the administration of the Lord's Supper, which is kept as a poor fund by the other treasurer, out of which the poor of the flock may be relieved. At the end of each quarter, this treasurer goes to the other, and if it appears that any of the Church have been unable to pay their semi-demi allotment, (which I suppose seldom occurs,) the deficiency is made up from the poor fund. By this simple but wise arrangement, things move smoothly on.

The Sabbath following I spent at Cincinnati, and enjoyed a profitable season. On Monday I preached to a little company in Hamilton, about twenty-two miles from C., and on Tuesday at Jacksonburg, ten miles from H. On Wednesday and Thursday evenings, I preached at Greenbush, a neat little village, of truly New England origin and enterprise. It was named after Greenbush, Vt., the former residence of the principal families. At a prayer-meeting a few days since, consisting of ten persons, there were representatives from seven different churches. On Friday and Saturday evenings I preached at West Elkton, where I found three who were baptized by Bro. Maull. I expect to spend the coming Sabbath at Jacksonburg, and the one following at Cincinnati.

The third Sabbath in Dec. I have an appointment at Lowell, alias Coal Run. I then shall determine about returning East.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, in Portsmouth, N. H., on Monday evening, Dec. 2d, aged 59 years and 10 months, Sister LOUISA S. Drown, wife of Bro. Daniel P. Drown, and daughter of Daniel Tuxbury. She died of apoplexy, about an hour and a half after she was attacked. Sister D. was born in Salisbury, Mass., Feb. 4th, 1791, and was married in 1811. She found pardon and peace through faith in the Saviour, and united with the Christian Church in Salisbury, of which she remained a member about forty-five years,—until her death. From the early age of sixteen to the close of her life, she was firm in her faith, and exemplary in her life, though at times she was subject to mental depression, in consequence of the diseased state of her nervous system. She heartily embraced the faith of the Second Advent near, though without any particular time, and cherished the same until her death. She had been called to bury three children, and has left three behind her, who, with their surviving parent, entertain the hope that animated her, and which consoles them with the assurance that they shall soon meet her in the kingdom of God, to part no more. Her health had been feeble for about six or seven years past, by reason of a disease of the heart, resulting in dropsy, from which she suffered much, rendering her respiration difficult, so that it was painful for her to converse, or see company. For about four weeks before her death she was worse, though she still went about the house. She was sitting, conversing familiarly with her husband, when the fatal stroke prostrated her, and closed her labors and sufferings. I saw her often during the last five months, and conversed with her freely on divine things, and the more I saw and knew of her, the more I prized her worth and piety. Three times during her last illness she spoke with me freely on the state of her health, and of her liability to die at any moment. She thought it doubtful if she should recover,—thought two weeks would decide her case, and wished me to pray for her, that she might be prepared. She said she would like to live for the sake of her afflicted family; but if God ordered otherwise, she could give all up, and be resigned;—the best of all was to be resigned. She felt anxious and spoke about the health of her son Daniel, who for six years has suffered indescribably from pain in his eyes and rheumatism in his limbs, and also for her daughter, residing in Brooklyn, who is likewise in feeble health; but she felt to commit them all to God. We prayed with her, in which she earnestly joined. These were holy and precious seasons, which we never shall forget. We commanded her and her family to God, and saw and spoke with her no more. She was struck at half-past seven o'clock, and was unable to speak more than a few words, such as, "My voice," and that she was in "no pain." The funeral was attended at her house by a large circle of attached friends, on Wednesday, the 4th inst. A discourse was delivered by the writer, from Proverbs 14: 32—"The righteous hath hope in his death." We rejoice to be able to say, that the friends are remarkably sustained by the grace of God, and the hope of the Saviour, the resurrection, and the kingdom of God at hand. The following lines, composed by a friend, and presented to the family the day of the funeral, are by their request sent for insertion in the "Herald."

D. I. ROBINSON.

"Weep with them that weep."—ROM. 12: 15.

A husband is called with companion to part, No language can tell his deep anguish of heart; But God, who knows all things, and comfort will give, Calls, "Come," to his partner, but saith to thee, "Live." Now, mother, to thy son, when children away,— Now, mother, that partner, no wife can replace; But God is thy parent, who wills you to live now. Choose me for thy portion, to me seal thy now. O! whence shall flow comfort these mourners to cheer, Now given by death from the friend held so dear, With heart-strings all broken, and bleeding eart heart, Since God bade, in silence, her spirit depart? Long, long, hast thou known her thy sorrow to bear, Long with thee in counsel and labor did share; By kindness, instruction, example, and care, Reared children to virtue, and left them in prayer. How many sore ills hath her frail system borne, How many sick organs, sharp agonies known; But now all is easy, cold, silent—at rest. Her conflicts exchanged for the place of the blest, Bless'd "hope of the promise," by God made of old, "One shepherd" to "gather" "all saints" in "one fold;" With glory to "crown," and with "manns" sustain, Rols death of its gloom, so we'll soon meet again. Rejoice, then, in sorrow, he patient, resigned, God, giving, or taking, is equally kind: We trust him, and praise him, in trouble and pain, Assured at his coming, in glory to reign.

DIED, in Yarmouth, Mass., Dec. 4th, JOSIAH B. HALLETT, aged 10 years, son of Joshua Hallett. The angel of death is still busily employed in our family. He has taken our dear and beloved son, all that we had. After a long and painful illness, our son has fallen asleep in Jesus, to rest till the morning of the resurrection, when he, with all the saints of the Most High, will be awakened by the voice of the archangel and the trump of God, and clothed with bodies fashioned like Christ's glorious body, to die no more. We mourn his loss, but sorrow not as those who have no hope. He looked upon death untrified, and appeared to rejoice in view of the day when the earth shall be restored to its Eden beauty, and death be allowed to divide no more. Brethren and sisters in the Church, if ever we needed your sympathy it is now. O, may the great Head of the Church sustain us, and give us patience according to our day; and when the last trump shall awake us, may it be to life eternal.

What though affliction be our lot,
Our hearts with anguish riven?
Still never let it be forgot—
There are no tears in heaven.

There, from the blooming Tree of Life
The healing fruit is given;
Yes, there shall cease the painful strife;
There are no tears in heaven.

Our luxuries should give way to others' conveniences; our conveniences, to their necessities; and our necessities, to their extremities.

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THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

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On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

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From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only *complete* collection of Vestry Music that has ever been published.

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It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern years.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellencies of all the Music Books now known, without the pile of useless lumber many of them contain.

Continued from page 373.

body of the sins of the 'flesh' (Col. 2:11), which is therefore called 'the circumcision of Christ.'

Thus if we look upon Joshua as the 'minister of Moses' (Ex. 24:13; Josh. 1:1), he is even in that a type of *Christ*, the 'minister of the circumcision for the truth of God.'—Rom. 15:8. If we look on him as the successor of Moses, in that he representeth *Jesus*, inasmuch as 'the law was given by Moses, but grace and truth came by Jesus Christ.'

—John 1:17. If we look on him as now judge and ruler of Israel, there is scarce an action which is not clearly predicable of our Saviour. He begins his office at the banks of Jordan, where *Christ* is baptized, and enters upon the public exercise of his prophetic office. He chooseth these twelve men out of the people, to carry twelve stones over with them; as our *Jesus* thence began to choose his twelve apostles, those foundation-stones in the Church of God, whose names are in the twelve foundations of the holy city, the new Jerusalem.—Rev. 21:14. It hath been observed [by St. Cyril], that the saving Rahab the harlot alive, foretold that *Jesus* once should speak to the Jews, 'Verily I say unto you, that the publicans and harlots go into the kingdom of God before you.'—Matt. 21:31. 'He said in the sight of Israel, 'Sun, stand thou still upon Gibeon: and the sun stood still in the midst of heaven, and hasted not to go down about a whole day.'—Josh. 10:12, 13. Which great miracle was not only wrought by the power of him whose name he bare, but did also signify that, in the latter days, towards the setting of the sun, when the light of the world was tending unto a night of darkness, 'the Sun of righteousness should arise, with healing in his wings,' (Mal. 4:2), and, giving a check to the approaching night, become 'the true light, which lighteth every man that cometh into the world.'—John 1:9."

To this it may be added, that as Joshua smote the Amalekites and subdued the Canaanites, and drove them out of the land, giving it to the children of Israel; so will our Jesus, the Captain of our salvation, drive out all the Amalekites and Canaanites from this earth, and give it to his elect, when 'all the land shall be turned as a plain from Geba to Rimmon,' and 'there shall be no more the Canaanite in the house of the Lord of hosts.'—Zech. 14:10-21.

Thus was Joshua a type of Jesus, who came to save us. 'God sent his Son into the world, that the world through him might be saved.'—John 3:17.

As 'without shedding of blood, there is no remission of sins, it was necessary that Christ should appear to put away sin by the sacrifice of himself.'—Heb. 9:22, 23, 26. And so he 'shed his blood for many for the remission of sins.'—Matt. 26:28.

Thus 'he bare our sins in his own body on the tree,'—1 Pet. 2:24; and 'therefore we have redemption through his blood, even the forgiveness of sins.'—Col. 1:14. If 'while we were sinners, Christ died for us, much more then, being justified by his blood, we shall be saved from wrath by him.'—Rom. 5:8, 9.

Jesus not only saves his people from their sins; but he permits them to 'look for the Saviour, the Lord Jesus Christ, from heaven, who shall change our vile body, that it may be fashioned like unto his glorified body, according to the working whereby he is able to subdue all things unto himself.'—Phil. 3:20, 21. And 'unto them that thus look for him, shall he appear a second time without sin unto salvation.'—Heb. 9:28. God grant that thus our bodies and 'spirits may be saved in the day of the Lord Jesus' (1 Cor. 5:5),—we recognizing in Him,—our God the Saviour,—the 'NAME, which is above every name.' For 'it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation.'

Foreign News.

There is increased agitation in England and Scotland to the anti-papery movement, and the *Daily News* asserts that the Attorney General is preparing a bill to make penal the holding of English titles by the Catholic clergy, and the *Times* significantly remarks that Dr. Ullathorne is the first, as he will assuredly be the last, Bishop of Birmingham. Lord Beaumont, a Catholic nobleman, has taken the field against the Pope, and maintains that his appointments to English bishoprics are derogatory to the crown, and at variance with the constitution. Immense meetings to denounce the aggressive policy of the Pope have been held in the country, and in some cases have led to serious riots, especially at Birkenhead, where the meeting advertised for Wednesday was attended with one of the wildest riots since the days of the Reform Bill. Magistrates and police were compelled to flee before the mob. The *cross* finally restored quiet.

The latest news from Germany is in no respect more pacific nor affairs less critical and complicated, than for two weeks previous to the sailing of the *America*. The Prussian Chamber was opened on the 21st by a speech from the King, which has caused intense excitement, and was looked upon as favorable to the war party. He says—'In the shortest possible time we shall be more strongly armed than ever before, either in ancient or modern times. We seek not war, but we demand an arrangement of the general fatherland suitable to our present position in Europe and Germany; and corresponding with the amount of rights which God has placed in our hands

—we have a good old right, and we will defend it and remain under arms till we have secured its recognition. We owe this to Prussia—we owe this to Germany.'

It is stated by telegraph from Paris that the Prussian Government has negotiated a loan of ten millions sterling with the house of Rothschild in London. The upper house of Assembly is reported to be inclined to peace, whilst the lower is moderately disposed.

The disturbances between the Prussian and Bavarian troops at Frankfort were renewed on the 25th, and in several of the streets the soldiers of the two countries had very sanguinary conflicts. The intervention of strong patrols could alone preserve peace in the city. The Austrian or federal army in Hesse is suffering from want of provisions, and their commander has informed the Prussian general that he shall be compelled to advance. General Groben replied that the Prussian troops under his command would not fall back under any circumstances.

The Cabinet at Petersburgh is reported to have formally made known that a war of Prussia against Austria would at the same time be a war against Russia. After Berlin, the war party finds most support in the Rhine provinces. At Frankfort, Berlin, Vienna, Amsterdam, and other central points, confidence in the maintenance of peace is daily becoming more weak. The stock exchange was at the latest dates greatly agitated at Vienna. The premium on gold has risen to 40, and on silver to 30 per cent.

THE ADVENT HERALD.

BOSTON, DECEMBER 21, 1850.

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THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

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JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of 'obituaries of children, in prose and verse, prepared and arranged by N. Hervey.'—Price, 25 cts.

To Correspondents.

J. P. Jr.—It reminds us of the barking dog, which paid his respects to the moon by the hour at a stretch. The moon, however, shone right on, and paid no attention to the dog's barking.

J. C.—Wilson Dwy's paper has not been stopped, but has been mailed regularly every week to Pittsfield, Mass. Also, instead of his having paid for one volume in advance, he owes \$3 20 at the end of this volume, from No. 425.

L. B. Coles—Received. Thank you.

A. C. Geer—Without showing why the Saviour was any less a PRINCE before than after his resurrection, your argument amounts to nothing. There is no valid reason for such a supposition. Besides, we have repeatedly shown the insuperable chronological difficulties in the way of the 69 weeks continuing later than A. D. 28. *Facts*, and not suppositions, are alone of any weight in a case of this nature.

L. D. M.—The plan of our Conferences and Churches is the same as yours, and of the great majority of our brethren. The idea of legislative Conferences was not originated at this office, but by our opponents, and is by us repudiated.

John Pierce—Bro. P. is not able to pay you anything on your claim.

A. B.—The Adventists now understand it—you have the right of it. If the door opens, you had better follow the leadings of Providence in that field.

C. R. Griggs—Thank you. It will be very appropriate for the 'Chronicle,' if we find it necessary to publish.

L. Dudley—Always glad to hear. Hope you will soon be able to go to Vergennes and vicinity.

Russia and Constantinople.

The established religion of Russia is that of the Greek Church, which formerly held its seat at Constantinople. Ever since the Turk took possession of his European empire, and substituted Mohammedanism for the Greek religion, he has been regarded by all adherents to the latter as an usurper, and they long to see Constantinople restored again to its rightful religion. Consequently, Nicholas, the head of the Russian branch of the Greek faith, looks with a religious

as well as political interest to the deliverance of those conquered provinces from a false faith. In leading his soldiers against the Sultan, they would be influenced by the religion of their country, and would rush upon it with a fanaticism similar to that which actuated the Crusaders at Jerusalem. They would regard themselves as agents of heaven, being taught daily to repeat the following from the prayer-book of the Greek Church:—

'Almighty God, destroy the heathen and sacrilegious power of the Turks; give back the land usurped by them to its righteous Emperor of the true faith; exalt the Greek Church in triumph over all the earth, and give unto it thy blessing, and to us thy good faith. Amen.'

An exchange paper says, a cargo of books was seized lately at Constantinople by the police. They had arrived from Russia, and on examination were found to be prayer-books, in which the above prayer was used in the choral form. The existence and use of this prayer in the Russian Churches, furnishes a key to the purposes of Nicholas respecting Constantinople, which would otherwise be enigmatical.

'The Improved Housewife, or Book of Receipts; with Engravings for marketing and carving. By Mrs. S. L. Webster.'—Hartford: Sold by Ira Webster, the only agent.

This book was written by one experienced in housewifery, has been practically tested, and the universal testimony is, that it is the best book of the kind before the public. In 230 pages it contains an almost endless variety of recipes, and full directions for the performance of everything in the culinary line. Its superiority consists in its combining economy with good cooking—two things seldom found in connection. Price, 75 cents. Mr. WEBSTER will be found for a few days at Morton place.

In connection with the book is found a perpetual calendar for finding the day of the week, for any day in any year.

THE NEW ENGLAND PRIMER, as it was printed and sold by JOHN BOYLE in 1777,—a fac-simile reprint. This is a little work republished by Mr. WEBSTER. It is a great curiosity to the antiquarian, being in matter and form the exact re-production of the first school book put into the hands of New England boys and girls, containing the Assembly's Catechism, &c. Price, 12 1-2 cents.

WESTERN TOUR.—We hope to go as far as Buffalo, Lockport, and Jamestown, visiting as many intermediate places as we can, after the Auburn Conference. Syracuse, Homer, and other places, will not be forgotten. Arrangements will be made for most of the meetings at the Auburn Conference. Our health is better than it has been for more than a year past, and we shall continue to do all that we can to sustain and advance the cause of the *Advent* in its purity and consistency.

Visit to Vermont and New York.

We attended the Conference in Addison on the 29th ult., and remained in that place over the Sabbath. There was a good representation of the friends present, as will be seen by the proceedings, below. We found things in a more prosperous and happy state than we anticipated. The LORD be praised. The devotional meetings were solemn and profitable to the saints, and we trust to some who had made no profession of religion. Bro. MORGAN has been laboring to good acceptance with the Church in Addison.

We also visited Bristol, Vergennes, Panton, Fairhaven, Hydeville, Castleton, Vt., and Ticonderoga and Low Hampton, N. Y. We gave discourses in most of the places, and our interviews with the saints were most happy.

We spent the second Sabbath in December in Low Hampton. Though the day was blustering, the attendance was good, and the meeting cheering. We were again cordially welcomed by the family of our late beloved Father MILLER. The family, we are happy to say, were well. The state of the Church will be seen by a letter on the preceding page. We visited the grave of Father MILLER, for the first time since his interment, nearly a year before. We envied him his lot. He was faithful unto death,—he had finished his course, he had kept the faith. But though 'he is dead, he yet speaketh,' and will speak, to the true-hearted, till the SAVIOUR shall come, and re-unite us in his kingdom.

Conference of Adventists in Addison, Vt.

The meeting was called to order Nov. 30th, at 10 A. M. Bro. H. BUCKLEY was chosen Chairman, and Bro. ROBBINS MILLER Secretary. Prayer was offered by Bro. D. BOSWORTH. The following brethren were in attendance:

Elder P. B. MORGAN, Wm. WHITFORD, J. SPENCER, E. G. WHITFORD, O. N. WHITFORD, D. SMITH, A. SMITH, E. G. SPENCER, ADDISON; Elder D. BOSWORTH, ROBBINS MILLER, LOW HAMPTON; Elder H. BUCKLEY, TICONDEROGA; A. THOMAS, E. CASE, L. B. HOFFMAN, WM. S. HAMDEN, BRISTOL; BRO. DOUD, NEW HAVEN; E. PARKER, WATERBURY; Elder E. L. CLARK, WAITSFIELD; C. BENNS, BURLINGTON; S. A. BRAGG, VERGENNES; H. GARDNER, PANTON; Elder J. V. HINES, BOSTON.

Remarks were then made by Bro. MORGAN and others, explanatory of the objects of the meeting. A committee was then appointed to mature a plan for the co-operation of ministers and brethren in supplying the wants of destitute Churches, and openings for Advent preaching. The committee reported the following plan of co-operation for the ministers and Churches in Fort Ann, Low Hampton, and Ticonderoga, N. Y.; Mount Holly, Orwell, Addison, Bristol, Vergennes, and Panton, Vt. The committee suggested that the pastors and evangelists living within the bounds of the above Churches, make arrangements with each Church for a regular supply, as they may have ability to support. Those who may be able to support preaching all the time, should do so. Those who can sustain preaching half the time, or one quarter of the time, should make arrangements to do so. It was also suggested, that Bro. BOSWORTH, of Low Hampton, and Bro. MORGAN, of Addison, be appointed to assist the Churches in making the above arrangements.

The following circular Address was unanimously adopted: *The Adventists assembled in Conference at Addison, Vt., Nov. 30th, 1850, to the Adventists in the places named in the foregoing report, send greeting:*

Dear Brethren and Sisters:—Being deeply impressed with the truth of the doctrine of the speedy personal advent and reign of Christ on earth; and feeling that union of effort in proclaiming this truth is of the utmost importance, in order that the present interest may be sustained, and that others may receive light on this subject, and become interested in the salvation of their souls, preparatory to the coming of the Lord; we do most heartily intreat you to prayerfully consider the subject of gospel order, and to comply with its requirements, by setting in order the things that may be wanting in your several Churches. We also intreat you to seek the hearty co-operation of all who may be interested in this blessed truth in your vicinity, with those we have chosen to assist you in making the best arrangements for supplying yourselves and others with the regular ministrations of the gospel of the kingdom.

The day of judgment is at hand. Souls are perishing for lack of knowledge. Soon we must give an account of our stewardship. Let us therefore engage anew in the work of the Lord, do what we can, and do it now, to arouse a slumbering Church and world, and make ready a people for the coming of the Lord. The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth more laborers into his harvest. Be not disengaged: remember the promise—"Lo, I am with you always, even unto the end of the world." Amen.

Letters were received and read. [One from Low Hampton will be found on the preceding page.]

R. MILLER, Sec'y. H. BUCKLEY, Chairman.

BUSINESS NOTES.

W. JOHNSON.—The price of the "Last Words of the Dying" is 62½ cents.

F. JACKSON.—25 cents received to balance.

F. BECKWITH.—Sent you papers—you have paid to No. 534.

If any of our agents have No. 354 of vol. 5 of the Herald, they would oblige us by sending us a copy.

F. FOWLER.—You are credited to 508.

H. WILSON.—You may still receive it, if you are so disposed.

S. W. ADAMS.—All right—you had already paid to the 1st of Feb.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, DECEMBER 23, 1859.

No. 20. WHOLE No. 502.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers, \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE DYING YEAR.

BY CORNELIA HUNTINGTON.

Hush ! hush ! the year is dying—
Hark ! through old forests dim,
The wailing winds are sighing—
Their roar seems over him—
In quiet sleep and holy,
He sinks to his repose :
And languidly and slowly—
His weary eyelids close.

Now come with tearful sadness,
The parting year review,
Whose whets half will gladness
The advent of the new.
Loud sounds here and there resounding
Fresh fountains of delight,
In many a festive dwelling—
The Christmas fires are bright;

And stricken ones are weeping
Beside the darkened hearth,
O'er loved and lost ones sleeping
Low in the tranquil bower.
Strange—strange—what bitter blighting—
What deeds to startle thought—
Wild, wonderful, exciting—
One short, sad year hath wrought !

While we stir the dust of ages,
Time's dreams are real—explore—
Spell out from mouldering pages,
Their quaintly written lore—
'T were well to bind this lesson,
For profit, on the heart,
"Men only live to hasten,
Like shadows, to depart."

Protestant Churchman.

From the London "Quarterly Journal of Prophecy."

The Earth, Its Curse and Regeneration.

(Continued from our last.)

Let *faith*, then, show us the earth as it lay beneath the rays of the first morning which ever hung upon its mountain-tops—by *faith* let us gaze upon it when as yet no blight has fallen on leaf or stream—let us walk up and down it by *faith*, in company with the angels who are making it so full of melody—and let us remember what the prophet saw, when, drawing aside for an instant the veil of the curse, he exclaimed (Ezek. 28:12), "Thou art a gem exactly cut, full of wisdom and perfect in beauty. Thou wast in Eden; the paradise of God; every precious stone adorned thee; the sardius, the topaz, and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle; gold was the setting of thy joints, and thy pearls were ready for thee. In the day that thou wast created, thou wert the anointed cherub which covered the earth, and I set thee so. Thou wast upon the holy mountain of God. Thou didst abide (Tertullian) among the shining stars. Thou wast perfect in thy ways from the day that thou wast created, until iniquity was found in thee. Thou hast sinned, therefore will I cast thee from the mount of God; and I will destroy the overshadowing cherub, from amid the shining stars. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground: I will put thee to shame before kings. I will bring thee to ashes upon the earth. Thou shalt be brought to nothing." This passage is a boldly sarcastic delineation of the Tyrian potentate, and charges him with thinking in his pride that he was not inferior even to Adam, whilst he yet stood forth in sight of angels, the image of God exquisitely cut, and the high priest of creation with all its tribes upon his breast. No doubt it was Ithobalus whose arrogance is rebuked; but according to Horsley, Secker, and Lowth, it is man as God enriched him with all beauty, and enthroned him on all dominion, whose likeness is drawn. We are fully warranted, therefore, in applying the prophet's words to the subject under consideration;

and they show us not only what our world *was* made, but remind us also that of this world, *man was heir and lord*. It was a glorious temple God erected. The stones of it he polished with his own skill, and they were radiant with the "fire" of his attending angels. But man is the overshadowing "cherub"—the emblem and effulgence of his Maker. And when first he stood within the chosen sanctuary, wearing all his "pearls," he felt that it was formed for him, and that he was formed for it. Sweet, conscious, unlimited harmony subsisted betwixt creation in all its parts, and the head of creation with all his powers.

But is it the same still? May Eden yet be found? Could God rest over earth as he once did? It is hard to say it—harder to believe it—but of all that Adam looked upon, we have no more than the wasted outline, the chipped remains, the spectral shadow, the hideous ruin. When first the earth revolved upon its axis, it was canopied with blessing above, and flooded with blessing beneath. But that first revolution over, suddenly all this heritage passed away swift as lightning "is borne into the bosom of a cloud." And ever since, CURSE has been in its elements, and CURSE has burned at its centre, and CURSE has trod its soil, and CURSE has hooped round its universal frame, and refused to quit its grasp.

Had God done no more than recall his blessing, a change must have followed replete with woe. When, however, the light of his favor was withdrawn, he smote this globe with the arm of indignant justice. He *cursed* it. And what region did that Curse not embarrass, dissolve, revolutionize? What evil did it not uncoil? It threw dimness over the Sun—for if in a happier era our sunshine, as we learn from Isaiah 30:26, shall be "sevenfold" its present intensity, then must the Curse have turned the zenith-brightness of Eden into a feeble shade of twilight, and our meridian day is little better than a modification of darkness. It laid hold, too, of the atmosphere; for in his Second Epistle, 3:5, 6, Peter assures us that the "heavens" which are to be "dissolved by fire," perished at the Deluge. It must be "the elements" referred to at ver. 10 that he means; and from this we are entitled to conclude that the Curse reached the dwelling-place of wind and rain, of climates and seasons, of lightning and storms, and gave the sway of all these energies into the hand of Satan, now "the Prince of the Air." It penetrated into the depths beneath, where it lights up the fires of the volcano, and forges the devastating earthquake. It emptied the soil of its kindness, and whilst everywhere "it brings forth thorns and thistles," as was predicted (Gen. 3:18), making the plain a marsh, the valley a desert, "the blossomed hill" a rock, it has turned more than half this globe into a squalid and inhospitable waste.—And according to the testimony as well of James (Epist. 3:7) as of Peter, (in his Second Epistle, 2:12) is it not evident that the Curse has subverted the very instincts of the creatures which inhabit the air, the field, the water, and set them, not only at mutual enmity, but in array against him whose dominion they owned at the beginning?

Curse, then, has smote the earth—and what a ruin is it! We bewail the halls of Calneh, the palaces of Nineveh, the piers of Tyre, the Churches of Antioch, and the temple of Jerusalem itself, surrendered to the crow-bar and the torch, until not one stone remains where it stood of old. But what are all these ruins, though they were put in one, compared with the ruin of a Planet—the overthrow of a Race? If over one city and one generation, even the Son of God could weep, what would be the utterance of angels—what would be the sensation in the universe—what would be the thoughts of Godhead be, when the same eternal lips which in the morning proclaimed this earth without a blemish, said, ere the night had fallen, *My curse be on thee!*

For so bright a structure as earth was, to be unhinged and dismantled, was *in itself* grievous enough. But the curse of the earth is never to

be dissociated from its *effects on them who were to tenant its desolation*. We refer not to the curse Man brought directly on himself. The curse of death as a separate judgment, with all its accessories, is apart from the subject now in hand. Let it, however, be considered in what manner this scene as now changed would bear upon the human race; or how the fallen world would, of necessity, operate upon the fallen mind; for it is manifest from Gen. 3:14-17, that it was through the ground, and the lower animals as cursed, that man was to be cursed. No curse is pronounced judicially and distinctively upon man; but chiefly is he to be cursed, as the inhabitant of a cursed world.

Because we never dwelt in, nor saw, an uncursed earth, we must have difficulty in conceiving how it would have been with us, had we walked amid it in its spotlessness and splendor. But only let us imagine that we ever looked upon a scene which, like an illumined transparency through which the Godhead shone, left no doubt of its author; that we wore an unwasting body, which without any wants of its own to fret us, was the swift and sleepless instrument of the soul; that all the stores of this vast world were under our feet; that every beast did homage as it went past; that the trees renewed their fruit so soon as plucked; that each star awoke thoughts of some pure visitant who once had been at our side;—then, instead of all this, let us represent ourselves as where we are, amid toil, and privation, and estrangement, and decay; and who can deny that there is in the curse which lies on every field and element, which hangs on every beam and breeze of heaven, enough to weigh us down from our high destiny as sons of God, even to the dust where the beasts sport and perish.

So palpably would this earth when it abode in honor, be inscribed with its Maker over all its robe, down to its very phylacteries, that to walk with nature would be to walk with God. But now, amid the chill vapors of the Curse it is as easy to miss as to find him. Then, too, the sight of strewn fragments, and angry scars, and chiding storms, united to the consciousness that the very dust of which he was made had undergone an evil change, wouldadden, and depress, and irritate our rejected head. Angels once would have aided man, but they will not light upon a scorched and unblest region, where all devils have a thoroughfare. The beasts have broken loose from his fear and dread, and, either petulant or ferocious, seem as they go by to upbraid him as the author of his pain.—Whence comes intemperance but from exhausting labor as its remoter cause? And what is labor but the symbol of the Curse? Whence our contests of Free Trade, and Protection, and Navigation Laws? Whence our clearings at home, and piracies abroad? Whence our taxes and tariffs, our strikes and unions; our slop-shops and ragged schools, but from that Curse which left the earth, once so fruitful, without virtue or increase, like a broken alabaster box which had lost its ointment. Why, too, our railway extravagance, freighted with the embarrassment of many, and stained with the infamy of some, save the Curse which withdrew from man the sovereignty of earth?—And because of which, it may be remarked, Jesus, who was under the Curse, never rode whilst here, except for the fulfilment of prophecy, but always walked. To the same source, that of the Curse, are due, we may add, all the difficulties of science—an open page to him who in token of his knowledge named every animal in accordance with its nature; but now by the Curse shrouded in a hieroglyphic as baffling as the characteristics of Khorsabad, or Memphis—so that, in reference to a single compartment of earth, Coleridge ("Treatise on Method," '33) thus expresses himself:—"All that can be done by the most patient and active industry, by the widest and most continuous researches; all that the amplest survey of the vegetable realm brought under immediate contemplation by the most stupendous collections of species and varieties can suggest; all that minutest dissection and ex-

actest chemical analysis can unfold; all that varied experiment, and the position of plants, and their component parts in every conceivable relation to light, and heat, and whatever else we distinguish as imponderable substances; to earth, air, water, to the supposed constituents of air and water, separate and in all proportions—in short, all that chemical agents, and reagents can disclose, or adduce—all these have been brought as conscripts into the field, with the completest accoutrement, in the best discipline, under the ablest commanders. Yet, after all that was affected by Linnæus himself, after all the successive toils and enterprises of Hedwig, Jussieu, Mirbel, Smith, Knight, and Ellis, what is Botany at this present hour, *but an enormous nomenclature?*"

Man, we thus perceive, was wrapt in the Curse which wrapt the earth; and though no anathema had shed its virus on himself, it was not possible that he could dwell in a world palpitating over every region with terror and confusion, without wretchedness, and discontent, and infirmity, and wrong desires.

The saddest truth, however, is that the disorder of earth is only the echo of like disorders in Man; and it was even because man had fallen that the earth was cursed. There was no inherent necessity under which creation lay to become what we now find it. "For what cause, then, and on what account?" asks Chrysostom ("Homily on Rom. 14,") and thus replies to his own question:—"On account of thee, O man! For since thou hast taken a body mortal and liable to suffering, the earth too has received a curse and brought forth thorus and thistles. It was evil entreated for thy sake, and became corruptible. What then? Was it harshly treated on another's account? By no means. On my account it was made, and it suffereth for my correction." Man was the leading chord in the instrument of earth, and that chord being riven, the harp would no more yield its music. The initiative idea of humanity as imparted by God was holiness, but this starting-point and standard refused, the switches which should have guided the race in its movements are reversed, and every thought, and relation, and event conforms to the disastrous change. The star has lost its centre and wanders; the keystone has fallen, and the arch dissolves into fragments; the master-light has been struck out, and it is dark; the great artery of life has been severed, and final extinction seems pressing on.

But was not Adam's fall *our* fall? He was the aggregate of human moral strength, and when in his hands worth failed, we all failed in him. The Curse, therefore, is *our deed*, as well as *our doom*. And as our eye surveys this wounded, drooping, helpless earth, let each man remind himself that it was *HE* who made the ruin.

Nevertheless, though the curse was Man's act and God's infliction, it was equally SATAN's conquest. The great conspirator of Heaven knew what sovereignty, what generations, what life, were folded up in Adam, as the seed is stored within the flower. And he struck the Root that he might wither every leaf. His aim was revenge on God, and companionship in hell, and he did succeed. He made man a worse rebel than himself, and swept the sunshine from our world.

Let us, then, realize the exact position of earth as smitten with the Curse. It is not merely *under* a curse; and thus a gloomy apartment in God's great palace, fit by no means for the residence of saint and angel. This Curse with all its evils flows from man's loss of empire, and Satan's usurpation! And measured by holy standards, the *cause* is infinitely more agonizing and reproachful than the *result*. A loyal mind could bear the vicissitudes of this uneasy clime, nor weep for Eden without a cloud, had God meant it for our destiny. But in all this God is thwarted; and Man is not more wronged, than is Satan gratified. The Curse is God's infliction, but it is Satan's triumph. And it is not more the memorial of our guilt, than the trophy of our foe. No sooner

did the Prince of Darkness hear the earth for the first time groan heavily on its axis—no sooner did he mark the first shadow which hung on Adam's countenance in sadness and dismay, than he would hasten to his cabinet with the proud intelligence, and summon all his hosts as vultures around the prey. Man is cast down from his eminence above us, and the very pedestal on which he stood is broken! God is defeated and driven back! Earth is wrenched from the skies, and annexed to hell! Up, spirits! we have borne enough; we have waited long, but now let us divide the spoil. Angels have fled at the sight of our banners. No more does the Son rejoice in the habitable parts of his creation. As the words of benediction were on the Father's lips, I turned them into Curse, and have ended the Sabbath he had hoped to keep in a world without sin. Hosts! that world is mine! I have won it; up, and let us keep it. Once were we the awestruck minions of him who took from us our crowns in heaven, and scarce might we whet a blade, or wave a color. Now, hell and heaven—I and God, serve in the same ranks, and are leagued for the same design!

Through Satan, then, earth was cursed, and from Adam to Lamech the woe rolled on like an ocean-tide, without a check. But to the son of Methuselah this promise was given: "And he called his name Noah, (Gen. 5:29) saying, This same shall comfort us concerning our work and toil of our hands—because of the ground which the Lord hath cursed,"—and hope now seemed to dawn. Already had an assurance in respect of *mankind* been vouchsafed to Adam.—Gen. 3:15. But this promise (if the words quoted may be regarded as such) to Lamech was, we imagine, the first with reference to *earth*, to the very globe itself. And in whatever light we view them, the words unquestionably point both to a restraint and abatement of the Curse. From the period of the Flood, the effects of Adam's apostacy were modified, and so it was known that a time might come when they would be wholly removed.

Proceeding farther, Bishop Sherlock ("The Use and Intent of Prophecy," Discourse iv.) connects the assurance which had been conveyed to Lamech with the overflowing promise given to Noah in these words of Gen. 8:21: "I will not again curse the ground any more for man's sake; neither will I again smite any more every thing living as I have done," and would infer "that the earth has been restored from the Curse laid on it at the fall, and now enjoys the effect of the blessing bestowed on Noah." Nor need it be denied that in its effects the primal Curse was extenuated by the new deed of entail drawn in favor of man at the deluge, and embracing a second grant to him of dominion over creation: for we read, that "God blessed Noah and his sons, (Gen. 9:1, 2) and said unto them, The fear of you and the dread of you shall be on every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hands are they delivered—every moving thing that liveth shall be meat for you—even as the green herb, have I given you *all things*." The Curse itself, however, was neither abrogated nor suspended. A reprieve to the criminal is no repeal of the statute. And even, therefore, whilst we agree in holding that in its virulence, the Curse was blunted—sheathed at least—at that memorable development of Grace, when the covenant rainbow was seen at once brightening earth and touching heaven, yet as a *sentence* the Curse was not remitted.

We read, it is true, "I will not again curse the ground." But "curse again" means, "I shall not repeat the Curse," and "the Curse not to be repeated," we infer confidently, both from the context, and from that allusion to the passage by (Isa. 54:9.) "I have sworn that the waters of Noah shall no more go over the earth," is the deluge, that had just subsided. God, indeed, solemnly guaranteed in the charter conferred on us through Noah, that there shall be no second overthrow by water. But so far is Holy Writ from intimating that the Curse is abolished, that it gives us explicitly to understand, on the other hand, in the Epistle to the Romans (8:20, 21), that Creation is still under a yoke of "corruption" and "vanity."

That "the whole Creation" means the Material, and not the Intelligent creation in this passage, we admit to be a controverted point.—But if "the whole Creation" is always a universal term, unless restrained by some qualifying adjunct, or its contextual position, (thus, in 2 Cor. 5:17, it is limited by the epithet "new," and in 1 Peter 2:13 by the terms, "of man,") and seeing that in the passage before us it is restricted in a manner most unequivocal,—"the sons of God" being expressly put by themselves, apart and independent, by verse 23; whilst by verse 20 the wicked are also barred off, inasmuch as it is impossible to say of any sinner that he is "corrupt," not by his own consent, but by "the will of God,"—then, beyond all doubt, the context, by thus withdrawing from the general term both righteous and impenitent,

limits the phrase, and fixes it as a simple and exclusive allusion to what is Inanimate and Irrational.

This "Creation," however, is "corrupt" or under the law of Decay. Nay; "God has subjected it to vanity," and this is worse; for what is "vanity?" Literally it signifies a straining yet profitless pursuit of something beyond us, and which we cannot reach. Our own word *mad* is just the Greek word in English, and it suggests one who strives to no purpose, whatever be the cause,—putting forth much energy, yet ever losing his way, and falling short of his end. But so is it with "Creation." "It is subjected to vanity,"—it is *mad*. It toils, but drops its sweat in vain. It is always in action, but cannot find its aim. It is not dead, but it has gone astray. And, in the meanwhile, for great ends, God has fixed it in its "vanity."—"The creature, the whole Creation, and every creature," writes Andrew Fuller, who was no Pre-millennialist, (*Works*, vol. 4, p. 309, and vol. 5, p. 629,) are the same thing, and denote not man, but every creature around him which has been brought under the influence of his revolt. As when Achan sinned, all that pertained to him suffered; so when our first parents sinned, "the whole Creation," in so far as it is connected with the man, partook of the effects. This is what is meant by "being made subject to vanity." "As when a province rises up against a legitimate authority, the greater part, if not the whole, of its resources are drawn in, and made to subserve the interests of the rebels against the sovereign; so when man apostatized from God, all the creatures, whether animate or inanimate, which by the laws of nature were subservient to his happiness, were drawn, as it were, into the confederacy. Sun, moon, stars, clouds, air, earth, sea, birds, beasts, fishes, and all other creatures which contributed to man's happiness, are, through his revolt, or in some way or other, made to subserve the cause of rebellion."

Up to this hour, therefore, the Curse is on the earth, and every vale and alpine crest, every blast and cloud, the groans of the dying and the graves of the dead, attest the inexorable certainty. But this Curse was the *frustrating of God's design*, and turned the world upside down.—This result was the *visible act of the first Adam*, and all his children are involved as much in the crime as in the consequence. From this moment, too, the *dominion of earth left the hands for which it was meant*, and the lapsed dynasty was *usurped of Satan*. Let us, therefore, fix it as a central idea in this discussion, that the *Curse of Earth, whilst a judgment on man, was the triumph of the devil!*—(To be continued.)

The Hardening Process of Sin.

It is one of the delightful mysteries of our nature, that a wound in the flesh finds there a power tending to heal itself. But a disease once seated in the system, finds there a disposition to perpetuate itself until it becomes a habit. It is the law of cold to render its icy bands stronger and stronger. Thus with the human mind. In whatever train of thought we indulge for a length of time, it becomes a habit of the soul. Musicians long accustomed to run over the keys with their fingers, at length play an entire air, without being conscious of the movement of a single finger. Charles V., having resigned the crown of the largest empire on earth, found retirement an intolerable burden. Hence he indulged in all the forms, ceremonies, and processions of state, on a miniature scale, even to the celebration of his own funeral. Royalty had become a second nature with this monarch. The celebrated forger, Edwards, became so habituated to this dangerous craft, that years after he was confined to the penitentiary, he sent letters to the first men of our nation, in order to gain their signatures, for carrying on his nefarious work. One of the most remarkable instances of the power of habit on record, is the history of Mr. John Elwes. At the advanced age of forty years he commenced the life of a miser. He never patronized a tavern in his journeys, and avoided even the turnpike gates. He frequently walked home seventeen miles in the rain, rather than pay a shilling for a coach. He wore a wig that he picked up from the street, when he was worth over a million of dollars. He mended his window with brown paper instead of glass. To save fire, he sat with the servant in the kitchen. During the harvest, he followed his own tenants, gleanings after them for the grain they left. His shoes he would not allow to be blackened, lest it would wear them out. He laid a few guineas carefully wrapped up in his bureau, and at midnight he would come down to see if they were safe. At other times he would deposit small sums in several places, and he would spend his time in going from one to the other, to see if they were untouched. At the dead of night he was heard as if wrestling with some one in a struggle for the mastery, and crying out, "I will keep my money, I will—nobody shall rob me of my property." Thus he lived, and the end came at

last and found him loving his gold more than life itself. His property at his death was nearly five millions.

Such is the tremendous process of sin on the heart, that it leads one to rob himself. So that the miser

"Throws up his interests in both worlds; First starved in this, then damned in that to come."

The ties of friendship, affection, and love at first binding the parent, husband, brother, as with bands of brass, are under the slowly increasing power of sin at length become as the spider's web. These things illustrate those melancholy words: "Whosoever hath not, from him shall be taken away even that which he hath." The longer the Spirit is resisted, the harder becomes the heart, as the longer the fire is withheld from molten silver, the harder it grows. Who can deny that it is easier to create a thousand worlds, than overcome the active resistance of one sinning soul? In creation there is no *active resistance* to be overcome; but in a spirit there is the living enmity of the soul. As the intellectual habits of the mind deepen and strengthen every hour they are continued, so are the moral habits of the soul. He that resists five degrees of the Spirit's influence to-day, may, for aught we know, resist more tomorrow. As we have read that an individual in France declined the office of a judge because he could not bring his heart to pronounce sentence of death on a murderer, yet under the name of Robespierre, that same person, of such exquisite sensibilities, waded through seas of human blood during that terrible Revolution.—We know that a son resists parental appeals with increasing energy from time to time. Once they brought tears, then made him sad, then were disregarded, and at last ridiculed and cursed.

The soul finds it an effort to resist the least of those hallowed influences brought by the Spirit to bear on the mind. It makes the impenitent heart to ache with agony to think of grieving the Sacred Spirit. After indulging for a time in unbelief, he can sit down, and with the hardihood of a miser, calculate the loss and profit of giving up the world and yielding to the Spirit. After a few years, he can trifling with the solemn memorials of the Holy Ghost. By-and-by he can blaspheme the sacred Comforter over a glass of wine, and make even hardened wretches tremble at his awful daring. Such belong to that class given up of their guardian angel. *Joined to idols, let them alone*, cries the Holy One of Israel. As Cain moved among the sons and daughters of our first parent, bearing the visible mark of reprobation upon him, so do they move among the people of God with the seal of reprobation on their souls. Angels see that mark, and could they weep, tears such as angels shed would flow over their hopeless condition. The restraints of the Spirit, like so many golden cords, have one by one been broken, until all are gone. Their tenderness of conscience has become less and less sensitive, until, hardened and brazen, the thunders of God's Providence fall upon them as the hammer on the anvil. To the warnings of mercy and grace they once listened with feeling; now they regard them as the idle wind, and wonder how they could ever have been so weak and silly as to have wept for their sins. Once they were roused by the array of hopes, which, like so many angels, beckoned them away from earth and its vanities, and they were resolved to break away, so charmed were they by the beauties of holiness. But now those precious promises fall on their soul as the strains of music on the cold ear of death. Once seasons of mercy dawned on their minds, and as a closed chamber is opened to the morning sun, they for a season rejoiced to open their hearts to the precious means of grace. "They did run well, but were hindered" by a process of sin gradually closing their heart—by degrees excluding the light, until darkness again reigned, the fires of devotion went out in their hearts, and the cold night of spiritual death filled the regions of the soul.

The Sabbath formerly brought with it some sweet memorials of rest, but now the secret cares of the earth steal in the heart and fill the mind with painful anxieties. They once understood the value of a day of rest. The world, however, has entered in; now they have no Sabbath. They care not for its priceless blessings. Its bells calling men to worship have no music in their tones for them. But the time will come when the conscience benumbed by sin, hardened through its deceitfulness, will be where no Sabbath ever dawns. Remember the Sabbath they will, not to keep it holy, but to curse the hour that ever dawned a Sabbath on them; to learn another meaning to those words, "From him shall be taken away even that which he hath."

Among all the pathways to perdition, the theatre is the most alluring and splendid. Into that vortex a young man once entered. What parental counsels, what spirit-strivings he had disregarded we know not. But on a certain night he was present at the spectacle when a theatre was in flames, and seventy human beings

from that gateway to hell passed on to judgment. This young man had become a veteran in the service of Satan. But the flames that night kindled upon him, and he was dragged out and laid among the dying for dead. However, under medical aid, and after months of agony, Providence restored him to health, a deformed, blasted monument of the vengeance of insulted mercy. Thus delivered as it were by miracle from a fiery death, surely he will now in gratitude devote himself to God and serve Him, as erst he served the Prince of Darkness. Nay, he is a more hardened, more reckless, more desperate blasphemer than before, although he carried about with him the terrible scars, and a form bowed to the very dust for years, until he hid his shrivelled body in the grave. All his fear of men, or God, or heaven, or hell, or worse, seemed gone, and he moved among men at once the object of derision to the profane, and a fearful evidence of the *hardening process of sin*. Christian Intelligencer.

Extracts from an Address

REV. JOSEPH F. BERG, D. D.

In answer to the Lecture of Archbishop Hughes on the Decline of Protestantism.

* * * * *

(Continued from our last.)

He [Archbishop Hughes] says, "Go to France * * * Travellers tell us that the temples there represent but a mockery of a memory of a departed creed; that they are chill and dark, &c!" Say, ye slaughtered Huguenots! Who quenched the fire that once burned upon your altars? Who made your temples "chill?"—Who drove your myriads of devout worshippers from their loved sanctuaries, and made them "dark?" Oh! Archbishop Hughes! how dare you point to FRANCE? Have you never heard of the night of St. Bartholomew, in the year 1572? Did you not know that there are descendants of Huguenots in America, to remind you of it? Yes, he knew it well—but he speaks with the sheer recklessness of arrogance! He points to France, whose population was formerly almost equally divided between the Roman Catholic and the Protestant elements, and tells you, those Protestant temples "are chill and dark!" Think of thousands upon thousands of Protestants massacred in Paris alone! Roused from their slumbers by the tolling of the tocsin, they are met in the streets by armed assassins, wearing the symbol of a white cross upon their shoulder; unarmed and defenceless, suspecting no evil, they are lured like sheep to the shambles, and murdered by Popish ruffians. The tragedy was repeated in other cities, until France was dripping with Protestant blood. And when at last worn out by the perfidy and ruthlessness of their oppressors, who violated the most sacred treaties, robbing them of their dearest rights, so soon as their armies were disbanded, and their sword laid by in the scabbard; when at last, after surrendering advantages gained in the open field, and time and again bowing in low submission to their King, and again seeing the most solemn stipulations violated, as though oaths and covenants were ordained to be broken; after wars carried on through successive generations, until they were reduced to a mere remnant, Louis set about the work of converting them to the Church of Rome. And who were the missionaries? His brutal soldiery. He termed these expeditions "dragonnades." The poor Huguenot had his choice between conformity to the creed and worship of Rome, or the prison and the gibbet. By these means, Louis boasted that he could succeed to admiration in taming the refractory. Thousands left their country, seeking an asylum in Holland, in the Palatinate, in England. I admit, Archbishop Hughes never said a word in all his life more strictly true, than when he told the wonder-stricken crowd in St. Patrick's Cathedral, that Protestantism had declined in France! Now, in the brazen assurance with which he glories in its decline, he is entirely consistent. Is he not a son of an infallible church? Is he not a most Reverend Archbishop? And did not the Pope of Rome order a solemn Te Deum and a grand pontifical Mass in honor of the Bartholomew massacre, when the tidings came to the "Eternal city?" Is not the medal still extant, which was cast in the Papal mint, bearing the bloody imprint, "Hugonotum Strages," the *Slaughter of the Huguenots?* Rejoice, Archbishop! If you can find pleasure in the thought that Protestantism has declined in France, rejoice! But know thou, that for all these things, God will bring the accursed Papacy to judgment! This is a type of all the rest. In the Netherlands, in England, in Ireland, in Spain, aye, even in Italy, Protestantism declined; in some instances, it was quenched by the same infernal agencies. And now I ask, is it any wonder? Is not the marvel rather, that it exists at all? Is it not almost a miracle, that despite of all the horrible ordeals through which Protestantism has passed in successive ages, it still holds its own, and is as strong in Europe, in the aggregate, this day, as it was fifty years after the Reformation? If

it were not of God, it would long since have come to naught; but heaven-born as it is, it can never die; it may decline, but it will revive!—It is like the bush that Moses beheld—it may burn, but it can never be consumed, for God is in it.

Here I might pause and safely challenge a successful reply to my answer, but there are other statements and aspersions in the Archbishop's Lecture, which provoke comment and rebuke. He taunts Protestant Missions with want of success. He glorifies the success of similar operations when conducted under the auspices of the Church of Rome. Hear him! "We know that within our own memory, millions and millions of money from England and these United States, and hundreds, if not thousands of Missionaries have been sacrificed in the attempt to do something towards propagating Protestantism in the Pagan world; and I say it boldly, without success." In boldness, the Archbishop is not deficient, especially when he thunders in St. Patrick's Cathedral. If his words were *true* as they are bold, they would indeed be terrible; but they are not. At this very hour there are not less than one hundred thousand converts from Paganism, in connection with the various departments of Evangelical Christianity, scattered among the heathen nations of the globe. [The lecturer here appealed to the Rev. David Malin, Secretary of the American Board of Commissioners for Foreign Missions, who stated that the number was two hundred and fifty thousand.] And how many thousands more have passed, in humble hope of eternal life, to the presence of the Judge of all, after casting their idols to the moles and bats, and washing their robes in the blood of the Lamb, the great day only can reveal. But what is this, compared with the wonders which Catholicism has wrought? Hear the Archbishop again. "How strangely, and yet how instructively, has God manifested the distinction between truth and error? For while Protestantism has converted none, Catholicism has converted all!" This is his language. It is highly figurative, brilliantly hyperbolical!—Jesuit Missionaries visited China many years ago; and who does not know that the Celestials, Emperors and all, are good Catholics, every one of them, and have been for many ages!—Charles V., in olden times, ordered the Moors to be driven in crowds to the rivers of Spain, and had them duly baptized; and who does not know that the Moors are all good Catholics to the present hour! There is not a Turk, or a Turk's son, or a Mussulman in Asia and Africa, but has been converted; for "Catholicism has converted all!" Not an Indian in America, Apache, Blackfoot, or Cherokee, but is a good son of the Church; for "Catholicism has converted all!" Oh! rare Catholicism! Oh! stupendous Archbishop! How the faithful in New York must have wondered when they thought of the eagle eye and the trumpet voice of the eloquent Dr. Tyng, and learned that he was converted, and that the learned De Witt and his venerable colleagues, and the whole Protestant pulpit of that city, sparkling with intellect and genius, and all the inhabitants of New York, had been brought into the one fold; and that even the fearless champion of Protestantism, Dr. Brownley, had at last seen the error of his way, and was coming on his crutches, like old Captain Experience in Bunyan's Holy War, to kiss the hand of their great Archbishop. I know he does not mean to claim such triumphs for the Catholicism which he extols. Then let him refrain from these extravagant expressions in future. Let him not say, "while Protestantism has converted none—Catholicism has converted all!" But a truce to railly. Catholicism may boast of its Pagan triumphs! Protestants covet no conversions such as she accomplishes! The claims of Protestant faith are not so easily satisfied. We do not substitute one set of images for another, or baptize Pagan deities and give them Christian names! Papal Rome occupied the ancient Pantheon, and suffered the Pagan Deities to remain enshrined in their vast temple. She was content to call the statue of Jupiter the image of St. Peter, and to deck the image of Venus with jewels and garlands consecrated to the Virgin Mary; and why need the worshippers resent the innovation? Protestant Missionaries preach repentance toward God! They denounce idolatry—either in praying to images or in praying before them! They preach faith in Jesus.—They insist upon a change of heart. They demand a holy life. That is what we mean by conversion; and we admit, Catholicism makes more converts in her way, than Protestantism ever has done in its way. The Archbishop sneers at its success in the Sandwich Islands; but he forgets to remind us of the outrage upon Tahiti, where a few years ago, French brandy and Popery were crowded upon the poor natives at the cannon's mouth, and at the point of the bayonet.

I pass to another point. Archbishop Hughes commits the gross injustice of charging upon Protestantism the infidelity and the fanaticism

of all who are not Roman Catholics in civilized countries. He charges all the forms of error which spring from the perversion and abuse of the right of private judgment upon the principle itself; and yet he indignantly repels the suggestion that forms of infidelity have been developed in the bosom of the Church of Rome. He says, the Catholic Church possesses "no charm to prevent a man bent on error from indulging his propensities." I answer, neither does Protestantism. He rejoins, *the Protestant preacher may proclaim infidelity and be a Protestant still, but the Catholic priest can never do so as a Catholic.* Yes, but this is a distinction very much like that made by the feudal Catholic Bishop in the good old times, who was both a temporal and spiritual prince, and who replied when rebuked for his profanity, that he swore as a Baron and not as a Bishop. "But my lord," rejoined his reprobate, "I fear should the Baron be damned, the Bishop will not be far off!" I can see no advantage in this distinction between teaching infidelity as a man and teaching it as a Catholic, unless it be this, that he is compelled to keep up an appearance of conformity, but what is this worth if it be not real? The sins of infidelity and rationalism are not legitimate results of the Protestant principle. They are abuses which Protestantism condemns, and which it never has originated.

* * * * *

Archbishop Hughes rails at the Established Church of England, as a "State slave!" The Church of Rome holds a different station. She is the "State Mistress!" She is the despot that sways the mind of the judge, and wields the hand of the magistrate, that compels the very monarch upon his throne to bow reverently before her claim of temporal supremacy.—Thus one Pope compels an Emperor of Germany to stand barefoot at his gates for three days, like the veriest culprit, before he can gain an audience, and another plants his foot upon the neck of a King, quoting the words of David, "Thou shalt tread upon the lion and the adder!" Hence have arisen all the scenes of cruelty and persecution against Protestants, with which her annals are stained. I am aware of the plea which has been used in controversies upon this point, and I will notice it here, from a conviction that gross injustice has been done to the Protestant side, through a failure to appreciate the peculiar circumstances of the crisis. We are told that Protestants have persecuted those whose religious tenets differed from their own, and have persecuted them for conscience sake. I admit it. But who taught them to do it?—The Church of Rome! What drove them to it? What! but the example of the Church of Rome! There is this difference, however, between us. We utterly renounce all right to persecute others for opinion's sake. The Church of Rome still claims it! She still avows it!—And wherever she has the power, she enforces her claim. Look at her theological standards, and you find that at this very day she teaches her students of theology that "heretics are justly punished with death!" Witness the recent acts in Madeira. Hundreds of Portuguese have been banished from the Island, because they were Bible readers! Hunted like wild beasts, they were driven to mountains and caves, their property was confiscated, and they were outlawed, for no other crime than preferring the truth of God to the fables of Rome! In one point, the Church of Rome always has been consistent. She has always been a persecutor of Protestants when she has had the power.—(To be continued.)

The Wedding Garment.

If it be true that the righteous shall scarcely be saved, O, then, where shall that man appear whom God, at the last, shall find without this garment and seal upon him? When there was a tempest, he who slept and thought the least of it was thrown into the sea; and when the day of wrath shall come, those that have neglected their estate most shall doubtless be in the greatest danger. And therefore we should labor to go to God's throne with our garments and our mark upon us; for all our other endowments, our learning, our honors, our parts, our preferments, our earthly hopes and dependencies, will none follow us; but we shall live to see them, or the comforts of them, depart.

Athiophel had wisdom like an oracle of God; but he lived to see it bid him quite farewell; for he died like a very fool or child, who, when he may not have his own will, will be revenged upon himself. Haman had more honor than the ambition of a subject usually aspires unto; and yet he lived to see it bid him farewell, and die the basest death which himself could desire for his most hated and despised enemy. Je-hoiachim, a king, lived to see his crown take its leave, and was buried with the burial of an ass, and dragged like carrion out of the gates of the city. There will be nothing at last left for any man to cast his trust upon, but God, or angels, or our fellows; and if, then, God be

against us, though all which remains were on our side, alas! what is a handful of stubble to a world full of fire? But yet there will not be that advantage, but the combat must be single between God and a sinner.

The good angels rejoice to do God's will, and the wicked will rejoice to do man any mischief; these will be only ready to accuse, and those to gather the wicked together unto the wrath of Him that sitteth on the throne. O! what would a man give then for that which he now despiseth! What covenants would such a man be content to subscribe unto, if God would then show him mercy, when the court of mercy is shut up! Wouldst thou return to earth, and live there a thousand years under contempt and persecution for my service? O yes, not under thy service only, but under the rocks and mountains of the earth, so I may be hid from the face of the Lamb. Wilt thou be content to go to hell, and serve me there a thousand years, in the midst of hellish torments, and the reviling of the damned creatures? O yes; even in hell infinitely better would it be to be thy servant than thine enemy. Wilt thou revenge every oath with a year of prayers, every bribe or corruption with an age of preciseness? Yes, Lord, the severest of thy commands to escape but the smallest of thy judgments.

O let us be wise for ourselves: there shall be no such easy conditions there proposed, when it will be impossible to observe them, and they are now far easier proposed when we are invited to observe them.

Bishop Reynolds.

Political Condition of the Jews.

LETTER FROM REV. E. M. DODD.

The best exhibition of the present state of the Jews is given by Moses in prophetic vision, in the 28th chapter of Deuteronomy. As a nation they are scattered and peeled—truly called the "outcasts of Israel."

Their number is variously estimated from three millions to six, and even nine millions, their scattered condition rendering any accuracy impossible. The lower estimate is probably nearest the truth. These are scattered in every part of the earth—in every country of Europe, in Africa, Western Asia, India, China, and America. Yet, amid all this dispersion, they are one nation, preserving their national characteristics amid all the different influences which come upon them in the several countries of their residence, and remaining unmixed with other people. "The people shall dwell alone," said Balaam, "and shall not be reckoned among the nations." Though referring to their residence in Palestine, it is true in their present condition.

In the United States, they stand in the same position, politically, with other citizens, and enjoy the same privileges. In England, the same thing is true, with some exceptions, such as ineligibility to seats in Parliament. These restrictions are now the subjects of much discussion in that country, and a bill for removing them entirely, called the "Jewish Disabilities Bill," is before Parliament, the House of Lords only opposing it.

In most of the German States, their condition has been greatly meliorated within a few years, especially in Prussia and Austria, so that scarcely any distinction is made between them and other citizens, politically.

Not so in Sweden and Norway. They are not allowed to enter those countries. Two Jews were recently imprisoned in Stockholm, for appearing there without permission.

Poland has always contained a large Jewish population, and in her independent state favored them greatly; but now Russia is jealous of their residence there, and endeavors to drive them into the interior of her dominions.

In Turkey the Jews are placed on the same footing with the various Christian sects, Greek, Armenian, and Syrian. Each sect has its own government, subordinate to the Turkish authority; and to this government is committed the regulation of the internal affairs of the community. They have no power to punish, except in trivial cases, but apply to the Turkish authority for the execution of their sentence.

The laws of the Jewish community are quite strict, and the government of the Rabbies vigorous, as far as the letter of the law is concerned; though it must be acknowledged that the reputation they have of dishonesty in their private dealings, is not unjust. In common with the Greeks and Syrians, they are subject to much injustice and oppression from the Turks, in individual cases, though as a nation they are well treated. As the Russian Ambassador has been directed by his Government to exercise a fatherly care of the Greeks, and see that no injustice is done to them—so also the English Ambassador, and the consuls in Turkey, are directed to look after the interests of the Jews, and be their advocate and protector before the Porte.

In most of the Barbary States, the Jews are more oppressed than in Turkey, though not seriously so. Turkey and the Barbary States contain a large Jewish population. All those

who were driven from Spain (and they were very numerous) in the 15th century, took refuge in different parts of the Levant, and now use the Spanish language greatly corrupted.

Of the Jews in China and India we know little; they are not so numerous as in Europe. *Salonica (Turkey), Aug. 1850.*

N. Y. Evangelist.

Pulpit Gems.

Not long since, a preacher in Missouri took for his text the words, "Let there be no scheme in the body." "Brethren," said he, "some who pretend to be ministers of the gospel are great *schemers*; but the apostle Paul forbids them in the text. There is the Sabbath School scheme, there is the Tract scheme, there is the Bible scheme." He went on abusing these schemes, till at length one of the congregation called out, "No, brother B—n, you have got that word wrong. It is not scheme—it is schism."—(1 Cor. 12:25.)

SKELETON OF A SERMON.—"Who is my neighbor?" &c. Sometimes I enjoy the privilege of hearing others preach; and I have thought perhaps it would not be amiss to give you the synopsis of a discourse which I recently heard on the above passage. It ran as follows:

1st. The question answered.
2d. The remainder spiritualized. Thus: "A certain man" may mean Adam.—"Went down from Jerusalem to Jericho"—Adam's fall—going out of Eden into misery.—"Fell among thieves"—into bad company, of the devil, &c. "Stripped him of his raiment"—took away his righteousness. "Leaving him half dead"—dead to holiness, but alive to sin.—"A certain priest"—the moral law. "Passed by on the other side"—offered no assistance.—"A Levite"—the Levitical priesthood. "Looked on him," &c.—did what he could for Adam.—"A Samaritan"—Jesus Christ. "Bound up his wounds," &c.—timely relief. "Upon his own beast"—the doctrines of the gospel. "Inn"—the church. "Host"—the pastor of the church. "Two-pence"—the Holy Spirit and Word of God. "The morrow"—Christ's ascension. "Come again"—his second advent.

Thus ended this singular and fanciful discourse.

Another preacher, a few Sabbaths since, endeavored to show the folly of preaching written sermons. Among other severe things, he remarked, that "written sermons had been the occasion of sending more souls to hell than the writings of Tom Paine, and of all other infidels put together."

I have been told by one of our deacons, that before I came here, a minister attempted to preach about the "ten pieces of silver" in the parable. These, he said, represented the ten graces. He began to enumerate them, and, after mentioning eight, there was a pause. He seemed to be unable to think of anything more that he could call a grace, and finally, to make a consistent story, he remarked that the two remaining graces were now lost.

Home Missionary.

What a Boy may Do.

Judge Martin, who recently died at New Orleans, at the age of eighty-four, left his father's house at Marseilles, while a lad, with four hundred francs in money, about eighty dollars, as his sole patrimony. To avoid starvation, after he had rambled about the West Indies, he got a place as apprentice to a printer in North Carolina. After three years' service he was received as journeyman. In three years he laid up money enough to buy out his employer. Afterwards he came to Louisiana. Here, while Judge of the Supreme Court, he was also partner of a brick yard. After seven years his partner died.

In settling their accounts, it was found that every item of their joint household expenses was marked down from day to day, and that for the whole seven years they had shared the same table together, they had each expended, on an average, only twenty-five cents per day, including food and clothing for their servants, and all the other expenses of house-keeping. During all this time, the Judge was receiving a salary of \$5000 per year, besides large profits from the brick yard; and from his rents, and money placed at interest, his four hundred francs have been since increased to \$500,000 and upwards. During the third of a century he held office, he had to decide upon immense interests submitted to the Court, and no one ever supposed that for millions of money, his opinions could be made to swerve a hair's breadth. His integrity was above the slightest suspicion from any quarter. Judge Martin's will takes only five lines of writing, and bequeaths his whole estate, valued at \$500,000, to his brother, who being only 65, he was wont to call "the boy." It is therefore worth just \$100,000 a line.

The Righteousness of Faith.

I am now most thoroughly of opinion, and it is an opinion founded on experience, that on this system of—Do this and live,—no peace, and

even no true and worthy obedience can ever be attained. It is, Believe in the Lord Jesus Christ, and thou shalt be saved. When this belief enters the heart, joy and confidence enter along with it. The righteousness which we try to work out for ourselves eludes our impotent grasp, and never can the soul arrive at true or permanent rest in the pursuit of this object. The righteousness which by faith we put on, secures our acceptance with God, and secures our interest in his promises, and gives us a part in those sanctifying influences by which we are enabled to do, with aid from on high, what we could never do without it. We look to God in a new light—we see him as a reconciled father: that love to him which terror scares away, re-enters the heart, and with a new principle and a new power, we become new creatures in Jesus Christ our Lord.

Dr. Chalmers.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON. SATURDAY, DECEMBER 28, 1850.

SPIRITUAL REIGN OF CHRIST.

"Will the grand consummation giving the kingdoms of this world to Christ, be introduced under the dispensation of the Spirit?" An article in the *Bibliotheca Sacra*, by REV. JOSEPH STEELE, of Castleton, Vt.

(Continued from our last.)

The view of the spiritual reign, Mr. STEELE considers to be "in admirable harmony with the general object and plan of redemption." He says:

We know that the dominion of Satan in our world is an usurped dominion. By seducing man to sin, the great deceiver found opportunity to mar the work of God. Changed from love of God to hatred, from loyalty to disobedience, man became the willing subject of Satan. This triumph Satan has maintained hitherto; and so successfully has the strong man armed kept his palace, that he is rightfully styled "the god of this world." Could he but retain this dominion, his triumph would be complete. This cannot be. The truth and honor of Jehovah are both engaged to trample Satan under foot, and give the heritage to his beloved Son. . . . In the first promise made to the fallen race, he declares that the usurped dominion shall be recovered by the "Seed of the woman." So it has been up to this hour; all that has been recovered has been recovered through Christ. Not one subject has been regained since Adam fell, except through the work of redemption. So it will be, it is reasonable to conclude, with the whole promised dominion of Christ; and it is highly probable in itself that this dominion will extend over the whole earth. If Satan continue to the end, lord of this world, as he has been hitherto, how is he despoiled of his usurpation? If he hold his dominion as long as the world stands, will he not seem to have maintained his supremacy? Or if the gospel age shall terminate, and Christ appear in power and glory before he is dethroned, will it not be the *power of God*, not the *Seed of the woman*, which bruises his head?"—*Bibliotheca Sacra*, p. 658.

In the foregoing there is as great a weakness in the logic, as in the theology. The plan of redemption, as we read the Scriptures, includes not only the recovery of fallen man, but the restoration of the earth from the curse. The result of Satan's work was to produce physical, as well as moral evil. The thorns, thistles, and briers which encumber the earth, are the consequence of man's apostacy. The sterility of the earth is the result of the curse. Every sensation of pain in these bodies, and every feeling of weariness we experience—the seeds of decay within us—are the result of Satan's victory in Eden. The silent form of every departed saint, so long as the graves remain unopened, testifies that Satan's reign still continues. The plan of redemption contemplates not only the restoration of man to God's favor, but the removal of the curse. Man can be made a subject of salvation only by repentance and faith in our Lord JESUS, the CHRIST. And of all who may be saved, from righteous ASG! down to the last who shall make up the number of God's elect, those "chosen ones," who

"shall live again,
A countless, fearless throng,
To wake creation's voice anew,
And swell the choral songs!"

they will each and all be trophies of God's grace, through the instrumentality of the preached word. While, therefore, we do not differ respecting the way of salvation, we do differ respecting the result. Preaching the gospel will not raise the dead, nor will it renovate the earth. The opening of the grave will be the result of a different agency than man's.

It is no where said that Satan is to be bound by the preaching of the word. Nor is it shown that CHRIST is any less the Seed of the woman at his second than at his first advent. When Satan is ousted from his usurped dominion, by whatever means, he is no longer victorious. As the end of the world is

not the end of the earth, but only the end of the age during which the triumph of Satan is permitted, his continuing as the god of this world till that time, does not prevent his being then despoiled of his usurpation.

Mr. STEELE says: "The command to preach the gospel to every creature, with the promise that in it shall all the families of the earth be blessed, clearly indicates a glorious triumph."

It clearly indicates just what it asserts, and no more. It asserts that the gospel would, before the end, be preached in all the world; but not that all the world will believe. It asserts that by it all nations will be blessed; but not that all in all nations will be saved. All nations will be blessed, inasmuch as the number of the redeemed will be from out of every nation, and kindred, and tongue, and people. The preaching of the gospel in all lands, no more implies that it will be preached universally in a given age, any more than it does that it would thus be preached in all ages. Nor does the promise of a blessing to all nations require that all should be thus blessed at the same time, any more than it does that they should be in all time. The sun gladdens the entire earth; but not all parts at the same time. So has it been with the light of the gospel. It was to begin at Jerusalem, and from that to extend to all nations. The great law which has prevailed is thus recognized by the Rev. D. H. ALLEN, D.D., of Lane Seminary, O., in a speech at the meeting of the Home Missionary Society, in 1849:

Just in proportion as the light of Christianity has moved westward, it has left the east in darkness, as the light of the natural sun does. Now it becomes a question of interest to our minds, must it always be so? As it shall roll on and enlighten the shores of the Pacific, shall it leave our Atlantic coast in darkness? Will the light grow out in our beloved New England? Shall New York become another Rome? If not, why not? Sir, I cannot dwell on that topic, I must answer in word. If not, it will be because it is prevented by the possession and exhibition of the spirit of missions. If you examine the history of the matter, which I have not time to present to you to-night, you will see that the light has grown dim and been extinguished in the eastern Church, just as the spirit of missions, which is the spirit of Jesus Christ, has subsided and died away.—Report, p. 110.

The condition in which those countries are left, where the gospel has been preached in its purity, and which, according to the theory of Mr. STEELE, should now be in a condition to assist in his great enterprise of the world's conversion, is thus exhibited in a speech on the same occasion, by Rev. RICHARD STORRS, Jr., of Brooklyn, N. Y. He said:

The world is to be converted to the gospel. The light which shone upon Calvary is to encircle the earth, and return to gladden again the place where it first appeared. And this great work if to be done by human effort—not by a miracle, not by any special and overpowering dispensation of Divine Providence, but by the strenuous, protracted, faithful, and prayerful efforts of those who love Jesus Christ.

And where are we to find a great Christian instrumentality adequate to this result? Shall we look to Asia, the land where Christianity commenced its career? In Asia we behold society utterly exhausted and worn out; void of all vital energy, and held together only by the instinct of self-preservation and the arm of power. The winged lion dug from the site of ancient Nineveh is not more a symbol of the ancient civilization, than are the ruins from which it was taken emblematic of the present condition of the people. Asia can do nothing for this purpose.

Shall we look to Europe for this instrumentality? There we find the great and swollen power of Russia, its government centralized and held at the will of one man. How much that government could do for our object, for the kingdom of Christ, if there were the heart for it! But it seems to be absorbed in the one idea of extending the iron ring of its own boundaries, of grasping the Dardanelles, of realizing the old Mohammedan prophecy, which predicted that in four hundred years from the time that the Cross bowed to the Crescent at Constantinople, the Crescent should again yield to a power led on by the banner of the Cross. There is Germany—but the utmost that it has the power to do for the Gospel, in the midst of its own atheistic Pantheism, is to keep alive the smouldering embers on its own altars. It can do nothing for the conversion of the world. Shall we look to Italy, bound down by the combined despots of Austria and Rome? It lies like Enecladus under Sicily, whose writhings heave up the lava of revolution and bloodshed.

Spain and Portugal are but an incubus upon Europe. And France is as the blinded giant humbled to the earth, and ever and anon struggling to break away, but still so bound around with the fine net-work of diplomacy, that he strives in vain, though tearing his own flesh in his agony, and wiping the bloody film from his sightless eyeball. Why, these are the very nations whom we have to work for—not the instrumentalities that are to do the work.

Blessed be God, there is one people who can do this work. Praise be to him for the Christian enterprise and intelligence and faith of England. That Anglo Saxon race, with its Literature and its Religion and Christian energy, will make the Bible follow the drumbeat of British power round the globe. There are marks of English zeal in the monuments of her sons who have been martyrs for the truth on every shore, in every clime. But there are some things which she cannot do as well as we. A conquered people are not predisposed to embrace the religion of the conqueror. The associations with guns and bayonets are but little harmonious with the persuasives to piety. I have no doubt that God will over-

rule the triumphs of British power in China and in India to the promotion of his designs. That power has broken through the mighty archways, that under them the banner of the cross might pass unbent. But it will take time to obliterate the memories of conquest.

And England has a great work to do at home. There is the Union of Church and State to be dissolved. They have grown up together, and intertwined like vines, until the separation will seem like pulling the life out of both. But it must be done; not the work of one year, or of ten, but a prolonged struggle. And there is the great work of the renovation of English Society, which must take place before the full power of the English nation can be put forth for the conversion of the world. And if that power were all in use at this moment, the work is too vast to be accomplished by a single people. And where shall we look for the mighty auxiliary which is demanded, but to our country!—*Ib.* 111, 112.

Mr. STEELE asks, "If now the success of the gospel continue to be limited as it has been, will it not seem to be a failure? Will there not be an appearance, at least, of undertaking to build, and not being able to finish?"

What is this but an admission that thus far the gospel *has been a failure*? If without the conversion of the world, the gospel will prove a failure, then it may be said to have failed in Eden, to have failed before the flood, to have failed in the days of ABRAHAM, of the judges, of the prophets, in the days of the first Advent; in Asia, when the lights went out, and the candlesticks of the seven Churches were removed from their places; in Africa, when the tide of Paganism returned, and the waves of Mohammedanism rolled over the land which had been resplendent with the light of the gospel; and that it is now failing in every land where the fires on God's altars are becoming dim.

Without the conversion of the world, the gospel a failure! We repudiate the idea. Look at the long lines of the illustrious dead, who have gone to the dust, and wait the archangel's trump to summon them to the supper of the Lamb. Patriarchs and kings, prophets and saints of old, and those of modern times, a mighty host, in number as the sands of the sea, a multitude that no man can number,—the "ten thousand times ten thousand, and thousands of thousands," of all nations, and kindreds, and peoples, and tongues, who have had the Father's name written in their foreheads, have passed unscathed amid all the temptations of life, and come off conquerors through him who died for them. Are not these trophies worthy of the gospel? Who can see all this mighty multitude standing on Mount Zion, singing the new song, saying:

Thou "hast made us unto our God kings and priests,
And we shall reign on the earth."

and exclaim, The gospel is a failure!!! Who can see the earth made new, its hills and valleys smiling in all their original beauty, as they came from the hand of the Creator, death banished from all this wide domain, all tears wiped forever from every eye, God dwelling with men, being their God and they his people, the curse removed, the throne of the Lamb in the New Jerusalem, the nations of them that are saved walking in the light of it, and the kings of the earth bringing their glory and honor into it, and then turn upon the very God of heaven with the infidel sneer,—He began to build, and was not able to finish!!!

Mr. STEELE asserts that it is "the cross" which the enemies of the cross deride and hate; that "they even laugh it to scorn, and insultingly boast that CHRIST can never reign on the earth by means of the cross," and asks: "Shall they not be disappointed, and their arrogant falsehood be made apparent?" By virtue of what authority does he separate the cross of CHRIST from other truths of inspiration!—The enemies of CHRIST only hate the cross account of their enmity to him who suffered thereon, and whom in person they laughed to scorn and spit upon. They have not more boasted that he should never reign by means of the cross, than they have that he should never reign at all. The scoffers of the last days were not to be those who should say, Where is the promise of the world's conversion? but they were scoffing to inquire, "Where is the promise of his coming?"—2 Pet. 3:4.

Says Mr. STEELE:

"The great question now at issue is, not the supremacy of God, but the supremacy of the cross of Christ. With all his malice, Satan can aspire to nothing greater than to hinder the success and tarnish the glory of the cross. This is his great object.—Can it be possible that he will prevail?"

The inference from the above is, that if the world should not be converted, Satan will have triumphed over the cross! Has Satan thus triumphed in all past time? Is the small number who have believed thus far, an admission that Satan has been too much for the cross? Did the light of the gospel go out in Asia on account of the insufficiency of the cross to contend with Satan? Instead of *assuming* positions like these, why does not Mr. S. first adduce the evidence which God has given of his intentions, and then give us the true meaning of the words of inspiration? We have no right to assume such a posi-

tion. What saith the scriptures? They unfold the future. If our belief is not in accordance with their teachings, it is vain to carve out a mere unsupported theory, however beautiful it may be. The efficacy of the doctrines of the cross in the salvation of men has already been shown. The long lines of those who have sealed their faith with their blood, testify to their adaptation to their designed end. But the question is not whether the various hypothetical questions which may be mooted, shall be decided one way or the other. It is not whether God will fail in any of his purposes; it has respect alone to the revelations he has made of the future.

Mr. STEELE proceeds to argue that the "importance given to the work of redemption" confirms the doctrine that the world will be subjugated to CHRIST by the influence of the Spirit. But how important is this? He says: "This is the grand work of time. For it the world was created, and man formed upon it. Its history, drawn by the pen of inspiration, shows that all events look to this as if it were the grand object: and designed more than all things else, to advance the glory of God."

Softly, dear sir. What we wish to know, is what God has said about the importance of this work, and not what you may say about it. Important, we grant it is—more important than any other work in which we can engage. But when you attempt to show that it is so important that God will be compelled to *reverse* his declarations respecting the future, we want some evidence from the Bible to sustain it.—We would also like the evidence for your assertion, that man was made that he might be redeemed; for such is the purport of your declaration. If man was made for such a purpose, then God designed that man should fall! and made him with that intent. Away with such logic, and such unwarrantable suppositions. When man had fallen, the importance of his restoration was so great, that God gave his only begotten Son to come into this world and die in his stead—the just for the unjust, bearing our sins in his body, so that God may be just and the justifier of every one who believeth in him—so that whosoever will, may not perish, but have everlasting life. There are, however, other things as important as man's salvation. One is, the supremacy of a violated law.—Another, that man shall only be saved in accordance with God's prescribed plan. When we are shown that these may be set aside, then, and not till then, will the argument be of force. The same argument, however, will apply with equal force to the Universalists' plea for the salvation of all men. If any are lost, will not Satan accomplish a partial victory!—

Without the conversion of the world, the gospel a failure! We repudiate the idea. Look at the long lines of the illustrious dead, who have gone to the dust, and wait the archangel's trump to summon them to the supper of the Lamb. Patriarchs and kings, prophets and saints of old, and those of modern times, a mighty host, in number as the sands of the sea, a multitude that no man can number,—the "ten thousand times ten thousand, and thousands of thousands," of all nations, and kindreds, and peoples, and tongues, who have had the Father's name written in their foreheads, have passed unscathed amid all the temptations of life, and come off conquerors through him who died for them. Are not these trophies worthy of the gospel? Who can see all this mighty multitude standing on Mount Zion, singing the new song, saying,

THE GRACE.

BY REV. H. BONAR.

(Concluded from the "Herald" of Dec. 14th.)

The resurrection-dawn, the morning of joy, brings with it new stores of grace. We had thought that grace could go no further than it had gone here, in forgiving so many sins, in saving us with so complete a salvation; but we then shall find that grace had only begun to display itself.

It was but the first draught from the deep well that we tasted here. Grace meets us as we come up from the tomb to load us with new blessings, such as eye hath not seen nor ear heard. It clothes us with the royal raiment. It gives us the "crown of life" (Rev. 2:10); the "crown of righteousness."—2 Tim. 4:8. It makes us pillars in the temple of our God. It writes upon us the name of our God, and the name of the city of our God. It gives us the "morning-star." It gives us the white stone, and in the stone a new name written which no man knoweth, saving he that receiveth it. It makes us eat of the hidden manna. It leads us back to the tree of life which is in the midst of the paradise of God. It brings us into the bridal chamber; it sets us down at the marriage table, teaching us to sing, "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." It carries us into the midst of that city which has no need of the sun, neither of the moon to shine in it; whose wall is of jasper, whose foundations gems, whose gates pearls, whose streets translucent gold. It gives us to drink of the pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

All these things grace is yet to do for us in that morning which is to dawn when this night of weeping is at an end. All this glory—this exceeding and eternal weight of glory—we shall owe to the exceeding riches of that grace which is then so marvellously to unfold itself, heaping honor upon honor, and gift upon gift, and joy upon joy, without end for ever.

In this let us mark the difference between CHRIST and his Church, the Bridegroom and the bride.—The same glory invests both; but the way of receiving it is widely different. To him it is a reward of *righteousness*, to her of *grace*. Righteousness crowns him, grace crowns her. These marvellous honors are in his case the claim of righteousness, in hers the mere award of grace. Of him it is written, "Thou hast loved righteousness and hated iniquity, therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Psa. 45:7); while of her it is said, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and GRACE, given us in CHRIST Jesus before the world began."—2 Tim. 1:9. What righteousness does for him, grace does for her. And O how boundless must that grace be, when it can do for her all that righteousness can do for him!

That coming day of grace sheds light upon the present, by showing us how vast and inexhaustible that grace is which is pouring itself out from the bosom of the Father through the blood of the Son. If these riches of grace be so exceeding great, then how is it possible for us to entertain the suspicion that so often haunts us now, "Is there grace enough for the pardon of sins like mine,—grace enough to secure welcome and acceptance to a sinner like me?" What! is there grace enough to receive myriads, washing them clean and presenting them blameless in the day of the Lord with exceeding joy, and is there not enough for *one*? Is there grace enough to pour out such wondrous glory upon the multitudes of the undeserving hereafter, and is there not enough to bring forgiveness to one undeserving soul just now? So that in thus telling of the grace which the ages to come are to unroll, we are proclaiming *good news* to the chief of sinners,—good news concerning the infinite largeness of grace,—good news concerning him out of whom this blessed stream is flowing. Oh, what a rebuke to fear, to doubt, to suspicion, to disbelief, is the truth concerning these exceeding riches of grace yet to be developed! Is it possible that we can go on, fearing, doubting, suspecting, misbelieving, with the assured knowledge that grace is so free and large, so sufficient to embrace the whole circumstances of our case, so suitable to each special want, each special burden, each special sin! Shall we dare to make more of the sin than of the grace, of the want than of the supply, of the burden than of the relief! Shall we not be ashamed to magnify *our sin* beyond the *grace of God*, and to reason as if the grace that can confer on us the kingdom and the crown of CHRIST were not large enough in compass to cover our sins? Oh the folly of disbelief!—folly without a name and without an equal, to believe in a grace willing to place us on the throne of the universe by the side of the everlasting Son, yet not willing to pardon us,—a grace large enough to say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," yet not large enough to say, "Be of good cheer, thy sins are forgiven thee!"

"It doth not indeed yet appear what we shall be." Yet, as the womb of grace knows no abortions, we know "that he who has begun the good work in us will perform it until the day of JESUS CHRIST."—The grace has not had full room to expand itself and show all the vastness of its compass. Our life is hid; our glory is hid; our inheritance is hid; our city has not yet come down out of heaven from God. In the pit of Dothan it did not appear what JOSEPH was to be. His strange dreams did betoken something, yet who could have thought that he was to sit upon PHARAOH's throne? It did not appear what RUTH was to be when she lived in Moab, a stranger to the true God, or even when she left home and kindred to cast in her lot with Israel. That blessed scene of love and faith when "ORPAH kissed" and "RUTH clave," giving forth a heart of no common mould, did intimate something, but who could have thought that she was to be a mother in Israel, from whom MESSIAH was to spring!

So we do not now wear the aspect of that which we shall be. We do not look like kings. And though at times, when we get a glimpse of the promised crown, and when a vision of its nearness passes before us, our face flushes, our eye kindles, our gait unconsciously assumes unusual dignity, yet in general we look very unlike that which we shall be. Sometimes the star of nobility—the badge of our order—flashes out from the sordid covering and glitters on our breast, yet this is seldom; more seldom now in these last days than formerly. For religion, even the best, has sunk down from its primitive loftiness into a tame, second-rate, inferior thing, and the still-clinging garments of the old man cover in or quench every rising ray of anticipated glory.

What different beings grace would make us would we but allow it! Yet, instead of allowing it, we put it from us, content with just as much of it as will save us from the wrath to come. We shrink from its fulness, as if we should thereby stand committed

to a far holier walk and higher style of living than we are prepared for. For "the grace of God that bringeth salvation teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, even the glorious appearing of the great God, and our SAVIOUR JESUS CHRIST, who gave himself for us that he might redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works."

The grace that flowed in upon us during our long night has been large and manifold; but it is not ended with the night. The morning brings with it new stores of grace. When that grace unfolds itself, then shall it appear what we really are. Our present guise will fall from us, we shall stand forth as "heirs of God," and he who hath given us grace shall also give us glory; he who led us through the night shall bring us forth to the joy of the morning.

WAKING UP TO THE QUESTION.

It is evident that the religious press feel the necessity of some more thorough defence of the spiritual view than has yet appeared. Ask them for some author who in their opinion presents in full the scriptural evidence of a Spiritual reign, and they are unable to make reference to one, in whom two or more can unite as satisfied with his defense. A work on the Second Advent, denying that it will be pre-millennial, by Rev. DAVID BROWN, appeared in England a few years since, a copy of which was forwarded to us. It is as good a work as we have seen on that subject, but was to us, entirely unsatisfactory. It confirmed the impression that nothing could be advanced against our views.

By notices in the papers we perceive that this work has been republished in New York, by ROBERT CARTER and Brothers. The papers speak of it as just the thing which was needed,—admitting that something of the kind is *needed* to meet the arguments of the pre-millennialists. The *Christian Intelligencer* says of it:

The subject here treated has for some time past elicited considerable interest in the mind of the Christian community. A few years since a series of works published in England, advocating the theory of the pre-millennial advent of the Saviour, and discussing its kindred topics, was re-published here under the general title of the "Literalist." Some publications by advocates of the theory among us have also been issued. A quarterly periodical, ably conducted, the *Literary Journal*, now in its third year, has in a great measure been devoted to its illustration and support. With these industrious efforts to spread the subject before the community, there has been for some time felt a desideratum in procuring the publication of a volume discussing the subject thoroughly, and meeting the arguments of the advocates of the pre-millennial advent. This is now supplied in the re-publication of the work whose title is placed above. It is spoken of in the English periodicals, and by eminent divines, as a work of great merit. The second edition, from which this is taken, was recently published in Scotland, and is considerably enlarged and somewhat remodified, so as to meet the arguments and positions of the recent writings in support of the Pre-millennial Theory. Those who desire to investigate this subject will find the possession and study of this volume indispensable in connection with authors on the other side. We are glad that the Messis. Carter have placed this valuable volume before the public, so that both sides of the subject are now fully presented, and may be carefully studied.

If they are satisfied with this, they are very easily satisfied. It is full of misconceptions respecting the belief of pre-millennialists, and only gets an advantage when it points out the difficulties attending the theory of the restoration of the Jews in connection with the Advent. We may take occasion to refer to this again.

LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.—LECTURE VIII.

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even imminent. Verily I say unto you, This generation shall not pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be."—Matt. 24:32-37. (Concluded.)

The great teacher who spake as never man spake, has kindly condescended to inform us of the sign of his coming and of the end of the world; and he has so done for our profit, that we may improve on the instruction given, and thus be the more fully prepared for the event. It, therefore, becomes us to give the most earnest heed to the things which we have heard, lest at any time we should let them slip. We have already considered the great outline of events from CHRIST to us, and the course events will take in the future. If correct in these views, we are to pass an ordeal of no trifling character, and it is true, in the most emphatic sense, that through much tribulation we must enter the kingdom of God. The great convulsions of nature will appal the stoutest hearts, and cause kings to tremble on their thrones.

But when shall these things be? This question is an important one, and has occupied the attention of many of God's most faithful and eminent servants. We shall therefore consider—

1. What is not known, of the time of CHRIST's coming. "Secret things belong to the Lord our God; but those which are revealed, belong to us and our children forever, that we may do all the words of this law." While we would humbly and rever-

ently turn to the sacred pages and search for wisdom as for hidden treasures, we would not presumptuously enter within the veil, or attempt to fathom what is unfathomable. In reference to the time of the second advent of our Lord, the 36th verse of Matt. 24th assures us, "Of that day and that hour, knoweth no man; not the angels in heaven, but my Father only." While we bow submissively to this decision of our SAVIOUR, and acknowledge the boundary of knowledge to be where he has placed it, that the day and the hour are unknown, and receive the terms in their most literal sense, we inquiringly appeal to the same authority to learn.

II. What is and what will be known of the time of that event?

It is evident from the whole tenor of prophecy, that God has a fixed plan to be accomplished in the course of time, and has limited the events of that plan to certain definite periods, many of which have been revealed, and the history of their accomplishment has been transmitted to us. The sojourn of Israel in the house of bondage in Egypt; the time of the captivity of Israel or Ephraim; the duration of the Babylonian captivity; the time, from the command to restore and build Jerusalem to Messiah, &c.; all these are examples of the determinate counsel and foreknowledge of God, in reference to the times and seasons. St. PAUL, in his address to the Athenians, declared that God "hath made of one blood all nations of men to dwell on the face of the whole earth; and hath determined the times before appointed, and the bounds of their habitation." And not only has he determined the times before appointed, but he has revealed them, at least in a measure, for our learning.

The bounds of the Chaldean empire were fixed by a divine decree, and also the time of its duration.—"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."—Jer. 25:11, 12. Here we have the pre-determined times. In Jer. 27:5-8, we have the bounds of the dominion; it was to include all nations. Israel had sinned, and God was about to take away their independence under his government, and hence, he appointed the Gentile empire to whom the supreme power should accrue, and that power was the Chaldean empire.

Nor did he leave the world to be governed by fortuitous circumstances; but at the outset he determined on a chain of events, a succession of empires to whom the ruling power should be transmitted, and that determination was revealed to NEBUCHADNEZZAR, in the second year of his reign. The great symbolical image, the representative of the empires of earth till the kingdom of God shall come, is so well defined in the interpretation given by DANIEL, and so general an agreement exists among all classes of expositors, that Chaldea, Medo-Persia, Grecia, and Rome in its various forms, are represented, we need not dwell upon it at large. The prophecy is now history in all but its last points; by this, therefore, we are instructed that the kingdom of heaven is at hand. For thus our SAVIOUR taught: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled;" and then shall follow certain events. When these things come to pass, then "know ye that the kingdom of God is nigh at hand." The fact that the Gentile empire draws to an end is conclusive evidence of the nearness of the reign of CHRIST.

The almost universal amelioration of the condition of the Jews, and their civil and practical emancipation in Europe, is another sign of the speedy appearing of the kingdom of God.

Demoniacal communications, as taught by PAUL, (1 Tim. 4:1,) give assurance of the same fact.—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and teachings of demons."

This sign we have in its plenitude. The open spiritual communications which are coming in upon the world like a flood, and spreading in every direction, is an unmistakable sign of the last days. To those who come under the influence of these spirits, they become an oracle. Their teachings entirely supersede the Bible, and those who follow them must of necessity reject it as being what it claims to be, a revelation from God. For the teachings of these modern spirits, are in direct and open contradiction of its plain teachings.

The increase of infidelity, as foretold by PETER (1 Pet. 3d chap.), constitutes another evidence by which we know that the last days have come upon us.

The progress of the Papacy, as foretold in Rev. 13th chap. and 17:8. The beast was to have a deadly wound by the sword, and then live, and his deadly wound was to be healed, and all the world wonder after him.

The universal spread of the Papacy, and its prond

boasts of success, are indications of the speedy accomplishment of its last efforts to rule the world, and consequently of the coming of CHRIST to take his own kingdom and overthrow the great monsters of abomination, who oppose themselves to him and his reign.

Again. This Gospel of the kingdom is being spread abroad into all the world as a witness to all nations, which is another evidence that the end is near us. No age before us has ever witnessed such an effort to make it known as the present period.

Thus much is known already of the time of CHRIST's coming. But there are other things which will be known hereafter.

1. The 2300 days or years of Dan. 8:14, will be known to be at an end by the accomplishment of the event to which they bring us. "Then shall the sanctuary be closed." By the term "sanctuary," I understand Jerusalem, which is now trodden down of the Gentiles. By the term "cleansed," I understand, pardoned, justified, acquitted, forgiven; the evidence of which will be the entire emancipation of her people, the Jews, and the entire overthrow of Rome and Constantinople, her antagonists, with a final end of the Roman temporal power.

In the movements of 1848 and '49, I was under the impression that such a crisis had actually arrived; but the re-action excites a doubt. Chronologically, the period is at an end, according to the best light to be obtained on the subject; and where the discrepancy is, I am unable to decide. But of this we shall know more in due time.

"God is his own interpreter,
And he will make it plain."

We shall fully understand it when the event to mark its end shall be developed.

2. The 14th chapter of Revelation presents us with a series of events. 1. The proclamation of the everlasting Gospel to all the world, concluding with an enunciation, "The hour of his (God's) judgment is come."

We know that such a movement is taking place, and has for years been advancing. This is to be followed by another proclamation—"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The great Babylon here spoken of, is the great metropolis of the world, the city of Rome. She is to be suddenly destroyed, like the throwing of a great millstone into the sea, to be found no more at all. This event is in the future. Those who assume Babylon to be Christian Churches, and the fall of Babylon, to be their fall into a state of moral corruption, know very well that no sudden and violent fall of that character ever took place. The decline of churches in piety and spirituality is gradual.—This fall will be instantaneous. The same remark will hold good in the case of the Church of Rome. Some hold that she is the Babylon here spoken of; and that the proclamation is the great Protestant movement of Dr. BROWNLIE and S. B. SMITH, with others, who have exposed her corruptions. But her fall into corruption was not sudden as this will be.—But the prophecy (Rev. 17:18) is explicit: "The woman which thou sawest is that great city, which reigneth over the kings of the earth." This can be no other than the city of Rome. Her fall will be another unmistakable sign of the end near.

"The third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," &c. This cry will bring us into the midst of the "time of trouble" spoken of by DANIEL, and foretold by CHRIST. It will be the hour of temptation, which shall come upon all the world to try them which dwell on the earth.

From the fall of Babylon, or Rome, the way is open and plain before us, so that the people of God will be able to see distinctly one after another the foretold events. And every successive one will be more and more distinct; so that they will be entrenched, while they cling fast to the plain, literal sense of God's word.

Next, after the hour of trial to the saints, and their endurance under the trial, will come the hour of deliverance from their enemies, not by their glorification and removal from the earth, but by being shielded from the power of their foes. This deliverance is symbolized by the standing as it were on a sea of glass mingled with fire. They who thus stand are such as have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.—Rev. 14:1. By this I understand that they will be perfectly aware of their position, the foundation on which they stand will be luminous. Their enemies may rage around them, but cannot harm them.

After this, come the seven last plagues on those who worship the beast and his image. These in rapid succession fall on the enemies of CHRIST and his people, while no plague shall come near the dwelling of those who trust in the Lord. Only with their eyes they will see the reward of the wicked.

When these plagues are exhausted, or on the pouring out of the seventh plague, comes the consummation; the great voice from the throne cries, *It is done*. Then come the great convulsions of nature, by which all things which can be shaken will be removed, and those which cannot be shaken will remain eternally. Hence, as one plague after another

comes and passes, the saints will more and more clearly understand that their deliverance is near them and will soon be seen. The special proclamation, "Behold I come as a thief," after the sixth plague, will give them special notice. It will be like the night of the passover in Egypt. For some time, Israel had been notified of their departure, but did not know how soon. For a season the plagues fell on Egypt, but not on them; and they were free from the apprehensions of the Egyptians. But at length the time of departure was announced, in connection with the last plague. That night they were to watch; each house must be marked with blood, and each one be clothed and shod, ready at an instant's notice to take their journey. So it will be with the people of God between the sixth and seventh plagues.

"But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all the children of the light and of the day." "None of the wicked shall understand, but the wise shall understand."

This brings us to consider the 1290 and 1335 days of Daniel 12th chapter.

These prophetic periods are as yet wrapt in mystery. What light seemed at first to shine upon them has faded, and we must await the developments of providence to make manifest their import. But whatever that may be, it is evident that they carry us to the Second Advent of Christ and resurrection of the just. They are a part of the revelation God has given to man, and as such will in due time be unfolded for the instruction of the Church. And whenever that takes place, it will bring us very definitely to the end; how near, is not for me at present to determine.

As I have no well defined and settled view upon their beginning and end, I will leave them as they are for the present.

"Verily I say unto you, this generation shall not pass away till all these things be fulfilled." The sentiment that "this generation," meant the living inhabitants of Judea at the time the prediction was uttered, widely prevails. And out of it has grown the opinion that the prediction only related to the destruction of Jerusalem, and was all fulfilled at that time, and during the lifetime of those who then lived. But it is not true that those foretold events took place then, nor that they have ever taken place. It is most puerile to thus apply a prophecy of such magnitude.

Mr. Miller took the position, and, for aught I know, maintained it to the last, that "the generation" means "the generation of the righteous," as in the 22d Psalm: "A seed shall serve him, and it shall be accounted to the Lord for a generation," &c. His view was, that it was a promise that the generation of the righteous should never fail from the earth, till the end, or coming of Christ. They might, by persecution and martyrdom, be brought low, but would never be extinguished.

Others understand it of the Jews. That although dispersed and persecuted, and their national polity broken up, they would, as a race, not cease till the second coming of Christ. They think Matt 23:36 gives countenance to such a view: "All these things shall come upon this generation," or race. But from both these views I must, with all deference, record my dissent. It is to my mind evident the last quoted passage is not used in the sense of "a race of people," but "an age." The people living on earth at that time. They were to be the sufferers for what their forefathers had done; and they were; for in less than forty years the national judgment was inflicted. In the same sense I understand it in the text, except that it refers to a generation to witness certain events, the first and distinctly marked of which was the preaching of the gospel of the kingdom in all the world for a witness, &c. The generation who saw this beginning will see the end.

That we are the generation here addressed, appears to me a matter perfectly clear and established. We therefore are the ones to whom the repeated exhortations to watchfulness and prayer are especially addressed. And if, with such a flood of light as is now beaming forth from the word of God and his providences, we neglect so great salvation, how severe will be the stripes of which we shall be worthy! The design of the Lord in revealing so much on the subject of the time of his second advent, evidently is for the purpose of awakening us to prepare for it, and to lay up for ourselves a good foundation against the time to come, that we may lay hold on eternal life. How solemn and momentous to the wicked, how awful the moment when the Master of the house shall rise up and shut to the door, and leave them to stand without and to knock in vain! How awful to the ungodly the moment when the Judge shall say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." O! with what earnestness should we be inspired to labor to enter into that rest which remains for the people of God!

I must now close. I have endeavored to present in a clear light, what I understand to be the import of the 24th chapter of Matthew. I have not, I am aware, drawn a picture at all captivating to the imagination, nor attractive to those who shrink from suffering. I am also aware, that the path I have chosen is not one which leads to earthly glory; for these views will never be popular with the multitude. What I have presented is the firm conviction of my judgment, and every day's observation but more confirms me in the belief, that in a most emphatic sense it is through much tribulation we must enter the kingdom of God. If these views are correct, it is important that the Church should be put on her guard in reference to coming events. If they are erroneous, time will dispel the error, and with so much the more ease and comfort the great voyage will end, and we enter, without "great tribulation," into the rest which remaineth for the people of God.

"O let us be ready to hail the glad day."

I have no wish to urge these views, nor to contend for them: nor yet do I shrink from the most rigid ordeal of Scriptural analysis and criticism to which they may be subjected. I have no sensitiveness on the subject, which will be wounded or aggrieved because my brethren do not see as I do in reference to these things. All I have to request of any who may be disposed to review or discuss the subject, that they

will treat it with that candor and seriousness which becomes those who expect soon to stand before the Judge of all the earth; and that they will use soft and kind words, and hard arguments.

LETTER FROM ENGLAND.

DEAR BRO. HIMES:—While in London I attended Dr. Cumming's Church,—some particulars of which I purpose sending for the information of friends at some future time. I did not hold any meetings in the Metropolis, as I was on my way to Brockham Green, Reigate, where I spent a few weeks very pleasantly at the residence of our esteemed friend, Bro. R. Robertson. But no door opened while there in which to hold any public meetings; the temporary cessation from labor, however, was of decided advantage to my health. On Sept. 20th, I parted with Bro. B. and family, and left per railway for Brighton, Sussex. Brighton is quite a fashionable watering place, celebrated for its salubrious and invigorating air, and is usually visited by thousands. Its Beach, Esplanades, Squares, Terraces, and Chain Pier, extending some distance from the beach into the sea, were objects of some interest to a stranger; but as I was denied the use of the Town Hall, and also the Assembly Rooms, I concluded, that with all its attractions, it would afford me no place in which to preach Jesus and the resurrection, and therefore concluded to leave for some other place. But such it appears was not to be the case, as on the following week I succeeded in obtaining the "Devonshire Rooms," and advertised a course of lectures to commence on October 6th. The audiences were larger than I anticipated, and composed of very intelligent persons, who listened with great attention to the glorious theme of our Redeemer's return, and the evidence of its nearness. At the last service, notwithstanding I had been at the expense of obtaining additional seats, several had to stand in the aisle and outside the door. I almost trembled to commence in "aristocratic Brighton," and especially when I saw the nature of my audience, but God gave strength equal to the occasion. On Tuesday morning, October 8th, two gentlemen who attended the lectures waited upon me and kindly invited me to attend a "Scripture Reading Meeting," held at the residence of Sir Thomas Bloomfield, Baronet. On our way thither I was introduced to Mr. Wiggins, formerly a clergyman of the Established Church. As he was going to the same meeting, in the course of conversation, I ascertained that he was an acquaintance of sister Murray's, of Newport, R. I. The "Scripture Reading" was quite interesting, and most of those who attend it weekly are believers in the speedy return of the Saviour. At its close, one of the gentlemen who invited me to attend it gave notice of the meetings being held at the "Devonshire Rooms,"—introduced me to Sir Thomas Bloomfield, while the other distributed programmes of my lectures to those present, which step doubtless increased my audience. At the close of my last lecture I gave notice of my intention of holding a Bible Class at 8 Egremont Place on the following evening. During the week I had the pleasure of seeing Rev. S. T. Gibbs, brother of sister Buttrick, and brother-in-law of N. A. Apolonio. He visited this place in order to attend the Annual Missionary meetings, and I was much gratified with our interview. He is pastor of Lady Huntingdon Chapel, East Grinstead, Sussex.

I have since endeavored to obtain a place in which to deliver twenty or thirty more lectures, but in this plan I have been frustrated, and you will be sorry to learn that my health has given way, and I am so prostrated that I am quite incapacitated for labor, and this week I had even to discontinue the Bible Class, which I have held weekly since the close of the lectures. I am now under the medical attendance of Dr. Mott, who states that I have brought on my present illness by laboring beyond my strength, that I must cease preaching for at least a time, *or die*. But had I sufficient voice and strength of body to get up to hold meetings, I think I should not altogether be governed by the decision of the Doctor. I have never been laid aside so long before, and being mostly confined within doors, I realize that it requires more grace to remain inactive patiently than to labor. I think of leaving Brighton when I can do so with safety, and trust that, by the blessing of God, the means being used may restore me to a degree of health.

I was gratified to learn from the late number of the "Herald" your intention of returning to the field in which it is your province to labor. The Judge standeth at the door, and time is too short to waste any portion thereof in distracting controversy.

"Our time as a stream glides swiftly away,
And the fugitive moment refuses to stay!"

Soon the opening heavens will reveal the "King in his beauty," and then all matters will be adjusted—those who have acted uprightly will be *acquitted*, while those who have acted deceitfully will be *condemned*. Our God, to whom we must each give an account, is a righteous God, and judgeth righteous judgment! He knoweth the motives that actuate our movements, and will not view in the blackest light our weaknesses. It is much safer to leave our character in the hands of an all-wise God, who is merciful and gracious, than to the caprice and decision of short-sighted, fallible men. God grants unto those who have not perfected all their engagements a free and full pardon of all their debts,—through the blood of the Lamb that was slain,—while fallen men seize their fellows by the throat, and sternly say, "Pay me what thou owest!"

All things at the present time appear to proclaim most emphatically the solemn scenes of the judgment near. The "little horn" now speaks great swelling words! The indifference of the professing Church to the striking signs of the present time becomes more manifest, and her ministers ignorant of the true nature of the event upon which we are on the eve.

All society,—social, political, and religious,—has been shaken at its foundation, the building has been rocked, some portions thereof have fallen, and ere long the basis will give way and the whole superstructure will become a disorganized heap of ruins. Our trials daily increase, and become more painful

flesh and blood; our enemies become more numerous, and appear unusually invertebrate; the fiery temptations of the great enemy of souls more intense, as he labors to mar the glory of our work, and cause our movements to appear in the eyes of the world fanatical, wild, and designing. But we still have a never failing friend, and the consoling thought that He is *above all others, all-wise, and almighty, brightens up our dark pathway, smoothes those parts which are rugged, enables us to endure our sorrows patiently, and stimulates us to press forward. Every trial through which we pass leaves one the less to be endured; every hour that is carried away by the ever-rolling wheels of time, shortens the distance between the faithful and the promised land, and daily we approach nearer and nearer the glorious, everlasting shores of our "purchased possession!"* But our work is not yet finished, and we must occupy till the Saviour come. Sinners continue to fight against their Creator, and trample beneath their feet his holy laws,—we must exhort them to submit to his authority and lay aside the weapons of their rebellion. They are bruised and mangled,—we must point them to the great Physician. They are polluted,—we must direct them to wash by faith in the regenerating fountain yet open for sin and uncleanness. They are morally dead in trespasses and sins,—we must point them to the only Author and source of "eternal life." They are poor, hungry, blind, and naked,—we must direct them to Him who bestows his salvation without money and without price, will feed them with the bread of life, open their eyes to behold his glory, and clothe them in the white robes of his spotless righteousness! Who would wish to be engaged in a work less glorious than pointing perishing sinners to the Lamb of God who bore away the sins of our race?

"O for a trumpet voice on all the world to call!"

Our brethren view matters in different aspects, but let not this alienate us from them. Some speak kindly of us, but "Let none reude evil for evil." Others disapprove of the manner in which we pursue our course and accomplish our work, but, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice." Some have very sorely injured us, but let us "be kind one to another, tender-hearted, forgiving one another, even as Christ hath forgiven us."

Yours in hope. J. W. BONHAM.

Brighton, Nov. 25, 1850.

ENDURE TO THE END.

Thou servant of Jesus, thy cup here below
Seems filled to its brim with earth's trials and woe;
Oh! lift thine eyes upward, for God is thy friend,
He'll give grace sufficient to endure to the end.

What thou hast here suffered serves only to show
What our Saviour's disciples endured long ago;
Then fear not the shafts the wicked may send,
Cling thou to the cross—and endure to the end.

'Tis true thou hast suffered, thy friend proved a foe,
With whom thou had walked to God's house, to and
fro;

Bowed at the same altar—prayed God to defend,
And give you His grace to endure to the end.

And when that glad morning shall dawn on this
earth,

And fill all God's saints with unspeakable mirth,
Then lift thine eyes upward, see Jesus descend,
To reward you, my brother, who hast endured to
the end.

Thou Saviour of sinners, our hearts, O, prepare,
To forgive all that wrong us, leaving them to thy
care;

And to thy great glory our strength we will spend,
Who once 'mid earth's trials endured to the end.

M. D. WELLCOME.

LETTER FROM L. E. BATES.

BRO. HIMES:—I have recently closed a very interesting meeting in Clarksville, a small factory village near Clinton, N. Y. I shall not be able to give you in full the origin, progress, and results of this meeting. It has been one of the most interesting revivals that it has ever been my privilege to attend. Prejudice which existed at the commencement of the meeting, gradually gave way before the march of truth, and our place of worship was filled to overflowing. Many whose minds had been filled with horror in hearing of the ravages of Millerism, (as the history of this ghostly monster had been depicted by the pulpit and the press,) were constrained to acknowledge the divinity and potency of those great truths which Mr. Miller and his coadjutors had for years been toiling and struggling to rescue from the mist and rubbish of the age in which we live. It was cheering to witness the effect upon many minds, as the clear and scriptural evidences of the hope we cherish were held up in contrast with those erroneous, though popular views which have obtained so extensively in the Church at the present time, and the practical benefit resulting from the change produced in the minds of many was plainly to be seen. Seventeen happy souls requested the ordinance of baptism, and were buried in the likeness of Christ's death. Others are expected soon to follow. The influence of this meeting was felt for many miles around. Individuals from Utica, Clinton, Manchester, Hampton, and other places, were in attendance, and listened with deep interest to the different subjects presented, touching the grand designs and purposes of God. While addressing you this short and imperfect sketch, suffer me in a few words to give expression to the strong convictions of my mind relating to the high obligation and duty resting upon those who feel charged with truths fraught with such eternal consequences to the age in which we live.

Probably in no period of our world's history was there ever a time when there was a louder call, or a greater demand for the efforts of wise and faithful laborers than the present period. That our age is one particularly marked by the pencil of prophecy, is a fact so clearly demonstrated that it cannot be successfully controverted. That the pen of inspiration has delineated the character of those who should be employed in giving heaven's last message to the world, is a fact also clearly established. The Hebrew prophet, in noting the events connected with the closing scenes of earth's career, has employed the following language in reference to the work and character of those who should be engaged in "turning many to righteousness": "And they that be wise (teachers, margin) shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." "And at the time of the end many shall run to and fro, and knowledge shall be increased." To show the correctness of this interpretation, we subjoin the following comments of the most approved Commentators.

Dr. Clarke's note reads as follows: "Many shall run to and fro. Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry comments freely on the passage, and among other things says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end" thus: "When many shall run all over it, [or through it] and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note: "Many shall run to and fro to search the knowledge of these mysteries."

Dr. Gill says: "Many shall run to and fro, and knowledge shall be increased; that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have gone before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

"The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the *sealed book of prophecy*."—*Duffield on Prophecies*, p. 373.

From the above testimony we may learn the nature of the work to be performed by those who shall be engaged in filling up the prophetic delineation, and if there are none of the present generation who are employed in this high and heavenly calling, the work remains to be accomplished, and to a future age will be reserved the distinguished privilege of engaging in this "specific work." The Saviour in closing his discourse on Mount Olivet, as recorded in the twenty-fourth chapter of Matthew, has given us, in the following striking and forcible language, the prominent characteristics of two classes of servants: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing... But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he lookeith not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Thus in brief we have the history of two classes of servants who shall be engaged in their respective work "when the Lord cometh." The efforts and influence of one will be diametrically opposed to that of the other. The plain inference is this, the "faithful and wise servants," who are giving meat in due season to the household, will be engaged in a proclamation just the opposite of the evil servants who are saying, "My Lord delayeth his coming." Consequently, the proclamation of the faithful and wise servants will be, "the Lord is coming," and they will be employed in giving the evidence to the world. It is but rational to conclude that evil servants would not be very likely to agitate the subject of Christ's coming, even to oppose, by saying "My Lord delayeth his coming," unless others were giving prominence and importance to this great truth.

It is doing no violence then to the testimony of the Saviour, to conclude that at a time when the subject of Christ's coming is engaging the attention, and enlisting the energies of his true and faithful servants, "evil" men will be provoked to take the opposing ground, and blinding their testimony with the "song of the drunkard" will begin to smite their fellow servants. The means by which this smiting process is effected is clearly presented by the prophet (Jer. 18:18), "Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us smite him with the tongue, and let us not give heed to any of his words." I hope that my brethren whose eyes have been opened to behold the "grand and awful time" in which we are living, will not suffer their minds to be turned aside or diverted from the great work committed to the hands of "wise and faithful" men, that when our long exiled King shall come to reckon with his servants, they may be found giving prominence and importance to the proclamation of the heaven commission'd angel, as recorded by the wrapt prophet in his Apocalyptic vision, saying,

"Fear God and give glory to him, for the hour of his judgment is come." As ever, your Bro. in Christ.
Homer, (N. Y.) Dec. 10, 1850.

SUBMISSION TO THE DIVINE WILL.

The lesson of entire submission is a very great one to learn, and few understand its entire length and breadth. It is something to be studied, and practised every day; it sustains a relation to the occurrences of each hour, as developed through God's providences. The point of time in our past experience, when we made a covenant with Him by sacrifice, when we yielded ourselves to be His servants, and took upon us His yoke, was only the entrance upon this straight and narrow way; we merely placed ourselves then in a position to receive the principles of holiness, which ought to progress continually until perfectly completed, by the perfection of the entire being, soul, body, and spirit, at the coming of the Lord.

The lesson of submission now learned in its A.B.C., must continue to be learned in its advanced stages, and practised through all of life's diversified scenes; its joys and its sorrows, its sunshine and tempest, and its never-varying language is: "Thy will be done." Submission, in all its length and breadth, its depth and height, is fully comprehended in this brief, but emphatic sentence.

That soul who can say it because they love to say it—because they love God's will better than their own will, even though it lead them in a rugged path, are those who have found out the secret of true happiness, pure joy, and uninterrupted tranquillity.—With Joseph, they can be happy in a dungeon, believing that God sent them there, to bring about some hidden design, and wise purpose. I love to think of that youthful saint, so submissive, so strong in faith. How easy to trace the hand of providence in his being sold into bondage,—the false accusation—the prison—the dream—the release, and the exaltation. Joseph understood it all. He says to his brethren, "Be not angry with yourselves that ye sold me hither, for God did send me before you to preserve life." He looked in the calm reliance of faith beyond those dark, and forbidding circumstances, to that Being who held them in His own omnipotent power, and sweetly acquiesced in them all. His faith is rewarded. The humiliation leads to the exaltation. The false accusation, and the dungeon, pave the way to a royal chariot, and chief rulership over all the land of Egypt.

But how many there are like Jacob, who when their Josephs and Benjamins are taken away, refuse to be comforted, and in the language of unbelief exclaim, "All these things are against me!" They consider not that these cherished objects are removed that they may all be restored under more favorable circumstances, or something better be instituted in their place.

The truly submissive heart will, with David, extract a sweet from every bitter. Though cursed by Belial's sons, they can say with him: "Perhaps the Lord will requite me good for his cursing this day." He too looks beyond the instrument to the hand that wielded it; for he says: "Let him alone, and let him curse, for the Lord hath bidden him." Though deprived of sons and daughters, reduced from a state of wealth to abject poverty, and suffering keen anguish of body, like the patriot Job, yet with him they can say: "Shall we receive good at the hand of the Lord, and shall we not receive evil?" The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Here is submission shining out in its full strength and beauty. The evil is received as thankfully as the good, for it comes alike from the hand of God. When Job's trial ended the comforts before enjoyed were restored with an abundant increase. And the submissive soul believes that all things now taken away will be in a higher sense restored—given back in God, though not always perhaps so literally.

With the three worthies, they can enter the fiery furnace, and with Daniel, the lions' den, believing that God will over-rule all for their good, and may, as in the case of those faithful ones, lead some to acknowledge the true God. With Paul and Silas, they can pray and sing praises to God in the inner prison, with their feet fast in the stocks. This submission begets a *martyr spirit*, and it will lead its possessor to the stake, there to offer himself a burnt-offering to God. This is *Christianity!* This is *Bible religion!* Let us not talk loud and long of our hope in Christ; let us not exult in view of the promised kingdom, unless we have the same religion in possession.—True we may never be called to lay down our lives for the truth, but we must possess the same love for Christ, and steadfastness of faith, that would lead us to do it if called to the test. But, alas, how many are unwilling even to pass through those fires which consume the principles of self.—how hard it is for many to embrace that cross which will crucify the old man with his deeds. Such could never die for Christ, until they first died to themselves. Such have no claim to the promise: "If we suffer with Him, we shall also reign with Him."

O may we endure with cheerful resignation the trials incident to this life, and patiently suffer with our Master, that when His glory is revealed, we may be partakers thereof with him, and rejoice with exceeding joy.

M. D. WELLCOME.

CHRISTIAN PRIVILEGES.

How vast their number! How inestimable their value! An heir of God! A joint-heir with Christ! Privileged to suffer with him here, and reign with him hereafter. The Christian's "Bill of Rights" is the Bible. All his privileges are there written in words and accents of eternal mercy. The glorious announcements of Jehovah-Jesus the Christian can read, and hear, and appropriate;—the promises to himself, the threatenings to the enemies of God.

The Christian quails not when beholding the thick darkness, the smoke, and storm of fire, and thunders which rock the awful mount. But why does not the Christian tremble at beholding the majesty of the Everlasting One? His answer is, "I delight in the law of the Lord." His privilege is to believe

the declarations there made by the disposition of angels on the summit of Sinai, and which are legacies of unspeakable importance to him in the hours of his pilgrimage. True, he claims no privilege by the righteousness of the law, but he can truly say, "The law of the Lord is perfect, converting the soul."—

"O, how love I thy law; it is my meditation day and night." And O! the blissful promise—"The Seed of the woman shall bruise the serpent's head." Abraham and his seed shall become heirs of the world. David's greater Son shall sit upon his promised throne for evermore. The earth to be renewed in immortal beauty. The land of Israel to be given in the times of restitution to the whole family of the saints. Heaven and earth in everlasting harmony. Sickness, pain, and sorrow, for God's people, will pass away forever. The tabernacle of God will be with men. Endless anthems of praise and thanksgiving will be sung unto God and the Lamb. Death will be swallowed up in victory, and sin, the curse and cause of the curse of the groaning creation, will be seen and felt no more through everlasting ages!

High and holy privilege indeed, to come in near prospect "to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born." Moses did exceedingly fear and quake while receiving from the mouth of Jehovah the fiery law. But now the Christian may lift up his head and rejoice, knowing that his redemption draweth nigh. The converging rays of prophetic light on the present age, indicate clearly that all the promises that God has made to his people will shortly be accomplished. The pathway of natural life is about ended; perilous times have come. The Christian's privilege is to bear tribulation with patience, —in patience to possess his soul. O glorious privilege to fill up the measure of Christ's sufferings,—to bear in our bodies his dying marks. Unspeakable privilege, to have the earnest of the inheritance until the redemption of the purchased possession! Spontaneous and impulsive, he cries out in all the fullness of unutterable love, "Glory to God my Saviour!"

N. BROWN.

Extracts from Letters.

BRO. N. BROWN writes from Kingston (N. H.), Dec. 17th, 1850:—

DEAR BRO.—A few of us in this place came to the conclusion, some two months since, to have preaching on the Sabbath once in four weeks. The first week in this month Bro. Billings was with us, and preached three sermons with commendable zeal, ability, and fidelity. His labor of love here, we trust, will not be lost. His discourses were listened to with much apparent interest. May the Lord dispose the hearts of all that hear him, to minister liberally to his necessities. God loveth a cheerful giver. O, dear brethren, give of your substance to support the laborers in God's vineyard. You will not be ashamed, then, when the trumpet of God shall sound. Four weeks before Bro. Billings was here, Bro. J. Pearson was with us, and succeeded in awakening an interest in several minds on the subject of our "blessed hope." Bro. P. is expected to be with us again the last Sabbath in this month. The dear brethren and sisters in Kensington, Salisbury, Southampton, Newton, and East Kingston, sympathize with us in our endeavors to establish a meeting, for which we are very thankful. From present indications, we hope to have some accessions to our number. Let us have, dear friends, an interest in your prayers, that we may be built up in our most holy faith.

BRO. LEVI DUDLEY writes from Perry's Mills (N. Y.), Dec. 5th, 1850:—

DEAR BRO. HIMES:—I have, for the last eight years, considered the Advent cause to be the cause of God, and worthy of any sacrifice. I still consider it so; and when, therefore, it is reproached or reviled, I feel pained. I also feel hurt when I see those faithful servants reviled and evil-treated, whom the Lord has made stewards over his household, who have been giving meat in due season, and have worn themselves out in so doing. My very heart-strings are touched at such conduct. O, may God sustain his own blessed cause, and strengthen his tried but persecuted ones, in these perilous times. We are still subject to reproach. The other day, as I was mailing a letter to you, the Postmaster, a member of a Church, took it in his hand and said, "J. V. Himes—what! is he here yet? I thought he was gone up to the upper regions to attend to things there." O, how little the great mass of professors know of the Christian's hope, and how awfully they will be disappointed when they see those who love the appearing of their soon-returning King caught up to meet him in the air, while they are left to take up the sad lamentation, "The harvest is past, and we are not saved."

BRO. P. HAWKES writes from Lowell (Mass.), Dec. 15th, 1850:—

DEAR BRO. HIMES:—For the information of our preaching brethren, I am requested to say in behalf of the Church who meet in Chase's Hall, Nashua, (and who have met there for some years,) that they desire the aid of those Advent ministers who seek the union and good of the cause. They are much encouraged in their labors, though they have much to contend against. Many of the brethren connected with this branch of the Church, have been engaged in the whole Advent campaign, and have resolutely contended for the faith, whilst others have been moved from the hope of the gospel. May the great Head of the Church smile on them, and build them up in the blessed hope; and when the elect angels shall be commissioned to gather his chosen from the four winds, may they be found without spot, or wrinkle, or any such thing, and be admitted into the everlasting kingdom of God. Yours in hope.

BRO. M. L. BENTLEY writes from Concord (N. H.), Dec. 18th, 1850:—

DEAR BRO. HIMES:—Permit me to express through the "Herald" my confidence in that herald which brings

to our firesides the good news of the kingdom of heaven at hand. I rejoice that we are permitted, in this time of trial, to peruse a paper whose weekly visits keep before the mind the sure signs of this age, which is about to close, and inculcate the importance of an instant preparation for the age to come: for when this age closes, he that is filthy will be filthy still, and he that is righteous will be righteous still. May the Lord keep you in the good old way, and grant you, in this hour of affliction, all the grace you need, is the prayer of your brother, looking for speedy redemption.

him to Hallowell, where he was deposited in the tomb. May the Lord reward them.

L. C. WELLCOME.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desire works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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Brattleboro, Vt.—B. Perham.
Cincinnati, O.—John Wilson.
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Berwick Place, Grange Road, Bermondsey, London.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 13,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern; in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

Do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

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I regard the "American Vocalist" as embodying the excellencies of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by W. M. REYNOLDS & CO., 24 Cornhill, Boston. Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," No. 8 Chardon-street.

16.12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proofs of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

DR. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 25, 1846.

DR. J. C. AYER—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Street had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her.

George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until J. [Mr. Thorning] hurried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases, in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNING.

AMONG the distinguished authorities who have given their names for the Affections of the Lungs, are: "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," "Prof. Bartlett, Transylvania University of Medicine," "President Perkins, Vermont Medical College," "Dr. Valentine Mott, New York city," "Parker Cleveland, Bowdoin College, Prof. Butler," "Willsburgh College, Ohio," "Prof. Braithwaite, Leeds Eng." "Medical School, Sir Robert Kane, Queen's College, Ireland," "Prof. Rosenbaum, Leipzig."

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country.

[12-3m.]

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We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortments worthy of their attention. By giving our personal attention to our business and customers, we hope to insure

THE ADVENT HERALD.

BOSTON, DECEMBER 28, 1850.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

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WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

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CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

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MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts.

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BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

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TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

Conference at Auburn, N. Y.

The present condition of the moral and political world, admonishes us of the speedy consummation of the great scheme of God, as revealed in prophecy! The signs of the times portend the destruction of Antichrist and all the wicked, and the immediate establishment of God's universal and everlasting kingdom! These facts call upon us to put forth vigorous and untiring efforts for the conversion of souls to Christ, and the awakening of the professed Church of God, which still remains, to a great extent, in a state of lethargy in respect to the return of their Lord, and the momentous events connected with "that day." "The day of the Lord is near, it is near, and hasteth greatly;" and scenes of awful sublimity and glory will soon open upon an unthinking world and slumbering Church. What is the duty of those who "look for such things?" We have done something; much remains to be done, or few will be aroused and prepared for that day.

The importance of this work, and the necessity of united, vigorous efforts, and particularly the wants of the cause in this region, induce us to invite our brethren "of like precious faith" to meet together for mutual encouragement, and the furtherance of truth on these great questions, in the city of Auburn, N. Y., on the 15th of January, 1851, to continue four days. We wish to adopt more efficient measures, as God shall give us wisdom, to carry forward our great and good work.

We still regard the original doctrines of the Advent, as taught by our lamented Bro. MILLER, as sound and scriptural. Clear, easy to be understood, and powerful in themselves, they have been "mighty to the pulling down of the strong holds" of error, in which the world and the Church were entrenched on the subject of the Millennium. We have reluctantly laid our pioneer in the grave; but we shall not readily bury the precious truths which he was so successful in exhuming from their tomb, where they had reposed for ages. We cannot but regard the recent additions made by some to the Advent Faith, as tending to encumber and embarrass its influence, and thus prevent its intrinsic harmony and beauty from being seen, and its power from being felt. We also regard the subtractions recently made from it, as the removing of so many pillars from the great superstructure of Prophetic Truth, thus destroying its proportions, and weakening its strength. Shall the Advent doctrine, in its plain, lucid, bold, and scriptural character, as originally preached, be abandoned? or shall it still be spread abroad? Since the commencement of our work, nearly every pillar of our faith has been attacked, and its truth denied, not only by those without, but by those within our ranks; and we have been compelled to defend the truth from domestic as well as foreign assaults, else we had been wholly distracted, and the truth deplorably mutilated. We want this truth maintained, and desire to meet in mutual conference at Auburn the steadfast friends of "the faith once delivered to the saints," which the world derisively calls "Millerism," that we may unite together once more with strong hands and hearts, resolved to push the battle to the gate, and never surrender to the professed foes, or friends, of our cause, those truths for which we "have counted all things loss." We invite our beloved Bro. Himes to meet with us, and aid us in our meeting. Having been a pioneer in the West, and having maintained the great Advent Doctrine at all times, we desire his aid and counsel at this Conference. All our ministering brethren, East and West, who sympathize with us, are invited to come, as also all our beloved brethren and sisters throughout this region. Come with prayerful hearts and willing hands, to take hold of the work with renewed vigor. Our beloved Bro. PINNEY, though prevented by his affliction from public speaking, will not fail, we trust, to be present, and aid us at least by his counsel. During the meeting, it is expected that a lucid exposition of the ORIGINAL ADVENT FAITH will be given. Let those who love "the old corn of the land" come up to the meeting!

H. L. SMITH, L. E. BATES, J. L. CLAPP, Homer.
L. D. MANSFIELD, J. L. CLAPP, Homer.
D. L. STANFORD, L. E. BATES, J. L. CLAPP, Homer.
R. CURTISS, J. L. CLAPP, Homer.
T. G. BRYCE, J. L. CLAPP, Homer.

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference, Nov. 14th, 1850; and whereas the same Conference, in the opinion of this Conference, demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference, Nov. 14th, 1850; and whereas the same Conference, in the opinion of this Conference, demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference, Nov. 14th, 1850; and whereas the same Conference, in the opinion of this Conference, demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference, Nov. 14th, 1850; 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ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, JANUARY 4, 1851.

No. 21. WHOLE No. 503.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies

\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE FATAL DELUSION.

With wonder I view the heedless throng,
Who trip, and totle, and rush along,
The downward road!

Or rich, or poor, in weal or woe,
From sin to sorrow they onward go,
Nor wisdom gather, nor seek to know
The ways of God!

Their rising morning seems bright and fair,
And each seems eager alike to share
Its pleasures now.

Mid flowered arbors and golden dreams,
This earthly vale a paradise seems,
While gliding down hope's glittering streams,
To endless woe.

The scene is changing—the vision flies :
Dark clouds are gathering around the skies,
And murmuring low.

The distant thunders begin to roll,
And terror seizes the guilty soul,
While lightnings gleam from pole to pole,
And tempests blow.

Alas ! poor sinner ! thy joys are o'er;
Thy sun is setting, to rise no more—
How deep that gloom,
Which now is settling around thy head,
And over the distant future spread !

I marvel not that thou should'st dread
Thy impending doom.

Awake ! O sleeper, awake ! arise !
Behold before thee a heavenly prize !
O, who can tell
How great that mercy—how rich that love,
Which calls poor sinners to joys above ?

Salvation's golden day improve,
And all is well.

Christian Chronicle.

The Time-Haze.

BY JOHN CUMMING, D.D.

"Here all our gifts imperfect are,
But better days draw nigh,
When perfect light shall pour its rays,
And all these shadows fly."

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."—1 Cor. 13:12.

There is much, even in prophecy, clear enough to refresh us with its glorious prospects; there is much dark enough to make us humble in our ignorance, and to put confidence in him who has promised to make the obscurest things plain. It may be said, not merely of prophecy, but of all that we know of the doctrines of the gospel of Christ, that we see through a glass darkly. It is true, no doubt, that the Bible is a revelation of that which is hidden; it is no less true, that it reveals, with great perspicuity and plainness, the leading, essential, and fundamental doctrines of the gospel of Christ. But it is no less plain, that beyond the principles it clearly reveals, there is a dark and extensive region of the unknown, into which scarcely a ray penetrates, and of which we can only form a conception by the dim and scattered hints of its nature which are spread over the sacred page. It is true, therefore, of all revelation, not only true of inspired Scripture, but true of all God has made, as I shall show, that the more we actually know, the more we find remains still to be known. Each great truth that God brings within the horizon of our view, seems to bring behind it a train of deeper and more mysterious truths. Just as each new day brings after it a new night, so each new truth that we find in the Bible brings after it another dark and mysterious truth, which we are unable to penetrate. In the future, when we shall have no need of the sun nor of the moon, when we shall no more see through a glass darkly, when the veil shall be rent and we shall see God and all things face to face; even then, I believe, the unknown will be far greater than the known; for if we only recollect that there is an infinite panorama to be revealed, and finite beings to see it, we can easily suppose that our state in heaven will at no stage be stationary, but ever

and ever progressive, and that as we learn what we knew not before, we shall see there is more still to be learned—our horizon widening as we move to each new height of that lofty mount which we shall ascend, revealing, at each height we attain, new heights that are still to be reached, ever upward, and ever onward, light and joy increasing as the cycles of eternity go round, and the new horizon spreads before and behind us. And thus, then, it will be, that even in that future state where we shall see face to face, we shall see much unknown beyond that which is fully known—the very brilliancy of what we do know, making more apparent the darkness of that which is beyond us, and which we shall afterwards know in succession.

I may apply the passage very briefly, and only very briefly, to creation itself. The most enlightened and scientific men will tell you, that the more they know of nature and of the things of the created world, the more they feel remains to be known. So much is this the case, that it is always the greatest philosopher who is most convinced of his own ignorance.—Sir Isaac Newton, when congratulated on his vast discoveries, remarked: "I am but like a child gathering shells and pebbles round the sea-shore, that are just kissed by the waves, while the great unsounded depths of the mighty ocean lie unapproachable beyond me." He who has made himself most profoundly acquainted with all the mysteries of the height and depth of this created earth, is the very man who will own how little he does know, and how vast is that region that remains yet to be known. What little the mathematics, or chemistry, or geology, for instance, teaches respecting creation, leads us to infer, that without these we should have very imperfect apprehensions indeed of God's works of creation. Nobody can be ignorant, who has a smattering of any of these sciences, that they show traces of wisdom, footprints of benevolence, which are perfectly undiscoverable to the person who is not instructed in them. And yet these sciences, which have now risen to so great a perfection, are, even in their best state, but dark glasses through which we now see very darkly; and when these dark and dim glasses shall be removed, or when the range of the telescope shall be extended, and the power of the microscope is increased, we shall see, I doubt not, in the firmament above, and in the earth beneath, in all that is magnificently great, in all that is elegantly small, such traces of the wisdom, the power, and the glory of God, as will overwhelm and astonish us. Even now in this world, by the aid of art and science, which increase one degree our natural focus, we can see proofs that are overwhelming of the greatness of Deity.—For instance, on a starry night, I look up into the sky, and notice those stars that like altarcandles burn perpetually about the throne of God; I borrow the aid of the telescope, and see that these are not mere lights, sparkling as I have described, but that they are worlds, and that the very remotest of these are not the limits, but the thin suburbs of creation,—that those that I see farthest off by the aid of the telescope, are but the outposts and the sentinels of that starry host that minister perpetually around the throne of Deity; what a conception does such a display give me of the grandeur, the glory, the wisdom, the power of him who created all, and governs all continually!

Fallen as this world is, I have no doubt that if we could see it in an intenser light, and not through the *media* of glasses darkly, we should witness in it a far brighter revelation of God, wise, good, powerful, benevolent, than we now see. The fact is that all we know of creation at this moment is most limited; nothing to exalt us, plenty to humble us. The height to which the astronomer has soared is but a few miles; the depth to which the geologist has dug is but a few feet, so that the astronomer seems to me like one who tries to measure the firmament with a foot-rule, and the geologist like one that tries to explore the bosom of the earth with a taper or an inch candle; and

all that they disclose, much as it adds to our present information, is what may be expected of those who search after God in so dim and faint a light.

It is thus, then, that in looking at creation as it is, and in all its provinces, we see but through a glass darkly; a day comes when we shall see creation clearly.

Let us look at the next department of being, and see how true these truths are when applied to it. There is a Providence, I need not state, superintending the movements of planets and the fall of sparrows; ministering to the angel, and feeding the wild raven. There is no such thing as chance in the world. I cannot conceive that any man can have a moment's peace who believes that anything in the universe is left to accident, because our experience every day proves that little things are the hinges of great events—the turning of a corner is the fixing of a destiny—a movement to the right or to the left the determining of the whole after-career of one's life. Let any one look to the least event of his history, and he will see that if that event had not occurred, all his biography might have been materially altered either in tone or direction. There is no doubt, then, that there is a God or a Providence in the least as well as in the greatest concerns of life. But when we look at the movements of Providence, we are constrained to own, we can only see them through a glass darkly. That mysterious suffering is not accidental—it is from God; but why, wherefore, and to what end, we see through a glass darkly. That severe stroke that swept from your eyes the near, the dear, the beloved, is all wrapped in mystery; you see it through a glass darkly. That storm that burst upon you like the thunder-cloud and washed away the accumulations of the honest industry of many years, you see through a glass darkly.—We know not what it is, nor whereto it tends. This only we know—that our God awakened the storm, our Father commissioned the cloud, and that what we do not see now we shall see hereafter, when we see no more through a glass darkly, but as face to face.

There is much in every dispensation, therefore, that we cannot penetrate. We find all wrapped in partial mystery, all visible only through a glass darkly; and such glimpses as we do obtain lead us only to long to obtain more. But there are certain great facts which we can see clearly, such as that "no tribulation for the present seemeth joyous, but it worketh out the peaceable fruits of righteousness;" that "all things work together for good to them that love God." Many have found that the loss of health has been the safety of the soul—that the five, the six, the seven months that sickness kept them prisoners have been to them the most blessed months that have occurred in all their biography. Many have felt the loss of the infant to be the weaning of their heart from the place that the infant has left, and the fixing of that heart on the home which that infant has pre-occupied. Many have found that the loss of a fortune has been the restoration of a soul, and that the bitterest cup had a blessing in it, and the darkest cloud a fringe of light, and the blackest sky an unseen but true and covenant rainbow, indicating that a Father was there superintending the storm, and limiting all its effects. We see these things now through a glass darkly; hence we misconstrue; but when from some lofty pinnacle of the better land we take a retrospect of the way that the Lord has led us, we shall see that every turn, and winding, and crossing, and check, and obstruction, and fall, and sickness, and sorrow, were just as necessary to our everlasting happiness as that Christ should have died, or that the Bible should have been written.

Let us now look at the truths of God's Word, and we shall find that these, too, we see through a glass darkly. Let me refer to the great facts of Revelation, and the application and the truth of these sentiments will be obvious immediately. For instance, let us look through this glass at God himself. How little do we comprehend of God! Let us think one moment of eternity,

and what do I comprehend of a God present in the remotest star, and in the minutest particle of dust; a God whose centre is, as it has been defined, everywhere, and whose circumference is nowhere? What do I comprehend of him? Literally nothing. I see God's grand attributes through a glass darkly; and when I begin to think of him, like the ancient philosopher I ask one day, and when I have thought that day I must ask a second, and when I have thought that I must ask a third; and the longer I think the less I know, and the more I must conclude we see through a glass darkly. Let us read the nature of God as it is defined more specially in the Bible. It tells us, for instance, the Father is God, and the Son is God, and the Holy Spirit is God, and yet they are but one everlasting and glorious God. What do I comprehend of this? Literally nothing. I need not add now that it is most absurd for the Socinian to say, "I reject the Godhead because I cannot comprehend it." He cannot comprehend Eternity, Omnipresence—the attributes he does ascribe to God. On such principles, therefore, he ought to reject the existence of God altogether. What, then, do we comprehend of the Godhead? Very little; and all the explanations of it I have read only make the mystery more apparent. We see it through a glass darkly. The fact is revealed—the doctrine is incomprehensible. It is not against our reason, but it is above it. The Godhead is not a contradiction, but it is a truth partly luminous. It is a revelation, but not an analysis. It is so plainly revealed, that we can see that it is; but it is so obscurely comprehended, that we cannot know how it is. There is enough revealed of that mysterious truth to lead us to adore; there is nothing revealed about it to lead us to be curious, to speculate, or to be puffed up. We see it through a glass darkly.

Look at the doctrine of the Incarnation, which we think of as a very plain truth; and yet even this foundation of our hopes we see but through a glass darkly! How the Infinite and the Finite can coalesce! How there can be the deepest suffering and the highest satisfaction! How want and fullness, weakness and strength, life and death, can meet and mingle in one, is a mystery revealed in Scripture, but seen by us through a glass darkly.

Let us refer to the Holy Spirit of God. We see this only through a glass darkly. It is told us, "Except a man be born again he cannot see the kingdom of God." Here is a Divine presence, a Divine power needed to change man's heart. But how does the Spirit act? how does he bow the will and not annihilate it? how does he restore, retune the tangled and discordant affections of the heart, not against our will, but with our will? The action we cannot trace, the agent we cannot see; the effects alone we can feel; for "the wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth. So is every one that is born of the Spirit." The sceptic denies it, the fanatic raves about it; the Christian accepts it, and blesses God that he knows it in his heart, though he sees it through a glass darkly.—(To be continued.)

Extracts from an Address

OF THE

Rev. Joseph F. Berg, D.D.

In answer to the Lecture of Archbishop Hughes on the Decline of Protestantism.

(Concluded.)

Now, let us suppose a case. Fifty years hence, in the progress of Catholicism anticipated by Archbishop Hughes, this country will have reached a crisis of no ordinary magnitude and moment. The Church of Rome will have gained, if he is correct, a vast amount of power, and will have amassed large resources. She will perhaps be able to control our elections, to choose our President and the Governors of the different States, and to secure a majority of the Senators and Representatives in our National and State Legislatures. She may, perhaps, not be able to number a majority of the people of

whole record, to prefer *that to for*, and read it, We know that we shall be like him—that we shall see him as he is! There are hundreds of instances of this use of *ote*, in the New Testament and Septuagint.

In the gender of pronouns we have also sundry analogies. A very remarkable instance occurs in Dr. George Campbell's version of the beginning of John. In his version it reads: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by it, and without it, not a single creature was made. In it was life, and the life was the light of men."

Now, although the laws of the language will justify the translation, "this was in the beginning," there appears no necessity to change the masculine into the neuter, especially as Dr. Campbell regards an allusion here to the eighth chapter of Proverbs, to the beautiful personification of wisdom given in that passage. The laws of rhetoric, as well as grammar, will justify our translating it in harmony with the gender of *Logos*, and with the style of Solomon in the passage alluded to. I always dissent from this learned, candid, and elegant translator of the four gospels with great reluctance, and with much diffidence. Still, in this case, as *the word* became incarnate and dwelt among us, and was "God manifest in the flesh," I prefer, after considerable vacillation, to render it, "All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." Paul seems to rise above himself, when the uncreated glories of this most sublime personage appears before his mind. "For by him," says he, "were all things created that are in the heavens and that are on the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church, the beginning, the first fruits from the dead, that in all things he might have the pre-eminence: for it pleased the Father, that in him all fulness should dwell."

But we must notice other species of errors, in the use of the auxiliary verbs and signs of moods and tenses in our language, when translating certain forms of the original verbs. For example, *may* and *can*, *might*, *could*, *would* and *should*, are used in our potential mood, for the present and imperfect tenses. Now, as there is nothing properly corresponding with these in the original Greek, it becomes discretionary with the translator whether he choose, in one tense, *may* or *can*, and in another tense, *might*, *could*, *would* or *should*; yet we know that there is a very great difference of meaning, with us, between *may* and *must*, and *should* and *could*, &c.

We have one example of this, which, though not directly in point, illustrates how much depends on the use of proper exponents of these varieties, in harmony with the sense or scope of a passage. We read it in Hebrews (2:9) : "But we see Jesus, who was made but little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Who can see any necessity for being crowned with glory and honor, that he *should*, or in order to, his tasting death for all! But, properly rendered, we see a great propriety in his being crowned with glory and honor after he had tasted death for all, as Professor Stuart very properly renders the passage.—(To be continued.)

The Unity of the Human Race.

The Scriptures declare positively, that God at first created one man and one woman; and the inference is, that all mankind have descended by ordinary generation from that one pair. Again we are taught that all mankind were destroyed by the flood, except Noah and his family; and from this it is inferred, that the whole race now existing have descended by ordinary generation from Noah and his family. It is also said, "that God hath made of one blood all nations."

But men of science have divided the race of man into five classes: (1) the Caucasian, to which we belong; (2) the Mongolian, of which the Chinese are a sample; (3) the Malays; (4) the American, or Indian race; and (5) the African, or negro race.

It is said by some that these five races differ so widely from each other in color, and in the form of the head, that they cannot be the progeny of one original pair.

There are two classes of opponents to the unity of the human race. The first is composed of such men as Linnaeus, Buffon, Helvetius, Burnet, better known as Lord Monboddo, Dr. Darwin, Voltaire, and Lamarck. These all took the ground that what the Bible says on this subject is a mere allegory, or fiction; and was not intended to be believed. These philosophers have few followers at the present day.

The second class is composed mostly of pro-

fessed theologians, at the head of which is Isaac Peyerse, who flourished about a century ago.—These admit that the Bible speaks truly; that it mentions the creation of one pair, from whom the Jewish race descended, but they say it does not teach that other pairs were not created, from whom other races have descended. This we believe to be the theory of interpretation adopted by Professor Agassiz.

I proceed to inquire whether the difference between the five races is so great that it cannot be accounted for, without supposing them to have descended from as many original pairs.—These races have all the same number of bones and muscles, the same organs, and these organs have the same functions in each. The difference between the races, is a difference of variety, and not of species; it is more like the difference between different breeds of oxen, than like the difference between the ox and the buffalo.

My first assertion is, that the difference between the several races of men can be accounted for by a difference of climate, food, and civilization. Let us look at some facts respecting the effect of food and climate on other animals. In the West Indies, in Guinea, and other portions of the torrid zone, sheep have hair instead of wool. A traveller in Africa has said, the order of nature is here reversed: "the sheep are hairy and the men woolly." It appears from an array of facts stated by Dr. Wiseman, Goode, and others, that woolly animals, transferred to the torrid zone, become hairy. If a sheep covered with hair, and another with wool, may have descended from the same pair, why not woolly and hairy men?

Climate does produce a change of color. By climate I do not mean simply temperature; I include in it the difference of food, and difference in the moisture of the atmosphere. It is admitted that the Jews are all the descendants of Abraham, and yet they have not all the same color. In England and Germany they are white; in Spain, swarthy; in Palestine, olive colored; in India, black. The children of missionaries, born in the torrid zone, are very dark complexioned, much darker than their parents; but those that have come to New England, after being here a few years, become white.—The Abyssinians in the mountains are swarthy; while those whose home is in the plains, are almost black.

It is not unphilosophical to suppose, that the difference in climate may cause a difference in the quantity and quality of the carbonaceous matter deposited in the *rete mucosum*, and that those who have descended from white people may become black.

Climate produces an effect upon the figure and proportion of the limbs. Those who dwell in cold countries, near the artic circle, have the head and chest large, the neck short, and the hands and feet small. The reason of it is, the blood does not circulate so freely in the extremities, which are most affected by cold, as in the chest and head.

Climate also affects the physiognomy. The hard and harsh features of those who reside in cold countries, seem to be the natural result of distortions and corrugations produced by cold, while the half-idiotic expression, so common among the inhabitants of the torrid zone, is as natural an effect of faintness and languor produced by the heat of a vertical sun.

Difference in food ought to produce a marked effect upon the complexions and contour of the muscles. Those who live upon fat and oily substances, introduce a greater quantity of carbonaceous matter into the system, than those who live upon fruits. Some kinds of food excite the liver more than others, and produce a more sallow complexion.

Different degrees of mental activity produce not only a different expression of countenance, but by exciting the nervous system, and through that affecting the circulation, may be expected to produce a diversity in the features, form, and complexion.

We know that difference of climate and domestication produce great changes in other animals, and why not in men? If the varieties of the race can be accounted for on the supposition that they have all descended from one pair, it is more philosophical and more scriptural to make such a supposition.

I proceed now to mention a few direct reasons for believing in the unity of the human race:

1. It is the doctrine of the Bible. I may be told that the Bible can be explained on the supposition that God created several original pairs. Perhaps it can be; but such an interpretation would be anything but an honest and frank utterance of the Divine mind on that subject.

2. There are some examples of peculiar changes of men born of the same parents, which are known to have continued through many generations, that are quite as remarkable as that the Africans and Caucasians should have sprung from the same stock. In 1731, say the Philosophical Transactions of the Royal Society, a boy was exhibited in England, whose whole body, except the palms of his hands, soles of the

feet, and face, was covered with a series of horny excrescences of a reddish brown color, hard, elastic, and about half an inch long. He lived to become the father of six children, every one of whom had the same peculiarity. Five of these children died young, and the other lived to marry, and his children had the same peculiarity. They were called the "porcupine men." Thus it appears that a race of people may be propagated, differing very materially from the parent stock; and if the origin of such a race should be forgotten, it might be said they could not have descended from the same parents from whom others descended, not having this peculiarity.

It may be asked in this connection, who can say that God did not introduce these varieties into our race, by some providential acts, as he confounded the language of the men at Babel, for the purpose of accomplishing some important moral result?

We have accounts of families of children that had five fingers besides a thumb; and their children for several generations had the same peculiarity. This five fingered race descended from a four fingered race, and is quite as remarkable as it is that the American Indians and the Africans should have sprung originally from the same stock. Albinoes, or white and black negroes, have been born of the same parents.

3. A direct argument for the unity of the race may be drawn from the moral and mental identity of the five varieties. The instincts of the lower order of animals form what may be called their mental phenomena. We find that the instincts of different species of animals differ very much from each other. The mental phenomena of the hyena, dog, and wolf are unlike; so of the tiger and cat, and of the crow and the crane. Reasoning from the analogies of lower animals, we should expect that if the varieties of the human race were so many distinct species, their mental phenomena would differ as much as the instincts of different species of brutes.—We find that all the various races of men have conscience, reason, imagination, and association. The only difference that exists, grows out of education, or physical, intellectual, and moral culture. This I regard as an unanswerable argument in favor of the unity of the human race.

4. Another argument in favor of unity may be drawn from language. In the English language we find many Saxon, French, Latin, and Greek words, proving that our language has not always been spoken; that it has been formed from others. So if we examine the French, Spanish, Portuguese, and Italian, we are satisfied that the Latin is the common basis of them all. In like manner, by tracing the language of nations back, we come to a point where there was but one language, and the presumption is, that there was then but one race of men upon the earth.

It seems to me, therefore, that there are strong reasons aside from the testimony of the Bible, for believing in the unity of the race, and that all the differences, by which the races are distinguished, may have been the result of sufficient causes known to exist. *Presbyterian Advocate.*

The Four Gospels.

We can trace, I think, a peculiar vocation in each of the Evangelists for catching some distinct rays of the glory of Christ, which the others would not catch, and for reflecting them to the world—so that the terms, *Gospel*, according to St. Matthew, according to St. Mark, and so on, are singularly happy, and imply much more than we, for whom the words are little more than a technical designation of the different gospels, are wont to find in them. The first is the *Gospel according to St. Matthew*—the *Gospel as it appeared to him*. This which he has portrayed is *his Christ*; under this aspect the Deliverer of men appeared to him, and in this he has presented Him to the world; and so also with others. For Christ, ever one and the same, does yet appear with different sides of his glory reflected by the different Evangelists. They were themselves men of various temperaments; they had each the special needs of some different classes of men in their eye when they wrote their gospels; and these classes, though under altered names, still subsist, they have in this respect, also, as ministering to these various needs, an everlasting value.

Thus the first Gospel, that of St. Matthew, was evidently a *Gospel designed for the pious Israelite*, for him who was waiting the theocratic King, the Son of Abraham, the Son of David; who desired to find in the New Testament the fulfilment of the prophecies of the Old, and in Christianity the perfect flower, of which Judaism was the root and stem. And as among the Epistles of St. James, so among the Gospels, this of St. Matthew, was to serve as the gentle and almost imperceptible transition for so many as clung to the forms of Old Testament piety; and desired to hold fast the historic connection of God's dealings from the first.

But the second Gospel, written, as all church tradition testifies, under the influence of St.

Peter, and at Rome, bears marks of an evident fitness for the practical Roman world; for the men who, while others talked, had done; and would not at first crave to hear what Christ had spoken, but what He had wrought. It is eminently the *Gospel of action*. It is brief; it records comparatively few of our Lord's sayings, almost none of his longer discourses, it occupies itself mainly with his works, with the mighty power of his ministry, into which ministry it rushes almost without a preparatory note.—Some deeper things it has not, but presents a soul-stirring picture of the conquering might and energy of Christ and of his Word.

But the third Gospel, that of St. Luke, composed by the trusted companion of St. Paul, and itself the correlative of his Epistles, while it sets forth one and the same Christ as the two which went before, yet in some respects sets Him forth in another light. Not so much, with St. Matthew, "Jesus Christ, a minister of the circumcision for the truth of God, to confirm the promise made unto the fathers"—not so much, with St. Mark, Jesus Christ, "the Lion of the tribe of Judah," rushing as with lion-springs from victory to victory, but Jesus Christ, the Saviour of all men, is the object of his portrait. This is what he loves to dwell on,—the manner in which not Israel alone, but the whole heathen world, was destined to glorify God for his mercy in Christ Jesus; he describes Him as the loving Physician, the gracious healer of all, the Good Samaritan that bound up the wounds of every stricken heart; in whom all the small and despised, and crushed, and down-trodden of the earth should find a gracious and ready helper. Therefore, and in accordance with this, his plan, has he gathered up for us much which no other has done; he sets the seventy disciples for the world over against St. Matthew's twelve Apostles for Israel; he breaks through narrow national distinctions—tells of that Samaritan, that alone showed kindness—of that other, who, of ten, alone remembered to be thankful; and his, too, and his only, the parable of the Prodigal Son, itself a gospel within the Gospel.

But to hasten on from these characteristics of the earlier three, which might well detain us much longer, something was yet wanting,—a *Gospel* in which the higher speculative tendencies, which were given to men not to be crushed or crippled, should find their adequate satisfaction—a *Gospel* which should link itself on with whatever had occupied the philosophic mind of heathen or of Jew—the correction of all which in this was false—the complement of all which was deficient. And such he gave us, for whom the Church has ever found the soaring eagle as the fittest emblem—he who begins with declaring that the word of God, whereof men had already learned to speak so much, was also the Son of God, and had been made flesh, and had dwelt among us, full of grace and truth,—who, too, has brought out the inner, and, so to speak, the mystical relations of the faithful with their Lord, as none other before him had done.

The Moral Sublime.

Firmness or constancy of purpose, that withstands all solicitations, and, in spite of all dangers, goes on straightly to its object, is very often sublime. The resolution of St. Paul, in going to Jerusalem, where he has the firmest conviction that he shall undergo every species of persecution, quite comes within this description of feeling. "What, mean ye to weep and to break my heart? I am ready, not to be bound only, but to die at Jerusalem for the name of Jesus. I know that ye all, before whom I have preached the kingdom of God, shall see my face no more! Wherefore I take you to record this, that I am pure from the blood of all men. I have coveted no man's silver, or gold, or apparel. Ye yourselves know, that these hands have ministered unto my necessities, and unto them which were with me; and now it is witnessed in every city through which I pass, that bonds and afflictions await me at Jerusalem; but none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received, to testify the *Gospel of the grace of God*."

There is something exceedingly majestic in the steadiness with which the Apostle points out the single object of his life, and the unquenchable courage with which he walks to ward it. "I know I shall die, but I have a greater object than life—the zeal of the high duty. Situation allows some men to think of safety; I not only must not consult it, but I must go where I know I will be most exposed. I must hold out my hands for chains, and my body for stripes, and my soul for misery. I am ready to do it all!" These are the feelings by which alone bold truths have been told to the world; by which the bondage of falsehood has been broken, and the chains of slavery snapped asunder! It is in vain to talk of men numerically; if the passions of a man are exalted to a summit like this, he is a thousand men! If all

the feebleness and fluctuation of his nature are shamed away, you must not pretend to calculate upon his efforts. Under the influence of sublime feelings, sometimes liberty, sometimes religious men, have sprung up from the dust, to shiver the oldest dominions; to toss to the ground the highest despots; to astonish ages to come with the immensity, and power, and grandeur of human feelings. In all desperate situations, these are the feelings which must rescue us; when prudence is mute, when reason is baffled, when all the ordinary resources of discretion are exhausted and dried up—there is no safety but in heroic passions, no hope but in sublime men. There is no other hope for Europe at this moment, but that high and omnipotent vengeance, which demands years of cruelty and oppression, in order that it may be lighted up in the hearts of a whole people; but which, when it does break out into action, is so rapid and so terrible, that it resembles more the judgments of God than the deeds of men.

Sydney Smith.



The Advent Herald.

BEHOLD! THE BRIDEGROOM COMETH!

BOSTON, SATURDAY, JANUARY 4, 1851.

SPIRITUAL REIGN OF CHRIST.

"Will the grand consummation giving the kingdoms of this world to Christ, be introduced under the dispensation of the Spirit?" An article in the *Bibliotheca Sacra*, by REV. JOSEPH STEELE, of Castleton, VT.

(Continued from our last.)

Mr. STEELE quotes the promise to ABRAHAM, "In thee shall all the nations of the earth be blessed," as proof of the conversion of the world. He says "this promise, which the apostle applies to CHRIST, carries the blessings to all the kindreds of the earth." We are agreed thus far. He then says: "The nations of the earth can be blessed in CHRIST, only by being made the subjects of his kingdom; and the promise cannot have its fulfilment unless the nations are subdued by the gospel, and by means of the gospel, CHRIST reigns over the earth."

If declaration was argument, we should have nothing to reply to this. The Scriptures, however, do not testify that this blessing can only be realized in the way marked out by Mr. S. In the seed of ABRAHAM all nations have been blessed: as men believe they will be blessed still more. The offer of a SAVIOR's love has been freely proffered to all. It has been gladly accepted in all lands. Not all of every nation have partaken of the blessing—not a majority of them; but some in all have believed, so that the redeemed of the LORD are from every nation, and kindred, and tongue, and people. All nations have been blessed, inasmuch as all nations have partaken of the blessings which were to come through ABRAHAM. In vision JOHN saw the thousands of the ransomed hosts, when he "beheld and lo, a great multitude, which no man could number, of all nations"—not all of all nations, but "of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." Say ye ransomed ones, how came you thus exalted? Was not your exaltation the result of the blessing of CHRIST being extended to all nations from which you were ransomed? But Mr. STEELE says the nations cannot be blessed without being made subject to CHRIST. Say ye so, ye ransomed ones? Was not your each respective nation blessed, when all its members were freely offered the terms of pardon which you accepted?

As no nation has yet been subjected to CHRIST, if no nation can be blessed without being thus subjected, it follows that no nation has yet been blessed by the gospel of CHRIST—if Mr. STEELE is correct. And if so all the trophies of grace, in all ages, are no blessing to the nation from which they are gathered. We know that the number of the saved will be as the sand of the sea, and that GOD will gather the full number of his elect—not one will be wanting to complete the full measure of the redeemed. When they shall tune their harps, and together sing the blessings of free grace, of unmerited love, what would be their response to the declaration that the blessings promised to all nations had signally failed? Would they, think you, taunt JEHOVAH with having promised what he had been unable to accomplish? No, no: in the gathering from all nations they would see the fulfillment of the blessing to all nations. They would no more deem the fulfillment claimed by the Spiritualist necessary, than they would that by the Universalist. For with the promise, "He that believeth and is baptized shall be saved," was connected the threaten-

ing, "He that believeth not shall be damned." To bless all nations as Mr. STEELE deems necessary, all the departed nations that have ever lived would need to be raised from the dead, and be converted. All must see that such a claim leads directly to Universalism.

Mr. STEELE says "it is a miserable evasion" of the argument to represent that this promise may be fulfilled by the destruction of the nations that are now upon the earth, and by peopling it again from the multitudes of the pious dead, with nations who receive CHRIST, and are blessed in him.

Yes: but is it no evasion to represent any as claiming that it will be thus fulfilled? It is not fulfilled in their destruction, but the offers of salvation to all nations, and the salvation of numbers in all, who will have believed,—and who will make up the millions of the saved.

Another argument advanced by Mr. STEELE is the explanation by the SAVIOR of the voice from heaven recorded in John 12:31, 32. When CHRIST in anguish of soul prayed, "Father, glorify thy Son," then came a voice from heaven saying, "I have both glorified it, and will glorify it again." Says Mr. STEELE: "As this voice was not understood by his disciples, though expressly designed for their instruction and benefit, JESUS condescends to explain its import. This he does by saying, 'Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me;' thus teaching that the voice from heaven was the assurance of the Father, that by means of his suffering and redemption work, the head of Satan should be bruised, and all the nations of the earth be blessed in him."

It is explained, that what CHRIST said respecting his being lifted up from the earth was significant of the death he should die. Mr. S. argues that the kingdom of Satan is broken down by the death of CHRIST, and that that brings the kingdom of God with power; that the drawing of all men, and the casting out of Satan refer to the same event, and are co-extensive, and that "in the full accomplishment of both, the glory of the latter day will appear."

We distinguish between the glory of the latter day, and the glory of the age to come. The former is fulfilled in the abundant effusions of God's Spirit which have been shed abroad in all lands under the gospel dispensation: and by the gospel alone, do we understand that all men,—or as the use of the language in other places obliges us to understand, *all classes of men*, not Jews merely as under the law, not the better sort of men, but men of all classes, of all kindreds, tongues, and people—will be drawn to CHRIST. The drawing of men, however, does not cast out Satan. As far as his moral influence is concerned, Satan is cast out just as far as men are drawn to CHRIST; but he is not prevented thereby from being the prince of this world, or going about to make his satanic assaults on the children of men. The manner of his dethronement is shown to be in a different manner. It is symbolized by the descent of an angel from heaven who binds him, shuts him up, sets a seal on him, who releases him for a little season, and then consigns him forever to the lake which burns with fire and brimstone. Will any mere moral influence produce that physical result? We must not confound the moral influence by which he is dispoiled of his subjects, with the punishment which is to be inflicted on his person.

Mr. STEELE next turns "to those prophetic promises which speak of what the Church is to be." He says "her future glory is the theme of prophetic rapture in the Old Testament and in the New." He quotes "the mountain of the Lord's house shall be exalted above the hills," "the stone cut without hands" shall become a mountain and fill the whole earth &c. "—"the description and imagery" of which, he says, "is by no means suited to such a heavenly state as is supposed to succeed the destruction of this world; neither is it suited to any other age or dispensation. It is appropriate only to the present dispensation."

We admit that it is not suited to the view of the heavenly state which Mr. STEELE supposes will follow the annihilation of this globe; but we look for no such annihilation. We look for the cleansing, the purification of the globe; and consequently for a dispensation for such a time as is there described. As Mr. STEELE does not inform us wherein it is not suited to any other age or dispensation, we are relieved from the necessity of showing that his reasons for such a conclusion are unsound.

He says that "the time when 'the glory of the Lord shall be revealed, and all flesh shall see it together,' (Isa. 40:5,) must be the time of the grand consummation." So far agreed. He adds: "But the precursor of this renders it certain that it belongs to the dispensation of the Spirit. It is the voice of JOHN crying in the wilderness; it is preparing the way of the Lord; it is in all the work of the gospel, and it belongs to gospel times." Agreed again, so far as the precursor is concerned. But what is that the precursor of? It is the precursor of this same consummation—when the glory of the Lord

shall be revealed, and all flesh shall see it together. This precursor preaches the gospel of the kingdom, as a witness to all nations, which, when done, the end follows. As the precursor fills up the "gospel times," the consummation must follow and succeed those times. Consequently, the consummation can be no part of that work of the Spirit which the work of the Spirit is to prepare the way for.

He says: "In like manner 'the stone cut without hands' makes its way to fill the whole earth, breaking to pieces and consuming all other kingdoms, showing the work to be progressive in its character, and also that it belongs to the age to which the kingdoms belong which are subdued by it." He presents no evidence that this is a progressive work. No such gradual process is asserted in the text. On the contrary, this transfer of power is symbolized by the *dashing* to pieces of the image by the *smiting* of the stone. The entire image, by the concussion, is ground to dust, is blown away by the wind, and no place found for it. Prof. BUSH, who contends for this gradual process in the smiting, in his "Notes on NEBUCHADNEZZAR'S Dream of the Great Image," admits that there is nothing in the text to denote this gradual process, and that it is only resorted to on account of "the exigencies" of his theory—that "the evidence of this is not an evidence afforded so much by the literal interpretation of the prophet's recital of the dream, as one reflected back upon it by the assumed exigencies of the subsequent solution."—p. 76. The like necessity obliges Mr. S. to make the like assumption, contrary to the literal import of the text. As the smiting stone displaces the preceding kingdoms and establishes a succeeding one, it belongs to the age *following* that in which the powers symbolized by the image are in the ascendant. As the kingdom which it establishes is an eternal one, it cannot belong to this age of change and mutation.

He says:

"In the second Psalm we have the solemn decree of the Father that the heathen shall be given to the Son for an inheritance. By what means is this decree, which secures the glorious triumph, to be executed? The prophet tells us, 'the king is set or *poured out*—upon the holy hill of Zion,' the well known figurative denomination of the Christian Church. Does not this clearly indicate that the Church is to be the instrument? Does not a king conquer by means of his subjects? The expression, 'I have *poured out* my king,' may be equivalent to 'I have constituted my king, by *pouring out* my Spirit,' and then it refers to the abundant and glorious outpouring of the Spirit on the primitive disciples, and those effusions yet to be enjoyed."

Mr. STEELE gives no proof for his assertion that Zion is a well known figure for the Christian Church. It is no where thus defined in the Scriptures, and such a use of the term does violence to many places where it occurs. That the phrase "I have set my king," is equivalent to "I have *poured out* my king," is sustained by no more evidence than the former.—Mr. LORD (*Theo. and Lit. Journal*, pp. 56, 57, vol. 3,) says, "it is a violation of the text of which no scholar would be capable," that it is "in direct violation both of the Hebrew text, and of the Septuagint, Vulgate, and other translations." Mr. LORD also shows the absurdity of Mr. STEELE's application: for if the king is *poured out*, and that *pouring out* is the effusion of the Holy Spirit, then the Holy Spirit is the king set on Zion. But the king does not anoint, he is the anointed. And PETER applies this passage not to the Spirit, but to CHRIST, when he says (Acts 4:27): "For of a truth against thy holy child JESUS, whom thou hast anointed, both HEROD and PONTIUS PILATE, with the Gentiles, and the people of Israel, were gathered together." As an inspired apostle has shown to whom this applies, and that it is CHRIST who is set on the holy hill of Zion, Mr. STEELE's application of it to the Spirit is not sustained. It is therefore no effusion of the Spirit on the day of Pentecost, but the inauguration of the Son, which is to precede the breaking of the heathen with a rod of iron, and the dashing in pieces of them like a potter's vessel.

Mr. STEELE makes various quotations from the Scriptures in support of his position; but he seems to go upon the principle that it is only necessary to make such a reference, and assert that it has a particular application, without showing *why*, and wherein the application consists. Thus he quotes Psa. 82:2: "All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him," as the day of Zion's glory; but he does not show wherein it will be any the less fulfilled with our view than with his. He then makes reference to the parables of the mustard seed, and the leaven hid in meal, which he thinks cannot be made "to harmonize with the supposition that the age of the Spirit must end, and CHRIST appear in a new dispensation before the promised glory come." Yet he does not show wherein it is inconsistent with that. The kingdom of heaven has been likened, and is now, to those principles. It will continue to increase by new accessions till the end. These accessions, gradual though they may have been, will be found to have filled the earth—not by the conversion of all in any one age, but by those converted in all ages.—(To be continued.)

THE THEOLOGICAL AND LITERARY JOURNAL.

"THE THEOLOGICAL AND LITERARY JOURNAL," edited by David N. Lord, No. 11. January 1851. New York: Published by Franklin Knight, 140 Nassau-st. London: John Chapman, 142 Strand.

The January No. of this ably conducted Journal has appeared, presenting its usual evidence of the industry, observation, and literary ability of its conductor.

Art. I. The first article is devoted to Prof. STUART's *Commentary on the Book of Daniel*. The opinion of the Professor,—that the writers of the symbolic Scriptures consulted their own taste, and that of their contemporaries, in the selection of their imagery, and that they borrowed from the figures on the walls of Babylonian palaces, and the statuary of heathen courts,—is fully refuted. If the language of Prof. STUART has any significance, Mr. Lord has shown that he "considers DANIEL as the real contriver of his visions,"—that he was "the author of his revelation in the same sense that uninspired writers of fiction and history are the authors of their works!" In proof of this, the following quotation is sufficient for our purpose. Says Prof. S.:

"The writer's plan, or design, evidently does not, in any degree, resemble a regular chronological history, or annals, that both preserve the order of time and record all particular events that are worthy of notice. DANIEL gives mere outlines, rapid, striking, brief, generic. It is evident that his *design* is mainly a religious one."—p. 174.

Again: he speaks of JOHN as having written after the *model* of DANIEL, and says: "It is no small testimony to the estimation in which DANIEL was held, that JOHN has thus preferred, in general, his manner of communication to all others."—p. 406.

If no Scripture came at any time by the will of man,—if each, and all of the prophets wrote as they were moved by the Holy Spirit, as Peter in his second epistle assures us; then the plan or design of the writer had no more to do in the arrangement of the prophecy, than that of the amanuensis has in the language which he writes according to another's dictation.

If the plan of the amanuensis gives shape and significance to the writing he puts on paper, just so much is he the author. If, then, the amanuensis of the Holy Spirit consulted their own taste in the selection of imagery, and planned the arrangement of their writings, it follows that these are, thus far, not of Divine, but of human origin. It is well known that German writers regard the prophets as the real authors of the prophecies—placing the inspiration of DANIEL and ISAIAH on a level with that of the writer of the *Iliad* and *Odyssey*. Believing thus, they talk of the purpose and plan of DANIEL, as flippantly as they can of the purpose of HOMER. If Prof. STUART does not adopt their opinions, why does he use their phraseology? We regard him as a dangerous guide in the study of prophecy. When, in 1842, we had occasion to review his "HINTS," we were struck with the peculiarity which Mr. LORD here notices. Thus he says, that JOHN describes NERO under the imagery of the beast, "and *purposely* adverted to him in such a way, in order that his readers might easily know who was meant."—*Hints*, p. 118. Again: "JOHN's object was *secretly* to intimate to his readers, who was meant by the beast; and in order to accomplish this object, he has repeated those things which *popular rumor had spread abroad respecting him*."—*Ib.* pp. 119, 120. In his *Hints* we could hardly open to a page where some similar Neological sentiment did not find expression. We may well inquire, What can a believer in inspiration, who regards God, and not man, as the author of the Bible, have to do with this dialect of infidelity? He who resorts to it should be signally rebuked for thus belittling the dignity of the Word. Prof. STUART needs to read again the letters he addressed to Dr. CHANNING, in 1819, in which he predicted the results which would follow the adoption of principles of interpretation similar to those which he now puts forth.

With Prof. STUART, ANTIOCHUS EPIPHANES is the principal object in DANIEL's prophecy. As CHASE, DOWLING, and a score of writers have before argued, and whose absurdities were so frequently shown in our columns in 1842-4, so STUART, while Babylon was only "great," and Medo-Persia "VERY GREAT," conceives that the nondescript beast in the vision of the 7th chapter, which waxed EXCEEDINGLY GREAT, symbolized that mighty potentate of a little corner of Asia! His absurdities do not escape the notice of his reviewer.

Art. II. The second article in the Journal is "A Designation and Exposition of the Figures of ISAIAH chapter 10."

We have before expressed a wish that he would devote a separate work to the consideration of these figures. A single chapter, in a number of the *Journal*, will require too long a time to complete the subject.

Art. III. is a Review of DOBNEY on Future Punishment.

This subject is considered in a very clear and conclusive manner. It not only meets the arguments advanced by Mr. DOBNEY, but considers all that is essential to the whole question. He gives Mr. Dob-

NEV credit for sincerity and earnestness; but shows the inconclusiveness of his reasoning. If published in a tract form, it would be read with interest by those on both sides of the question, and be extensively called for.

Art. IV. goes into the examination of Professor AGASSIZ' theory of the "Diversity of the Human Race."

This question is attracting considerable attention at the present, having been brought before the public by Prof. AGASSIZ on several occasions, and by articles from his pen. Prof. A. would not, as he would fain have us believe, advance an idea contrary to the doctrine of Moses! O, no! Not he. Hence he claims that it is not inconsistent with Genesis, to suppose that there were several first pairs of the human race, created in different parts of the earth. Mr. LORD shows that the language of inspiration is not susceptible to any such construction—it being clear and explicit. The Bible unequivocally asserts that at the deluge "all flesh died . . . every man in whose nostrils was the breath of life . . . died . . . and NOAH only remained, and they that were with him in the ark."—Gen. 7:21-23. It is declared of the sons of NOAH, that "of them was the whole earth overspread" (8:18, 19); and that "God made of one blood all nations of men for to dwell on all the face of the earth."

But he does not confine himself to the Scriptures. He shows that the arguments advanced by Prof. A., based on the diversities of the human race, are sophistical, that they are not such as we require when we classify the animal race under their respective groups, and that they are all accountable for by natural causes. And finally, that the revealed purpose of God in the moral government of this world, makes it impossible that the race should have had more than one common origin. Death was passed on all, because of one man's sin; the same as by the righteousness of One, many are made holy. As the consequences of the fall are universal, had there been a multiplicity of ADAMS and EVES, then each of them must alike have fallen, and entailed a like consequence on their posterity.

Art. V. is a short treatise on the Advent, furnished by some writer whose name should have been appended to it. When we read thoughts and criticisms, we like to know whose they are.

Art. VI. treats of miscellaneous subjects.

The 1st is suggested by a discourse of Prof. LEWIS, delivered at Union College, on Naturalism, in which he combats the "ascription of personality to ideas," as though abstract ideas were struggling to assume embodiment in the onward progress of the age, and acted on men, and through men, who are unconsciously possessed by them, as they would be by a good or evil spirit. The falsity and absurdity of this view is fully shown.

2d. He shows "the effects of the revolution of 1848"—that the present is only a calm, and that the Papacy has lost much of its hold on the confidence of its subjects during the past movements.

Art. VII. is devoted to Critics and Correspondents.

1st. Is a reply to a correspondent, on "The Peculiarity of CHRIST's reign and Man's Condition during the Millennium, and the ages that are to follow."

This article presents several points respecting which Mr. LORD and the Herald differ materially. We shall take these up in detail, shortly, and show why we arrive at a different conclusion.

2d. "The Church Review of the Second Advent."

This is a cutting reply to a notice of the *Journal*, which appeared in the Oct. No. of the *Review*.—The editor of the latter periodical, after stating that the editor of the *Journal* "appears to maintain, in common with others who style themselves 'Millenarians,'" certain views, adds:

"The editor exhibits all the oracular authority, dogged obstinacy, and bitter vituperation of *modern theorists on the subject*. The tone in which these men write, obliges us to say, that we have not a particle of confidence in their theory, and that the past history of all such attempts to fathom the mysterious depths of prophecy, might with propriety suggest less confidence, and more modesty."

This outburst, Mr. LORD characterizes: "a beautiful exemplification, truly, of the humility, moderation, and courtesy which should, in his judgment, characterize discussions on such a theme!"—it being an exhibition of the same faults in himself, that he condemned in others! In thus denouncing the spirit manifested by modern theorizers, the poor man forgot that there were modern theorizers among the spiritualists, as well as among the literalists; and that in denouncing the spirit of all modern theorists, he denounced the spirit of Prof. STUART—who recommends, in the second edition of his *Hints*, that the *first of April* be fixed on as a proper day to look for the personal advent,—and the whole class of opponents, as well as the advocates of Millenarianism. Mr. LORD asks:

"Can this gentleman be aware who they are against whom he directs this volley of extraordinary epithets? Is he so little acquainted with his own Church [the Episcopal] in this country, as not to know, that not

only a large number of the presbyters, but several of the bishops, are Millenarians, and accustomed to theorize, write, and preach on the subject? Is he so little familiar with the habits of others, as to imagine that none but Millenarians express or entertain opinions respecting it? Has he had the singular misfortune not to hear that a large body also of the clergy of different ranks of the Episcopal Church of Great Britain, look for the advent of CHRIST anterior to the Millennium; and that a far greater number who do not, nevertheless theorize on the subject, and fall, therefore, within the sweep of his denunciation; and that they are, as a body, at least as distinguished for talent, learning, candor, and courtesy, as any other class of equal numbers? Is he unaware who the writers are whom he thus stigmatizes? Has he never heard of Mr. FABER, Mr. CUNNINGHAM, Mr. BROOKS, Mr. BICKERSTETH, Mr. Maitland, Mr. TODD, Mr. BEGG, Mr. COX, DEAN WOODHOUSE, Mr. WORDSWORTH, Mr. CROLY, Mr. ELLIOTT, Mr. ANDERSON, Mr. LYALL, Mr. DAVIDSON, and the scores of others who have written and published on the theme? Has he yet to learn, that among these modern theorists there are anti-millenarians as well as pre-millenialists, and that it is, at least, as unjust to charge the latter as the former, with assuming an authoritative air, maintaining their opinions with obstinacy, and indulging in vituperation? How admirably qualified for the office of censor he has assumed!"—p. 470.

Mr. LORD, however, takes up the *Review*, as he says, not so much to notice that "ebullition of folly," as on account of an article in the *Review*, to which the editor thus refers, in connection with the other quotation from him: "We refer the reader to the article in the April number of the *Church Review*, on the 'Theories of the Second Advent,' by one of the most profound scholars in the country."

That article, however, instead of affording evidence that modern theorists on the Advent are open to such charges, is silent on that point—to show that being no part of the writer's object. He shows that the subject of the Advent had "excited attention in almost every period of the Church," and that "unauthorized and extravagant views had prevailed,"—not that the holders of them were doggedly obstinate and vituperative. The article being referred to as being written "by one of the first scholars in the country," and being aimed against the pre-millennial Advent, Mr. LORD examines its arguments and points, and shows that the writer has blundered and misapprehended the subject, as any scholar should be ashamed to. If the *Review* has not entirely overrated the scholarship of its correspondent, it will be necessary for him to escape from the dilemma in which he is placed by Mr. LORD.

3d. "The late Mr. MILLER's Views of the Events that are to attend and follow CHRIST's Advent."

This is a correction of the error made in the July number respecting Mr. MILLER, to which we called attention in our notice of his October number. Mr. LORD says:

"We learn that we were in error, in our July number, in representing Mr. Miller as having held that the earth is to be annihilated at Christ's coming, that there is to be but one resurrection, and that Christ and the saints are not to reign on the earth during the millennium; but in a different scene.—We were led into the misapprehension by articles in several papers, soon after his death, which professed to exhibit the peculiarities of his belief. We find, on recurring to his 'Views of Chronology and Prophecy,' that he held that the resurrection of the saints only is to take place at Christ's advent; that they and the living saints are to be changed, are then to be withdrawn into the air or space, while the earth is to be cleansed by fire, the elements melted with heat, and the works of men and the living who are unsanctified consumed; that when that purification of the earth is accomplished, Christ and his redeemed are to descend and reside on it during the thousand years; that at the close of that period, the wicked are to be raised from the grave; and that it is they, not men in the natural body, who are then to be deceived by Satan, and led to make war on the saints. He held, accordingly, that the multiplication of the race and the work of redemption are to cease at Christ's coming, and the earth be occupied thereafter by none but the glorified."

The above is a very fair statement of the views of Mr. MILLER. We might add that he regarded the earth as the eternal abode of the saints. He considers the work of the multiplication and redemption of the race as then completed—the full number of God's elect being accomplished—a number corresponding to that in the purpose of God, when he gave command to ADAM to multiply and replenish the earth.

The impressions received by Mr. LORD of Mr. MILLER's views from the statements of the press, are such as the community generally suppose he held—deriving their opinions from the same sources. A fearful responsibility rests somewhere on account of the caricatures which have been written respecting him. By these, men have learned to sneer, instead of to pray.

4th. The *Congregationalist*'s notice of the *Review* of Prof. PARK's discourse.

The *Congregationalist* referred to is the new school paper in this city. In the October number of the *Journal*, Mr. LORD reviewed the discourse of Prof. PARK, in which was claimed the existence of two dissimilar theologies—the one of the intellect, and the other of the heart—that we may present truth, by presenting something which is not the precise truth. Mr. LORD replied that there can be but one theology, and that the actual truth respecting any

thing is the best adapted to subserve the ends of truth. The editors of the *Congregationalist*, feeling that by this review the boasted champion of Andover was placed in a predicament, and that their cause suffered with him, one of their number volunteered to reply to Mr. LORD, and defend the Professor. And if ever a man had occasion to exclaim, "Deliver me from my friends," certainly the Professor has cause to. A Methodist champion in Canada, a few years since, defending a part in a controversy, wherein the honor of his church was at stake, performed his part so bunglingly, that his superiors reprimanded him for it. We can fancy that Prof. P. may feel equally chagrined, at the left-handed assistance his quondam friends have rendered him.

They begin with a denial that the Professor holds to two theologies, or that it is taught in his sermon. But Mr. LORD had quoted the precise words of Prof. P. in which he asserts two theologies. Here was a predicament; but those expositors whose new theology is based on a new meaning attached to words, sought to extricate their *protege* by a similar process. So they deny that he used the word *theology* in its ordinary sense, as "a science which teaches the existence, character, and attributes of God," &c., and assert that he "saw fit to use the word in another and secondary, that is, 'A PARTICULAR MODE OR METHOD OF REPRESENTING THIS ONE SYSTEM,'" and that instead of teaching two theologies, he only taught that there were two modes of representing the one theology.

Unfortunately, however, for them, no where in the discourse of Prof. P. is the word *theology* thus defined, or any hint given that he does not use the term in accordance with its ordinary use. Even the definition given by the editor of the *Congregationalist*, which he parades in quotations, giving the impression that it was taken from Prof. PARK's discourse, is no where found therein.

Assuming this, they charge Mr. LORD with perpetrating "a series of the most barefaced and gross sophisms, and astounding misrepresentations." This charge is so explicit, that the reader would naturally look for some evidence in its support, by comparisons between the actual sermon and Mr. LORD's representation of it; but nothing of the kind is done. They excuse their neglect to do this by a quotation from Archbishop WHATELY, on the difficulty of detecting errors in logic,—that "a long discussion is one of the most effectual veils of fallacy." And they account from others not seeing Mr. LORD's fallacy, that it is spread over so large a space.

Mr. LORD shows that according to WHATELY, a logical fallacy is a fallacy in *reasoning*, and not in the premises. Then he shows from their own words that they make his error to consist not in the reasoning, but in a false premise; and instead of being spread over the whole review, to consist in a single word; for they say: "The whole power of the review depends upon *one very gross and transparent fallacy*." If so, why the quotation from WHATELY on the difficulty of discovering fallacy veiled in a long succession of sentences? If it was only "one very gross and transparent fallacy," there was no difficulty in detecting it! But in what does this fallacy consist? The editor of the *Congregationalist* says:

"It consists, then, in charging the sense of a *single term* from the sense in which Professor PARK used it to a sense in which he did not use it. The change is simple and easily made—but it transforms the whole sermon into a mass of gross errors and contradictions."

It seems then that if Mr. PARK used the word "theology" in its usual sense, that the editor of the C. himself admits that the sermon was "a mass of gross errors and contradictions,"—just as Mr. LORD had shown. And also that if they do not show that Prof. P. did use the word in a different sense, then he has defended his discourse full of errors and contradictions, as a discourse "true," and "self-consistent"!! But as we have already said, there is no intimation in the discourse that the word is used other than in its ordinary sense. And not only so, Mr. LORD proceeds to show that it has no such secondary sense, and also that if used in the sense the editor of the C. gives it, the sermon is still more a mass of absurdities than in the other case. For if instead of the word "theology," the definition "fabricated" by the C. as the Professor's, is substituted, some portion of his discourse would read thus:—

"There are two forms of a particular mode or method of representing, of which the two passages in my text are selected as individual specimens: the one declaring that God never repents, the other that he does repent. For want of a better name these two forms will be termed a particular mode or method of representing the *Intellect*, and a particular mode or method of representing *feeling*. Sometimes indeed both the mind and the heart are suited by the same modes of thought, but often they require dissimilar methods, and the object of the present discourse is to state the differences between the particular mode or method of representing the *intellect*, and the particular mode or method of representing *feeling*; and also some of the influences which they exert on each other."

Thus if the meaning which the C. says was attached to the word, is used in the place of the word,

the whole discourse becomes a mass of foolish jargon, that any sophomore would be ashamed of.

Mr. LORD gives a full exhibition of the particular nonsense into which the editor would convert the discourse, and then holds up the result as "a splendid exhibition of the editor's intellect." He then shows from the discourse that it does teach the contradictions and fallacies before ascribed to it. We are inclined to think the editor of the C. will conclude that "discretion is the better part of valor," and leave the Professor to relieve himself as best he may. He may desire to break another lance, but had better take a wiser course. As for the Professor, he will doubtless throw himself upon his dignity, and take no notice of the absurdities his "particular mode of representing *feeling*, in distinction from his particular mode of representing the *intellect*," has involved him.

Art. VIII. The last article is devoted "to Literary and Critical notices."

Cardinal Wiseman and Dr. Cumming.

At one of his late lectures at the Hanover Rooms, London, relating to the oath taken by the Romish Archbishops on their receiving the Archiepiscopal pallium, Dr. CUMMING remarked:—

"First of all, let me presume, that when the Cardinal was made an Archbishop, he received the *pallium*, before receiving which he repeated a solemn oath, which will be found in the 'Pontificale Romanum.' I have the book, and carefully examined all that he must say; it is the edition of Clement VIII., Antwerp edition, 1627. One clause of the oath is as follows: 'Haereticos, schismaticos et rebellerum, Dominum nostrum successoribus predictis, pro posse persequar et impunio.' That is, he solemnly swore on his most solemn oath, (I wish thus to prepare you for his reception): 'All heretics, (that is, Protestants,) schismatics, (that is, members of the Greek Church, that separated, as they say, from Rome,) and rebels against our Lord, or his aforesaid successors, I will persecute and attack to the utmost of my power.' The correct translation, I believe, of *pro posse*."

On this statement being published, Cardinal WISEMAN invited Dr. C. to inspect at his house the oath which he had taken, stating, at the same time, that the said persecuting clause "is omitted in the oath taken by all bishops and archbishops subject to the British Crown." Dr. CUMMING accepted the invitation, and in a letter to the *London Times*, gives the following account of the interview:—

"I accepted the invitation, and in company with Sir J. Heron MAXWELL and Admiral VERNON HARROD, I inspected the Cardinal's 'Pontifical' submitted to me at the episcopal residence, Golden-square." In the 'Pontifical' thus laid before me, I found in the Bishop's oath the very words I quoted, and in bold type, but with a line of black ink drawn over the passage with a pen, apparently very recently used, leaving the words disclaimed by the Cardinal sufficiently legible, but without any initials or other verification of any sort. On the fly-leaf at the beginning of the book, I found the same oath in MS., without the persecuting clause, and apparently very recently written. But the startling fact remains. On referring to the oath taken by an *Archbishop*, (Dr. WISEMAN having been lately made one) on receiving the *pallium*, as given at page 88 (Paris edition, 1664) of the 'Pontifical' thus submitted to me by order of the Cardinal, I found the persecuting clause—'Haereticos schismaticos et rebellerum Dominum nostrum successoribus predictis pro posse persequar et impunio' printed in bold type, *without any alteration, emendation, or correction whatever!* constituting in the *Archbishop* of Westminster's own 'Pontifical' part and parcel of the oath which every archbishop, on receiving the *pallium*, as I have already stated, must take. The discovery needs no comment beyond my expression of surprise, that the Cardinal should have had the temerity to invite me to inspect his 'Pontifical Romanum.'"

We rather think, that the Cardinal was more surprised at the Doctor's accepting the invitation, than the Doctor is that it should have been tendered. It was rather unfortunate for the Cardinal that the erasure should be made in the oath which he did not take, and not in the one which he did take.

The Roman Hierarchy.

The English papers contain accounts of the presentation of addresses to the Queen on the late Papal "aggressions," with her Majesty's reply. An English paper says:

"The tone of the Queen's answers is grave and dignified; but it is impossible to tell what they foreshadow. Her Majesty's Protestantism has never been questioned, and her determination to uphold the 'pure and spiritual worship of the Protestant faith, and to maintain it against any danger with which it may be threatened, from whatever quarter it may proceed,' was spoken right royally, and as became the sovereign of an empire on which the sun never sets. But her Majesty congratulates the Lord Mayor and the aldermen on their attachment to the 'great principles of civil and religious liberty,' and in her address to the Common Council, she speaks warmly of their 'tried and constant advocacy of the equal enjoyment of civil rights by all classes.' These sentences indicate no return to penal laws to put down the aggression. They intimate, on the contrary, that moral, and not legal power, is the only weapon with which to meet the enemy. A clear admission seems to be made, that every class has a right to civil and religious freedom, so long as it does not attempt to interfere with the civil and religious freedom of others."

"But the best proof of the consummate tact with which these addresses have been composed, is to be seen in their relative effects in the three capitals of the country. In Dublin the satisfaction at the answers appears to be quite as great as in London or Edinburgh; and certainly, state documents that can produce results at once so dissimilar and so extraordinary, deserve praise for something more than ingenuity. In the present instance, the course pursued has been thoroughly constitutional; for while the Queen, in her replies, has done ample justice to her own feelings respecting the prerogatives of the crown, she has not forfeited the affection of any class of her subjects by prejudicing a question the ultimate decision of which rests with her Ministers and with Parliament.

THE "HARP."—We have received from the binder a good supply of the "Advent Harp," beautifully bound, full gilt, which we can furnish in any quantity. This book would make a chaste and valuable New Year's present.

CORRESPONDENCE.



THE FUTURE AGE.

Inquiries Respecting its Character.

BY L. D. MANSFIELD.

QUERE 1. Do the Scriptures teach us that the Jews, as a nation, will have pre-eminence, or that they will enjoy any advantages not granted to believing Gentiles, in the millennial age?

One of the most marked distinctions between Millenarianism and Adventism, as intimated in my introductory remarks, [see "Herald" of Dec. 14,] consists in their diverse positions on the question before us.

When the Advent doctrine was first preached by Bro. Miller, and others, the prophecies relating to the "Return of the Jews" were interposed as an insuperable barrier to the truth of the Advent doctrine. But those prophecies were explained satisfactorily, without interfering with the doctrine of Christ's speedy coming. How was this done? Not by explaining those prophecies away, surely; but by interpreting the Old Testament by the New.—By calling a witness upon the stand, and hearing him in full. "The testimony of Jesus is the spirit of prophecy." One Spirit guided Moses, Israel, and Paul. One Author inspired all the prophets, from "Enoch, the seventh from Adam," to John, the seer of Patmos. By allowing the *anauenses* of the Holy Ghost to lay before us all the Divine testimony on the Jew question, we learned that the grand scope of prophecy embraced a far more glorious consummation than the mere temporal, or millennial possession of Canaan by the Jews in the flesh.

The unfulfilled promises made to Israel were found to be *eternal*, and to refer to those who were Abraham's seed in *Christ*, and to take hold on the *new earth*. It will be difficult for some, at least, to forget how beautiful and harmonious the Bible appeared, when the "mysteries" of the Old Testament were unlocked by St. Paul's key, and all their obscurities solved by the development of the principle, that God's gracious promises were made to the children of Abraham by *FAITH*, and not to his seed according to the *FLESH*.

We did not find it necessary to teach that Christ could not save the seed of Abraham, unless he saved his lineal children; for Christ had said he could raise up children to Abraham of the stones of the street. We did not find it necessary to insist, that Christ would save the children "of their father the devil," in order to fulfil his promises contained in the prophecies, that he would save "a remnant" of Israel.

The combined testimony of Christ and the apostles assured us, that the children of Abraham to whom the promises pertain, were those who "do his works," and have "his faith." The Jews were regarded as a typical people, but by no means "heirs according to the promise of eternal inheritance;" for the apostle Paul taught—"If they which are of the law are heirs, the promise is of none effect;" and that, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." No serious difficulties in the way of this interpretation were felt; not even in the remarkable predictions in the last of Ezekiel; as it was most certain that Christ had ended the temple service, to which that prophecy refers, and there was no intimation whatever that the service was *commemorative*, and not *typical of Christ's death*, as some hold.

But recently, we have been called to encounter new and unexpected opposition to the harmonious views of these prophecies, which we then maintained in the face of the world and the Church. We are told that there are special blessings for the Jews in the flesh, in the millennial age, *after Christ comes, and the resurrection occurs*. These views, though held in England, had not been diffused in our country to any considerable extent; and no elaborate arguments had been found necessary to meet them; especially as the principles of interpreting the unfulfilled promises to Abraham's seed, which we arrayed against the doctrine of the "Return of the Jews," as taught by the advocates of the spiritual reign of Christ, were equally applicable to the Millenarian theory.

It will be seen, that the new views which are being promulgated on the Jew question, when thoroughly analyzed, do seriously affect the Gentile believer's hope, and that promises made to Christ's redeemed people are wrested from them, and given to Jews in the flesh. It is not therefore a mere "sectarian" impulse, which leads the Christian to oppose these views, but rather a zeal for truth, and a deep and abiding regard for the integrity of his hope, which is thus jeopardized by these insidious attacks.

And we are left without the consolation enjoyed under the primitive Jewish institutions; for Gentiles could be proselyted and incorporated into the body of the Jewish people, and become partakers with them in all their rights and ceremonies; but by no process whatever, except a lineal descent, can we be entitled to a participation in the blessings to be enjoyed by Abraham's natural seed in the "age to come."

This is certainly distressing to the Gentile believer. But it operates as unfavorably upon the Jews themselves, though not in the same way. Tell them that God will so far justify their rejection of Messiah in the past, as to allow them especial favors in "the age to come," under the Messiah, and you will interpose a most serious barrier to their conversion in "the present age." Can that be true of any people, which, if revealed to them in the Bible, would perpetuate their unbelief, and fortify them in their rejection of the Nazarene? The doctrine, that they will be converted by the Messiah's *glory*, is virtually saying to them, "You are right in rejecting the Nazarene, coming under so mean a garb, and from so mean a place. You cannot be blamed for not believing without more evidence; this God admits, and he will manifest the Messiah in his appropriate glory,

that you may have evidence to believe!" This is essentially the theory. The question is, Would such preaching convert the Jew? Nay, verily! He would say, "I will wait and see!" But if the Jew is to be thus converted after Christ comes, this truth must be a part of the gospel; but where, I ask, do we find any apostle commissioned to preach any such gospel as this? Hear Peter (Acts 3d), and see whether he preaches this gospel. Does he say to the Jews, "If you do not repent, and are not converted, your sins will, nevertheless, be blotted out when the times of refreshing shall come, and the *restoration of all things occurs*?" No such thing! He tells them on what conditions their sins can be blotted out, viz., on "repentance and conversion to God;" and declares that "every soul that will not hear that prophet (Christ) shall be destroyed from among the people." Paul declares the same doctrine in Rom. 2:6-16. Where, then, does this new gospel to the Jews come from? Paul says in reference to those who introduce *Judaism* into the Churches of Galatia: "If we, or an angel from heaven, preach any other gospel, let him be accursed." This gospel bolsters up the Jew in his self-justification in rejecting the "Man of Calvary," and pours contempt upon the apostle Paul, for "glorying in the cross of Christ;" as though Christ crucified was not calculated to convert a cautious and intelligent Jew. I do not look upon this doctrine as a harmless deviation from a theory, but as containing essential elements of apostasy from the genuine gospel of Christ. Do not, however, suppose that we disfellowship, or ruthlessly assail our brethren who entertain those views. By no means. Yet we see a downward tendency in these doctrines. Like the denial of the *Resurrection*, the *Atonement*, &c., these new views seem to us to strike a heavy blow at some of the most important doctrines taught in the Bible.

It is admitted by those who advocate the Jew theory, that the Jews do not enjoy any peculiar blessings in the present dispensation; that they are on a level with the Gentiles, "seeing it is one God who justifies the circumcision by faith, and the uncircumcision through faith." It is however alledged, that the gospel teaches that a time is coming—in the "judgment age," when distinction will be made in favor of the Jews, which is virtually making them especial favorites on account of their *parentage*, at a time when, of all others, we should expect no favors to be shown for such causes, as Christ then proposes to "reward every man according to his works." There is, therefore, more absurdity in this theory of favoritism to the Jews, than in the original one, which referred the predictions of Israel's restoration to the present dispensation, "the millennium being considered a part of the dispensation of the Spirit."—(See Dr. Cox's Sermon.)

But I should like to inquire, whether the promises of God are made to those who are out of Christ!—Are not the promises "yea and amen in CHRIST Jesus?" Then they are not "amen" in the flesh and blood of Abraham. Paul says: "The children of the flesh, these are not the children of God, but the children of THE PROMISE are counted for the seed; and ye, brethren, (Gentiles as well as Jews,) . . . are the children of promise." Nothing can be plainer than this. God's gospel promises are made to *his children*; but unbelieving Jews are the *children of the devil*; therefore the gospel contains no promises for them, and it is, as I conceive, deceiving the Jews with false hopes to so represent the gospel.

We are sometimes represented as having a hard and unrelenting heart toward the Jew; but this is false. We deeply pity their blindness, and could wish that it might be removed; but it is voluntary, and will remain "in part" until time ends.—Rom. 11:25. We do not, however, wish to see them deceived by false hopes of favor *after Jesus comes*, for He is no respecter of persons, and will punish the unbelief of Jews as well as the unbelief of Gentiles.

The Jews were broken off from the good olive tree because of unbelief. Will they ever be ingrafted again? If so, by what process can it be done? By FAITH ALONE!! This makes them Christ's, and through Christ alone they will be entitled to any promises of good in the age to come. This, instead of giving them any pre-eminence above believing Gentiles, only puts them on the same footing—viz., "heirs according to the promise." But it is alledged, in support of this theory of future favoritism to the Jews, that "they have been a *special* people, and that the prophets, and patriarchs, and apostles, were of this people." This is a poor argument in the mouth of those who admit that for eighteen centuries they have been on a level with the Gentiles. What reason can be assigned for their exaltation in an age when *personal character* is to be the only ground of distinction? And it might be replied, that, if patriarchs, prophets, &c., have descended from Abraham, and belonged to the Jewish nation, so did Judas, and the illustrious Sanhedrim who condemned Christ, so did the Pharisees to whom Christ said, (when they alledged that they were "Abraham's seed,") "Ye are of your father the devil." Do not be deceived by such pretensions! Christ will be as likely to tell unbelieving Jews that they are of the devil, at his second coming, as at his first; and much more so, for the ties of consanguinity will be of no account, in any sense, in that day. I must confess my amazement, that any class of Christians can suppose that any such distinctions will obtain in the day of judgment.

It is also asserted, that the association of the *house of Israel and Judah* with the *New Covenant*, in the prophecies, indicates special blessings to them in the "age to come." This is a leading argument with some Literalists. But what does it amount to? Just this,—The Gentiles have no part in the *New Covenant*!!! I hope this point will be seen, and its legitimate bearing will be felt. If the Gentiles are *joint partakers* in the blessings of the *New Covenant*, then the claim of *exclusiveness*, or *pre-eminence*, vanishes at once. This claim rests upon the fact, that in some of the most important prophecies which speak of the *New Covenant*, there is no mention of the Gentiles, only of the Jews. But this is a new mode of reasoning; they might as well say that all the blessings of the gospel should be confined to the Jews, for they were the nation to whom the prophets spoke, and to them the oracles of God were given containing the

promises. The truth is, the Gentiles "are fellow heirs," although this fact was not revealed as clearly to the holy prophets as to the apostles (Eph. 3:5, 6). And though there are some prophecies which speak of the *New Covenant* being made with Israel and Judah, there are none which *restrict* the *New Covenant* to them. It is shown in Gal. 4:21-31 that those who are "born of the Spirit" belong to the *New Covenant*; and that those "born of the flesh" (i. e. the Jews) belong to the *Old Covenant*. This passage is decisive on the point, please read it carefully. No natural or lineal child of Abraham will have the blessings of the *New Covenant*, except he be born again, or born of the Spirit.

To this the Saviour doubtless alludes, when he says, "Except a man be born again he cannot see the *kingdom of God*." He also teaches, that "They shall come from the east, and west, and north, and south, and sit down with Abraham . . . in the kingdom of God; but the children of the (temporal) kingdom shall be cast out into outer darkness."—Matt. 8:11, 12. And again, Christ says, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven."—Matt. 5:20. Now be it remembered, that the original possession of Canaan, the territorial kingdom, was under the "first Covenant," or "Testament." This they broke, and God rejected them and thrust them out of the land, and utterly ruined their kingdom. But he predicts a restoration of the kingdom, and guarantees the permanent possession of the kingdom in its enlarged and glorious state, by "making a *New Covenant* with the house of Israel and Judah." In Hebrews 9:15, we learn that "Christ is the mediator of the New Testament (Gr. Covenant), that by means of death for the redemption of the transgressions, under the first *testament*, they which are *called* might receive the promise of *ETERNAL INHERITANCE*."

Now tell us, how any portion of "Judah and Israel," who are not in Christ, can be benefited by the *New Covenant*? It is impossible! The apostle adds (Heb. 9:28), "So Christ was once offered to bear the sins of many (by shedding the blood of the *New Testament*); and unto them that *look for him* will he appear the second time without sin unto salvation." Thus at the time of making the *New Covenant*, those who "look for Jesus," and have already received his atonement by faith, are to be saved.

To this very time Paul alludes (Rom. 11:26, 27): "And so ALL ISRAEL shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is MY COVENANT unto them, when I shall take away their sins." This "Covenant" is to be made with "ALL ISRAEL." Pause and reflect seriously here! Who are "all Israel?" Paul tells us who they are not (Rom. 9:6): "For they are NOT ALL ISRAEL who are OF ISRAEL;" or as the Greek might be rendered from the marginal reading: "All who are descended from Israel (Jacob) are not Israelites;" and he adds, "They which are the children of the FLESH, these are not the children of God; but the children of THE PROMISE are counted for the seed,"—i. e. for Israelites indeed. And he says of the believing Gentiles, "Ye, brethren, as Isaac was, are the CHILDREN OF PROMISE."

How plain that the *Covenant* is made with repentant, believing Jews and Gentiles! In Acts 3:19, the condition of having their sins *blotted out* at the coming of the Lord, is, that they "REPENT."

Can those Jews be entitled to the benefits of the *New Covenant*, who have not done this?

Will those Gentiles who have *repented*, be debarred from this "blotting out of sins," and the blessings of the *New Covenant*? I leave the reader to answer these questions.

Nothing is clearer to my mind, than that "all Israel," with whom the *New Covenant* is to be made (Gr. completed), are all "the holy seed of the Jews," and all the believing, repentant Gentiles.

Will any one pretend that all of Jacob's posterity are to be saved? I presume not. And besides, this passage, "All Israel shall be saved," must be harmonized with one in Isa. 10:26: "Though thy people Israel be as the sand of the sea, a remnant shall be saved." Here only "a remnant" is spoken of. Who are they? Shall we be told, Those unbelieving Jews who are alive at Christ's second coming? What then becomes of the "the remnant according to the election of grace," which has been in every age of the world, from the days of the patriarchs till now? Do they constitute another remnant? Are there two remnants of the same people, to whom the promises are made? One remnant in their resurrection state, and the other in their flesh and blood!! One remnant composed of saints, and the other of sinners!! Was there ever such a singular compound called the gospel? I would not caricature this theory; but a full statement of it does appear like a caricature of the gospel of Christ, it seems to me; and this I say without any intended disrespect toward those who adopt these views.

According to this theory, the *New Covenant* is to be made with the unbelieving Jews,—i. e. those who are unbelieving up to Christ's coming—and these are mortal Jews—Jews in the flesh—and they are to be the especial favorites of Christ as to the *New Covenant*; for the believing Jews will be changed to immortality, and by being in Christ, will occupy a common level with the Gentiles who are in Christ. No *New Covenant* then for believing Jews and Gentiles! "The Covenant is to be openly and publicly made with Judah and Israel," is the language of a recent writer on the subject.

But the *New Covenant* contains "the promise of ETERNAL INHERITANCE." So there is to be a premium on unbelief, and those who have rejected the Messiah up to his coming, are to be rewarded with "the everlasting kingdom," or "eternal inheritance," and the men who have despised the blood of the Covenant, are to be the particular persons benefited by it; while those who have received the blood of Christ for the remission of sins, are debarred from the Covenant which that blood seals!!

Now please observe, that the *New Covenant* is not such an arrangement that it can be adapted to mortals in probation, and immortals in reward. As, therefore, it is applied by this theory to mortal Jews in proba-

tion, it must exclude those who are then glorified and rewarded. But the language of the prophecy shows clearly that it is God's *final arrangement* for his pardoned and redeemed people—in a state where God's law will be in the heart, and there shall be no occasion to teach, saying, "Know the Lord, for all shall know him from the least to the greatest." But this theory "sends them to Tarshish, Pul, and Lud," to teach their neighbors. Jesus is the Mediator of the *New Covenant* now; but the *Covenant* is not "completed" until he comes to reward his people with "the eternal inheritance," then they will be secure from apostacy and loss of their possession, because God's law will be written on their hearts, and not on tables of stone, as in case of the first *Covenant*.

This new theory of the *New Covenant*, as applicable to the unbelieving Jews who shall be on earth at the Lord's return, most strangely perverts the blood of Jesus. When we gather around the table of our crucified Lord, and hear his solemn and impressive declaration: "This is my blood of the *New Testament* (Gr. Covenant) shed for many for the remission ('taking away') of sins;" shall we be told that this *Covenant* relates peculiarly to those wicked Jews who shall constitute the last generation, and be alive at Christ's coming, and that we have nothing to do with the matter? Alas! for us who have trusted in the blood of Jesus, if this theory be true!

But a theory so full of absurdity needs only to be fairly looked at, in order to see its deformities. Let those who choose, assume the responsibility of saying to the Jews, "You shall have the benefits of the *New Covenant*, if you do not repent before Christ comes;" but I shall tell them as Peter did, "Repent and be converted," if you would have "your sins blotted out" when the times of refreshing shall come from the presence of the Lord."

There is another singular feature in this theory. It maintains that at the very time when the Jews as a nation shall have their sins blotted out, according to the *New Covenant*; they will begin again to offer the sacrifices and offerings which belonged to the first *Covenant*. Their sins are remitted through the blood of Jesus,—"the blood of the everlasting *Covenant*," and then they are to fulfil Ezek. 45:23: "And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams . . . and a kid of the goats daily for a sin-offering." But what does Paul say on this point? "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of these is, there is NO MORE OFFERING FOR SIN!"—Heb. 10:16-18.

What shall be said of a theory which teaches such contradictions to the word of God? Instead of regarding the predictions in Ezekiel as superseded, or conditional, and nullified by a failure to comply with the conditions; we are told that the Jews, who have rejected the blood of Christ up to his coming, shall then have their sins washed away in his blood, and then proceed to offer sacrifices, and shed the blood of animals again, according to the observances of the first *Covenant*, for "sin-offerings." Even more than this. Christ must himself offer these sacrifices; "For it is the Prince's part to . . . prepare the sin offerings and the meat offerings . . . to make reconciliation for the house of Israel."—Ezek. 45:17. Can these things be? God forbid!—(To be continued.)

THE ADVENT.

The "first Sunday in Advent" I heard a sermon from Phil. 3:20—"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." The substance of the discourse was, —that our mission into this world is to prepare for death,—that if we are prepared for death, we are prepared for judgment,—that all must die,—that the song of the righteous in death is, "O death, where is thy sting? O grave, where is thy victory?"—that when this mortal puts on immortality,—that while we may look for the general coming of Christ at the end of the world, we are especially to look for his coming by death,—that the saints are taken to heaven to reign there forever, and that we give evidence that we are looking for these things, by having our conversation in heaven.

Is all this true? Is it true that our mission into the world is to prepare for death? The Bible uniformly teaches us to prepare for judgment. And if we are prepared for judgment, we are prepared for death, and for every intervening event. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Is it true that all must die? The apostle says—"We shall not all sleep."—1 Cor. 15:51. We who are "alive and remain" unto the coming of the Lord, "shall be changed." The translation of Enoch and Elijah was the first-fruits of this blessed harvest.

Is it true that the following song of triumph applies at death: "O death, where is thy sting? O grave, where is thy victory?" The apostle places it at the resurrection of the righteous dead, and the change of the righteous living. The latter may then say, "O death, where is thy sting?" for they will be exempt from feeling it,—the former may say, "O grave, where is thy victory?" for they will forever triumph over it,—they will come out of their graves into the land of Israel. So that this song can be used now only in view of the resurrection, and not in view of anything that takes place in death; for then the "sting," which is original "sin," produces "death," and the "grave" triumphs over its victim. True, it is the privilege of Christians to live and die happy in the Lord, and to feel his cheering and supporting presence in the dark valley; but the victory over death and the grave can only be enjoyed when Jesus comes "as he was seen go into heaven."

Again. Is it true that this mortal puts on immortality at death? Paul tells us that it is at the last trump.—"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorporeal, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality."

Foreign News.



The Liverpool Chronicle gives the following *resume* of continental and other news:—

The events in Central Europe have gone on varying in aspect during the week, and whatever may be said about the conditions of peace, or rather of the postponement of hostilities agreed upon at Olmutz, we see but little to shake our conviction that both parties are trying to overreach the other, and that the "Free Conferences" which are to be opened on the 18th instant at Dresden, are not more likely to settle permanently the relative preponderance, or "parity," of Austria and Prussia, than any of the numerous diets and bunds which have tried their hands at this Gordian knot during many years past. In fact, whatever our wishes may be, Europe has no guaranty whatever that the free conferences, if they ever become legally constituted at all, will arrive at a conclusion or compromise satisfactory to either Prussia or Austria, and still less so to Bavaria and Wurtemberg, as well as doubtless to other princes, who at present keep themselves in the back ground, but who have the power of at least preventing an arrangement which will be tantamount to "mediatising" their existing sovereignty. The contracting parties are to send two commissioners to Holstein, one from each power, to summon the refractory belligerents to lay down their arms; and with regard to Hesse Cassel, the free conferences are to adjust that dispute, the Elector in the meantime being asked to go back to Cassel, protected by one Prussian and one Federal battalion.

The upshot of all this at present is, that the Parliament at Berlin exhibited such exasperation at the conditions of the convention at Olmutz, that the King was compelled at once to adjourn the Chambers for a month, Baron MANTEUFFEL hoping in the interval to be able to come to some definite arrangements at Dresden, which may mollify the war party, and reconcile the Landwehr to the inconvenience they have suffered in being called from their homes, aggravated by the disappointment that they have not been allowed to have a brush at the enemy. The Prince of Prussia, it seems, still retains all his war propensities; the King vacillates; and it is only Baron MANTEUFFEL who seems resolutely bent upon keeping peace at any price; and the Austrians, seeing this, will make him pay a high price for it. The King of Bavaria, seconded by Wurtemberg, has taken every step to mark his disapprobation of the Olmutz compromise, and Saxony is said to be equally annoyed at it. In the meantime a change has taken place at headquarters in the Duchies. Gen. WILLI-SEN has suddenly resigned the command of the Holstein army, and has gone to Altona. Gen. VON DER HOEST has been appointed commander-in-chief in his stead, and perhaps this change may be the prelude for a general break-up of all the hopes of the Holsteiners.

We are told, however, the surrender of their cause at Olmutz has excited the disapprobation and opposition of the Frankfort Diet, which it seems, by some legal decision in the German courts, is pronounced still in force. The absurdity of this must be manifest, when the destinies of Germany are settled by Prussia and Austria alone, scarcely with the show of consulting the secondary powers. The smaller States, being conscious of this, are forming subsidiary alliances, and Hanover, Oldenburg, and the Hanse Towns have concluded a league to support each other at the approaching conferences. Considering the powerful connections of these States, their representations cannot well be disregarded. By the latest accounts the Prussians "dawdle" at Hersfeld, being loth to depart. The absolute Elector, now counting upon the support of the Austrians, foolish man! is protesting against the presence of the Prussians in his capital, and the Austrians, thus encouraged, continue to advance. By the last accounts they occupied Marbourg, where they commanded the railroad from Frankfort to Cassel, and completely turned the flank of the Prussians. The Berlin journals seem to count on peace being preserved. From Vienna the news is not quite so pacific; and, whilst it is said that the Prussian army is ordered to be reduced by a decree, the armaments at Vienna still continue.

Under such circumstances, notwithstanding the signature of treaties, we must suspend our opinion upon the ultimate issue of the disputes pending.

Beyond the discovery of a new Socialist plot at Toulon, France continues tranquil, but the red democrats at London, in connection with those in Switzerland, are watching the progress of events, and anticipating the moment when, as they say, they may strike at the existence of Kingly authority in Europe, and

restore the Republic "one and indivisible." There is evidently an under current at work in France and Italy, and the *ultramontane* party seem exceedingly anxious to preserve peace in Europe, fearing that if war should break out, from the animosity of races in Germany, it will be certain to resolve itself eventually into a war of principles.

An authenticated report has reached Paris from Marseilles that a revolution has broken out at Palermo.

Fresh disturbances have taken place at Aleppo.—The insurgents, in spite of their recent losses, have made another attack upon the city, and have been once more defeated.

GERMANY.—The orders for reducing the Austrian and Prussian armaments are the only topics of interest. Austria intends to propose a liberal reform of the old Diet. Private letters from the Prussian provinces discuss in the gloomiest terms the state of trade and business caused by the withdrawal of nearly all the male population from labor. The condition of affairs is stated to be worse than in 1848. Nothing is undertaken from a general want of confidence in the future.

ITALY.—It is stated, on the authority of private letters from Turin, that Mazzini has been expected for some time at Genoa, in which city the danger is believed to be the greatest to the Italian peninsula. A large body of Italian refugees is, it is said, assembled there. The Mazzini loan is reported to have been successful at Genoa.

It is said that the Pope personally was opposed to the establishment of the English hierarchy, and that he now regrets having given way to the instances of the "propaganda fide."

On the 11th ult., a trial by jury, the first recorded in Austria, took place at Cilli.

Such is the scarcity of recruits in Austria, that the Emperor has been obliged to lower the standard to 4 feet 11 inches.

THE ADVENT HERALD.

BOSTON, JANUARY 4, 1851.

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JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

A NEW YEAR.

What momentous thoughts these monosyllables cause to come rushing over the mind! We look forward, and think of the many events and changes which may mark the period of so short a duration. We look back over the past, and call to mind the incidents and mutations of the year departed. Each little period of three hundred and sixty-five days' duration, has its separate history of hopes gratified, or disappointed, of evils endured, or avoided. The swift succession of these years show how soon the little sum of life is added up, how soon its sands run out; and we need to pause and recount the blessings enjoyed, and mourn the imperfections exhibited. Were it not for these very marks in the journey of life, we might pass on, and hardly realize the ravages of time. When we reach these we naturally pause; and if we pass on unbefriended by the thoughts which they call forth, the lessons which they teach, if we do not find ourselves resolving, by the strength of God, to be more faithful in his service, and less conformed to the world, we fail to be benefited as we should.

The present anniversary of the New Year is more than usually interesting, from its being the dividing line between the first half and the last half of the century,—it being the

close of fifty years from its commencement, and the beginning of the fifty-first. And what a half century! Its like has never before been. No similar period, since the morning stars first sang together over a new-made world, has been more fruitful of great events than the first half of the present century. The wars of NAPOLEON, his rise to greatness, and fall, the two subsequent French Revolutions, the mighty upheaving of all the elements of society in Europe, the great discoveries and inventions of the age, the Railroads, Canals, Telegraph communications, the wonderful application of Steam to all the mechanical arts, the wonderful advance of the art of Printing, the great progress in the Arts and Sciences, the great Moral movements, the scattering of Bibles, Tracts, and Books, the establishment of Missions,—all show a progress that no similar period has witnessed.—The last half century, to occupy its appropriate place in History, would fill volumes of itself.

We then turn to the last half of the century. What will be its history—the wonderful events that it will witness?—All we know is what is shadowed forth on the pages of prophecy. The end hastens. The coming of the **LORD** draweth nigh. The kingdoms of this world are to become our **LORD**'s and his **CHRIST**'s,—that will be a revolution such as the world has never seen,—a revolution such as all previous ones, compared with it, are as nothing. It will be the consummation of all history, the fulfilment of all prophecy, the perfection of all that is valuable in knowledge and science. May the **LORD** grant, dear reader, that you and I may together be found among the ransomed ones who shall rejoice when the year of the redeemed shall come.

The Auburn Conference.

Inquiries have been made respecting the object and character of the Conference advertised to be held at Auburn on the 15th of the present month. Similar inquiries have been made regarding the one proposed to be held in New England. We reply, first, that they are *not* called for the purpose of making "creeds," or "laws," for the Churches. There are some, however, who have misapprehended the object of those calling the Conferences. We trust the following explanation will be satisfactory to all who seek to promote the harmony and prosperity of the Advent cause. First.—The great body of preachers and brethren, who give character and support to the cause, feel a responsibility resting upon them, which requires at their hands the utmost they can do to diffuse the Advent doctrine as extensively as possible. The numerous and continual calls for preachers and for tracts on the subject of the near coming of the **LORD**, from all parts of the country, have pressed this responsibility home to their hearts with irresistible force. They have seen no better way to discharge their obligation than by the proposed Conferences. The design then is, to devise some plan by which the work may be more extensively and efficiently carried forward.

We hope brethren will not be turned aside from this great object. Let all charges of "sectarian plans," &c., pass for what they are worth. Those who make them are becoming so well understood, that we trust that nothing more need be said. Dear brethren, let us arise once more in the fulness of our strength, and unite as a band of brothers to build up Zion.

To Correspondents.

L. O.—We have received many complaints, that appointments are given in the *Herald* of those who are secretly using their influence against it. Good brethren say, If we see a notice in the paper, we conclude it is of a friend, and not of an enemy; and that it is doing them injustice to permit them to be imposed on by such. This is an evil which we know not just how to remedy. Brethren will have to judge of the position of brethren by their acts, and not regard their names in the *Herald* as any endorsement of their course. Friends will be apparent, and the position of all others also. A profession of *neutrality* is sometimes only a cover to secret enmity. We intend to give all their full right in our columns, so that none of our fellow-laborers shall have just reason to complain.

Dr. N. S.—We acceded to *every condition* required of us by the committee who undertook to secure a settlement of the matter. The failure was not our fault;—the representation to the contrary is in keeping with the rest.

J. W. B.—We think the U. S. mail steamers to Bremen, which stop at Southampton, convey letters and papers destined for Russia.

C. S. of O., Eng.—Please receive our hearty thanks for your favor.

DEDICATION AT CLINTON, MASS.—It is but a short time since Deacon BURDITT, of the Baptist Church in Clinton, asked the privilege of their house for occasional lectures on the Advent. This request being refused, he procured another place, in which lectures were delivered once a month, or oftener, till a good company of Adventists were gathered, and the congregation became too large for their place of meeting. Deacon B. and others accordingly set about devising a plan to raise a chapel, which was accomplished, and opened for worship on the 15th ult. We were present on the occasion, and delivered three discourses on the Advent faith.—The chapel was filled, and the best attention given to the word. It may be truly said in this case, "What hath God wrought!" May the blessing of the **LORD** rest upon this infant society.

Bills.

We have delayed sending out bills, not wishing to do so at all if we could avoid it. But we have not heard from a large number. We know that some find it difficult at times to comply with our calls; of course we can find no fault with such. But there are many who do not have this excuse,—negligence being their only reason. Come, friends, wake up!

TOUR WEST.—Duties will confine us at home till the 12th inst. We shall preach in Albany in the evening of the 13th, and proceed to Auburn the following day, hoping to arrive there at the opening of the Conference on the 15th. We intend to spend several weeks in the West, visiting all the places, if possible, from which we have received invitations. We shall visit Homer first, after the Conference.

"The Monitor and Messenger."—This is the title of a new paper issued in New York city, by Elder J. E. JONES and Dr. C. B. TURNER, semi-monthly, at \$1 per year. It will advocate the great truths of the Advent, as held by us, and will co-operate in harmony with the *Herald*. It is designed to take the place of the *Monitor & Inquirer*, which they have published during the last eight months. We presume it will prove an efficient co-worker, and be instrumental of good. Address J. E. JONES, Brooklyn, N. Y.

We returned on Monday from our tour East, in good health. Notice next week.

BUSINESS NOTES.

S. Wadsworth, L. L. Morgan, J. Herbert—Do the best you can—that is all.

L. Kimball, \$10—We balance your account, and credit on Children's Herald to No. 60, and \$2 on Advent Herald, to 560. You owed \$1 less on account than you supposed.

J. D. Boyer—Do not understand about the books. What did you order?

D. Campbell—On account of the postage, it is no object to send the paper out of the States by mail, unless we know that the parties wish it.

W. Pettingall, \$6—We credit \$2 50 of this to J. Townsend, for the Harps.

J. Crosby—All right.

J. W. Hazen—Have no question books on Revelation.—Do not recollect your order. You are credited to next August; was not that the money sent for the books?

D. I. Robinson, \$7—Have put it to your credit. The book is out of print and not now to be had for love or money. Shall write him on the necessity of a second edition.

C. A. L.—He retains his views in full.

I. C. Wellcome—The debits amount to \$67 65—the credits \$46 20—the balance \$21 45.

J. Philbrick—It was received and paid to 534.

B. Perham—Received \$2 from you Dec. 12th.

J. M. Orrock—For Canada subscribers the States postage should be added to the amounts sent for Children's Herald and Litch's Pneumatologist. For the Advent Herald we give the States postage to Canada subscribers. For the \$3 50 we send to the new subscriber, the three copies of Children's Herald and the two Pneumatologists. For the back numbers of this volume we make no charge. Have charged S. F. 50 for his Pneumatologist, and \$3 50 for you, credit him \$6. The M. we have not.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

A Conference will be held in Lodi village, N. H., commencing Wednesday evening, Jan. 5th, and continue over the Sabbath. Bro. Osler and myself will be present. For the brethren.

Circumstances will not allow me to be present. The Lord permitting, I will visit the brethren at a future time. May God bless the labors of the brethren at the Conference.—J. V. H.

I think of visiting some of my old friends North; I shall be accompanied by Bro. Prescott, of Epsom, a very promising young man, who has given himself to the Lord, to go out and labor in his vineyard. We will be at Woodstock, Vt., Sunday, Jan. 12th; East Bethel, 13th; Waterbury, 14th; Stow, 15th, and continue over the Sabbath; Johnson, 16th; Troy, 17th, and continue two days; Newport, 18th; Charleston Hollow, 19th; Derby Line, 20th; Barre, C. E., Sunday, 21st; Montgomery, Vt., 20th, 10 A. M., and remain over the Sabbath. We will also visit Richford and Fairfield.

J. CUMMINGS.

Bro. R. V. Lyon will preach in Willington, Ct., Sunday, Jan. 5th; South Belchertown, Mass., 15th, at 6 P. M.; South Hawley, 16th, do; Fowlerville, Vt., 17th, do; Union Village, N. Y., 18th, do, and remain over the Sabbath; Hebron, 19th, do; Fort Ann, 21st, do; Sandy Hill, 22d, do, and remain over the Sabbath; Saratoga Springs, 23d, do, and remain over the Sabbath—Bro. Smith is requested to make the necessary arrangements.

Bro. Addison Merrill will preach in Fitchburg, Mass., Sunday, Jan. 5th. He expects to reside there during the winter, and preach there and in the vicinity.

There will be a Conference at North Barnstead on Friday, Jan. 12th, and continue over the Sabbath. Bro. Churchill and myself expect to attend. By request of the brethren.

J. COUCH

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, JANUARY 11, 1851.

No. 24. WHOLE No. 502.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers, \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass., *post paid*. Subscribers' names, with their Post-office address, should be *distinctly* given when money is forwarded.



THE HAPPY CLIME.

Have you heard, have you heard of that happy clime,
Undimmed by sorrow, unchanged by time,
Where are bath no power o'er the fadeless frame,
Where the eye is fire and the heart is flame?
Have you heard of that happy clime?

A river of water gushes there,
Mid flowers of beauty strangely fair,
And a thousand wings are hovering o'er
The dazzling wave and the golden shore
That are seen in that happy clime.

Millions of forms all clothed in light,
In garments of beauty clear and white,
They dwell in their own immortal bower,
Mid fadeless hues of countless flowers,
That bloom in that happy clime.

Earth hath not heard, and eye hath not seen,
Their swelling songs and their changeless sheen,
Their ensigns are waving, and their banners unrolled,
O'er asper walls and its gates of pearl,
That are seen in that happy clime.

But far, far away is that sinless clime,
Undimmed by sorrow, unchanged by time,
Where mid all things that's fair and free is given,
The home of the just, and its name is Heaven—
The name of that happy clime.

From the London "Quarterly Journal of Prophecy."

The Earth,

Its Curse and Regeneration.

(Continued from the "Herald" of December 28th.)

When we should use a telescope, it is necessary that we be not satisfied with having placed our eye in the plane of the instrument, and are looking directly along it to the object we wish to ascertain and scrutinize. We must, over and above, bring the eye as near as possible to the glass,—we require even to press it against the tube; and not until in this way we have excluded the rays of the lighted atmosphere around, shall we gain a full, distinct, and vivid image of what lies beyond. In like manner, if we would learn from it exactly what we see not as yet but hope shall one day be revealed, must we act with God's "sure word of prophecy."—By a loose and desultory employment of this instrument we may, as so many do and rest content with, get the length of descrying light at the further end, and feel assured that there are wondrous scenes hastening on to their development. But if we desire to know the future, as it is delineated in God's revelation, we must gird ourselves for a vigorous, unshrinking, exclusive application of mind to whatever prophecy embraces; we must shut out the light of existing theories and human speculation,—and we must not recoil from a detailed, consecutive, laborious investigation of the Scripture record over all its extent.

The truth is—and it is a sad truth—that the Word of God as to future scenes is, in the case of many, no better than a palimpsest. The original manuscript, though written in sharp and beautiful characters, has been erased and plastered over, and not only must the true text be restored with all carefulness, but there is a thick coating of prejudice and tradition that now overlays it that will need to be removed. In a few cases the rasonium and pumex have done their work so thoroughly that it is not likely that even a single letter of the original codex will be recovered. But in other minds, and in those even where the cross-writing is at present the darkest, there are many traces of the earlier record underneath; and a little skill and pains may do for such what Maio did for the cancelled works of Euripides and Cicero.

With these impressions we sought in a former article to clear away some of the prevailing misapprehensions as to this Earth, by inquiring what it is precisely that the Word testifies as to the Curse that lies upon it. And now we would endeavor to complete the survey by com-

bining into one view what is predicted as to its regeneration.

The Curse of Earth is not more a judgment on man than it is a triumph to Satan; and this being the case, one would be inclined to think that it must be imperative—inevitable—an interposition due to righteousness and order—an event demanded by the universe, that the boast of hell should be put to shame, and the lost territory regained.

So far, however, from participating in such a view, many hold that it would be a profane and indecent thing to preserve so foul a planet, and can exult in such anticipations as these:—"Consider," (says Howe, viii., 342,) "how despicable a thing this Earth of ours is. It may be lost, it may be burnt up, it may be consumed, and it would be an insignificant thing to the universe—no more than the burning of one single little cottage would be in a vast empire."—"The day of the redemption of our bodies," (says Doddridge, Expositor iv., 90,) "will be attended with the conflagration of the material creation, and put an end to it." And Vinet says (Works, Seventh Sermon,) "The Earth, like an unfortunate ship burnt in the open sea, must disappear in flame and tempest—become dust and ashes—and subsist only as an eternal and melancholy recollection in the minds of the celestial beings who were present at its birth, and are to see its death. *The universe itself must sink into a sea of fire, that all may know that matter is made for mind.*"

It is so far well that the Swiss divine is not more partial to any other world within the empire of God than to his own. All that is visible, and all that is invisible of creation, must share, it seems, the same annihilating doom. But be the future history of other planets what it may—and on this subject to speculate is to prophesy, not to interpret—surely, stricken and in ruins though the Earth is, it has peculiar and surpassing interest, and because of which it might serve an essential end to retain it in its sphere. For, not to speak of it as the birth-place of saints, and their sepulchre, too, whereby, though it be not sanctified, it is ennobled, is it not the chosen delight of God's own Son? and did not its soil and waters once feel his tread? and did he not breathe its air? and was it not wet with his tears and blood? and did he not make his grave amid its rocks? and is not the human form that sits upon the throne made of its dust?

Besides, if, as the Scriptures indicate in no equivocal language, the light of Earth became faint and wan, when the Curse embraced its elements, must not the darkness, or, what, in comparison with the previous light, amounted to darkness, have been noticed in other worlds? And, not ignorant of what has happened amongst us, may there not be innumerable hosts waiting to see whether sin be a power that God can vanquish?

At least, it seems almost obvious, that if Earth be left as the Curse unhinged it, then, to a large extent God has been overreached in his design, and the devil, who was a vassal, becomes a co-ordinate prince with him from whom he had revolted. Mankind may indeed be rescued from the heel of Satan, and all his malice may be counter-wrought with regard to the fallen race, apart from any effort in behalf of the vanquished globe—just as I may free the slaves shut up in her hold, and then, according to Vinet's idea, leave the vessel of their prison-house to drift across the seas, bearing on her masts the black signal of her reproach. But Satan's victory was a double one, it was a victory over *earth* as well as *man*. And for this reason, consequently, even were all who sprung of Adam redeemed, still it would be a vaunt which would soothe his chains if Satan could point to our world as the Yucatan of God's empire, and say, I compelled the native princes to flee from their loved abodes, and though a kinsman has come down to ransom their persons and reign their liberty, he has failed to win back their hereditary domain?

The discoveries, or calculations of science may seem to be against this view. In a recent address delivered at the opening of the British

Association, Sir David Brewster asks, "Who can assert, that the hidden energies at work

within the globe may not concentrate, and rend in pieces the planet which now imprisons them? Within the bounds of our own system, and in the vicinity of our own Earth, between the orbs of Mars and Jupiter, there is a wide space, which, according to the law of planetary distances, ought to contain a planet. Kepler predicted that a planet would be found there.—

And the astronomers of our own times have discovered eleven fragments of a planet, occupying the very place in our system which the anticipated planet of Kepler ought to fill." This is a fact,—and it cannot fail to be asked, by those who may have adverted to it in connexion with the argument we laid down in the preceding paragraph, has not God been already frustrated in his purpose; and if one planet lies shivered on the broad spaces of the firmament, could we say it was either anomalous, or unjust, were our planet to encounter a similar doom ere long? The question, however, is, not this,—Can God destroy something, which, for aught we know, he made to be destroyed; but this,—Can God suffer another to destroy something, which himself tells us he made not to be destroyed? Were it proved that what, so far as philosophers have yet been able to ascertain, appear to be portions of a broken star, were originally one compact whole, and from the date of their creation destined to occupy the sphere which is now left vacant; and were it also demonstrated, that the present condition of this obsolete planet was occasioned by a hostile power, for a malignant end, working to the prejudice of its great Architect, then we might feel somewhat unsafe to speculate as we have done, on the impossibility of God being defeated in his eternal purposes. But there is no ground whatever for the suppositions we have hinted at.

On the contrary, it may be, for anything that science can determine, that the eleven fragments which have been discovered on the highway between Mars and Jupiter, are not the ruins of a dilapidated structure, but rather the stones which in due time will be built up into a new star; or it may turn out, were the archives of God's empire all before us, that this shattered orb was from the first meant to exist only for a definite period, which now has come to an end. At all events, it is illogical in the extreme to discard an argument, which proceeds upon the assumption, that God had a fixed design to accomplish in regard to our world, and which design, after being announced as well as fixed, Satan had undone, from the bare fact of a few huge boulders being found adrift within our planetary system. It is no axiom of ours, that everything which God has made, must remain unchangeable, and that it is a frustration of God's will, if he either transpose, or annihilate what he once has brought into existence. God, we rather know, can reverse any order, and extinguish any system, in full consistency with all his perfections, if it shall thus seem good unto him. And so we perceive nothing to embarrass us in the discovery of a split star, in the present state of our information regarding it. At the same time, we affirm, that if God shall tell us that he made a world not to pass away, but to abide and be the habitation of a race on whom he had lavished all his favor, not the domain of one whom he had driven from his presence, then for such a world to be left a ruin, would be the discomfiture of God. And this is the dilemma in which the Earth at present stands. It was created for a specific end, and that end not overthrow and curse, but continuance and felicity. Man was to inherit it, and man was to reign over it, as the image and vicegerent of his Maker. Should it, therefore, remain as it is, a lamp put out in darkness, God's end has been traversed, and Satan has shown himself stronger than God.

And how would *Man* himself feel, if thus disinherited, even though provided with another star? For it is not the Fall—it is God who has woven into the deep parts of our inner soul, the Love of Country and of Home,—who has taught us to remember Jerusalem with a heart

ready to break, when we see the uncircumcised among her ruins. But if it be the propension of our nature to linger fondly around the places which once we knew, we may presume that a sentiment of our essential nature will not lack its sphere of exercise, any more than will the honor of God be without its needful vindication, in the future history of Earth.

Is not the Resurrection, too, a fact in the same line? God might have furnished us with bodies other than these we have when we rise, and all the brighter would they be, because they had never touched a grave. But the principle involved in the Resurrection is this, that God will not ultimately be balked in his designs concerning Man, and that therefore, whatsoever made up Man before death, shall go to make up Man after death. If this, however, is the case, are we extravagant in concluding, that if God will not suffer the connexion between soul and body to be permanently broken up by Satan's malice, neither will he allow the connexion betwixt our Whole Person and the Earth to be severed; but that the same law which regulates the restoration of our material tenement will govern the appointment of our geographical locality in the ages to come?

These, no doubt, are only presumptions, and are given as such. They derive, however, much support from what Paul says as to the *irrepressible yearnings of all creation towards its primeval state*, in Romans 8:21. On first reading this passage, indeed, we are apt to fix upon the term "groaning," and conceive that the salient idea is, an agonized world eager that its agonies should close. But this is under the mark of the expression. The "groaning" is to be connected with the "travailing;" and these "travail-groans" are identical with "earnest expectation," in the preceding verse. As Chrysostom says (Homil. on Romans 14:1) "The apostle makes a living person of the creature here, and declares that it groans; not because he heard any groan from earth or heaven, but that he might show the exceeding greatness of the good things to come, and the desire of freedom from the ills which now pervaded them." The "groaning" of creation, therefore, is not the synonyme for anguish, but the emblem of hope; it is not the precursor of death, but the herald of birth; it is not the plaintive cry of wretchedness, but the full longing of intense desire!

To understand this aright, let it be considered that with every Being, and Planet, and Atom, of which the World consists, there was incorporated, when their spheres was first assigned, a tendency, which, if not crossed, would lead on to the development of God's idea in creation.—But the Curse disturbed this harmony. The propension inserted in all things could not be struck out, but it was rendered impotent and unavailing, and no glorious result accrued, such as might have been expected from a World so happily adjusted as ours. Still the impulse towards its end in perfection—what Erasmus calls "in rebus animo caretibus nativa quadam perfectionis appetitio"—remained, and sought to sway all Creation: still the bird inclosed within its comfortless shell brooks not the masonry of its prison, but is ever essaying to make a breach that will deliver it into freedom: still she who has borne us,—our parent Earth—yearns through all her recesses with boundless desire for the time when the prototype of her Maker shall be realized, and a rapturous universe shall hail her, who now is an exile and a wanderer, as the first-born of the Almighty's works. "Creation bath a natural propensity," (writes Owen, on Hebrews; vol. 2, p. 75,) yea, a longing to come into a subjection to Christ, as that which retrieves it from "the corruption" it was cast into. "And this ariseth from that plan which God first laid in the creation of all things, that they should willingly give up themselves unto obedience to the Son, when he should take the rule of them upon the new account of his mediation."

Such is the posture of Earth as represented by Paul in these words, "groaning in travail, with earnest expectation." And lest it be

imagined that this view gives too favorable an idea of a world that is fallen, let us observe that it all results from the appointment of God—for when Paul affirms that, "the Creation was subjected to vanity by reason of him who subjected it," his meaning is, that Creation was permitted to swerve from its design for a season by *God himself*, who sanctioned the temporary aberration "in hope,"—or with a view to its eventual release. In all its yearnings, no doubt, Creation is unconscious, "not willing." But whether impassive or refractory, God bends it wholly after his own counsel. "God in infinite wisdom," says Andrew Fuller (vol. iv. 308), "saw fit to subject the creatures to this vanity for a season, contrary as it was to their nature; but it is only for a season, and, therefore, we read that it is in hope—and, in the end, they shall be liberated from their hateful yoke." All may seem hitherto discrepancy, misrule, and resistance. But wild as the billows are, God leads them to one shore—fantastic as are these stones, God will yet form out of them one bright Mosaic. So far, therefore, from any signs of extinction being traced on Earth or Sky, the Collective Mind of Nature is impregnated with hope, and, as if desiring the hour when God's design in regard to it shall be accomplished, it is ready, like as was Lazarus, to burst its bandages and cerements, and walk again amid the sunshine of its early splendor.—(To be continued.)

The Time-Haze.

BY JOHN CUMMING, D.D.

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."—1 Cor. 13:12.

(Concluded.)

Let us bring before us two great truths; the Sovereignty of God, and man's responsibility. We see these also through a glass darkly. It is, for instance, honestly and truly said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest;" but it is no less honestly and truly said, "No man can come unto me unless the Father which hath sent me draw him." This seems to be a contradiction, but it is not so. We see the two truths, in their points of contact, only through a glass darkly; and in our folly infer a contradiction, where, if admitted into higher light, we should see all to be harmony and order. Again, it is honestly and truly said, "Repent." It is no less honestly and truly said, "Christ is exalted to give repentance." It is honestly and truly said, "Believe in the Lord Jesus Christ." It is no less honestly and truly said, "To you it must be given to believe." These we cannot reconcile; but they are true, and that man acts not only unscripturally, but most unphilosophically, who says—"There are two truths which I cannot reconcile; therefore I will reject one of them." The true way is—"There are two truths which I cannot now reconcile, because I see them through a glass darkly." I will wait till that glass is broken, and greater light shines upon them, and then I shall see there is harmony where now there is apparently discord. The two ends of the chain are distinctly seen, one upon the one side of the river, and the other on the other side; but the intermediate links are lost in the stream of mystery that flows between. We see through a glass darkly. Take again the efficacy of prayer. We are told in Scripture, again and again, to pray; yet the more we think of prayer, and try to analyse it, the more inexplicable it seems, on the supposition that God is an unchangeable, an infinitely wise God. For instance, we might reason in this way:—If God sees a fact to be best, and has purposed it, what is the use of my praying to Him not to do it? If God has raised a storm, and awakened the storm, and placed the ship in jeopardy, what is the use of my praying that He will call back the winds, and hush the sea, and save the beloved, in the midst of that ship? God is wise, God is powerful, and if it be best which is, why should I pray that it should be otherwise? In other words, how am I to reconcile prayer with its efficacy, and God with His sovereignty, his wisdom, and his power? I see it through a glass darkly. This I can read: "Pray always, and faint not;" and this I can read: "Seek, and ye shall find; knock, and it shall be opened; ask, and ye shall obtain;" and all the instincts of my nature prompt me to pray; all the biddings of my Bible prompt me to pray. And perhaps this may be the solution of the apparent contradiction, between the truth that God is wise and good and sovereign, and the fact that God answers prayer. It may be His purpose to do nothing that is not prayed for, just as it may be God's purpose to do that which is infinitely wise, good, and true; and therefore prayer may be reconciled even with other portions of God's sovereignty. But whether we can reconcile it or not, we know this—that it is our duty and privilege to pray, and it is God's promise to give what we pray for which is good for us.

I might allude to many other truths that we

see through a glass darkly, some of them perplexing enough. For instance, the admission of sin into the world. What a mystery is here! Why did Omnipotence allow it? Why not have preserved the world from its taint, and humanity from its havoc? Why, for instance, must suffering, and famine, and wrecks, and battle-fields, and sicknesses, and deaths, and sorrows, still revel in the midst of the human family, and select their respective victims?—God has Omnipotence to prevent it; He has love that is infinite: why does he not prevent it? * * * Why does God suffer any one human soul to waste its time in trifles, and to lose itself forever? Why, if God can save all, does he not save all? Why, if the blood of Christ cleanseth from all sin, does he not cleanse all men from all their sins, without any exception? These are awful and unsounded mysteries. We know just as much of them now as we knew when we first began to study them. Analogies may be quoted, illustrations may be appealed to, but we just comprehend as much of them now as the first inquirers did, or the latest will comprehend. All that we can say is, that clouds and darkness are round about them, and that these things we now see through a glass darkly.

But led me add, the unhappiness that many Christians feel, arises from their not being satisfied with the clearly revealed, the plainly known—and their prying into the unrevealed, which we shall not know now, but are only destined to know hereafter. I do not doubt that even in this dispensation, progress will be made in discovering the meaning of many of those things which are now inscrutable to us. I have no doubt that progression is being made in the understanding of God's Word, just as progress is being made in excavating facts and phenomena in creation that were hidden before. For instance, what progress has been made (to take one science alone) in astronomy! The same sun that shone on Paradise shines on us; the same Orion, the same Pleiades, that shone on Job, look down upon us still: and yet what a mighty progress has been made, not in the creation, but in the knowledge of these things, from the days of Job to those of Laplace and Newton! And may it not be that, without one addition to the Bible—without one single book added to its contents—we may, in the lapse of years, by investigation, by tracing new and unknown analogies, by greater and yet closer teaching of the Holy Spirit, come to a conception of truths that are hidden in this blessed Book, so clear and vivid that we shall be surprised we did not see them before? What progress has been made in the understanding of the Bible, from the days of Ignatius to those of Augustine—from those of Augustine to those of Calvin—from those of Calvin to the present moment! They have not discovered new truths in the Bible, but they have placed the old truths in new lights, in new bearings, in new relationships, and with a brilliancy and clearness of outline, such as those that preceded them could not perceive. It is this very idea of progress that makes us conclude that the true fathers of the Christian Church are the best Biblical scholars of the nineteenth century. It is a perfect perversion of things to call Ignatius, and Augustine, and Jerome, and Chrysostom, the fathers of the church. The fact is, these excellent men were but the children of the church, and were very much mixed up with childish things; and those divines who have written upon the Bible, and studied it, and have been aided by the Spirit of God, in the nineteenth century, are the true fathers, the only ancients of the Christian Church. And why? Because Augustine and Chrysostom had but the same Bible; they had the same intellect, the same throne of grace, the same Holy Spirit that we have; we have all that they had, and in addition to what they had, we have the lights of science, the results of patient and protracted inquiry; and the very blunders that they made, are the beacons that keep us from falling into similar errors; so that the presumption is, that we shall have a far clearer exposition of the Bible from the learned and pious men in the nineteenth century, than from those who lived in the dawn, and were less enlightened in the truths of the gospel of Christ. Thus, then, we may, notwithstanding all the darkness that rests on the facts and principles I have indicated, in the lapse of years, and by the blessing of the Spirit of God, see truths that are now partially known far more clearly than we have seen them before, and discover in portions of Scripture that have been neglected or misunderstood, or seen in the mists of prejudice and passion, bright and blessed truths, long hidden, but precious and useful to the church.

This seeing of all truths through a glass darkly, and of some truths scarcely at all, should lead us to shrink from dogmatizing where God has not spoken with the greatest plainness. There are some grand, prominent truths in the Bible which rise from the level like the Alps shining in the beams of rising and setting suns, which no man can fail to see, and which even the

darkest mind can scarcely misapprehend; but in the interstices or valleys between, there are minor or subordinate truths, partly in the shadow, partly luminous, to be seen only at certain angles, and from certain points of view, on which we should never dogmatise, because Christians equally candid, sincere, and prayerful as ourselves, have seen them differently and in a different light. And very probably, the reason why we differ in the non-essential truths of the gospel, is that we look at them from different points of view, and through different media. I recollect reading the journal of a traveller in a far distant land, in which he states that two friends who were with him stood one on each side of a tree—I forget its name—whose leaves were green on the upper surface, and pure silver white on the under surface. The wind blew from the one beholder, right in the face of the other, and the under-part of the leaf was turned to the one, while the upper part of the leaf was turned to the other. They disputed and argued for some time, one asserting that the leaves were all white, and the other that they were all green; and it was only when a third interfered that they discovered that the secret of their dispute was the different points of view from which they saw the same object, and both were right. It is very much so with the subordinate and non-essential truths of the Bible; it is thus that we look at them from different angles, see them from different points of view, through the *media* of prejudice, passion, and prepossession, and differ furiously where we should agree to differ in love. But the great truths of Christianity are so plain, that we should speak them with no uncertain sound, because all who will open the Bible, and honestly read, must see them. On other points that are subordinate, we should never dogmatise, because men must agree to differ about what God has not clearly and plainly revealed. This applies especially to prophecy. If we see through a glass darkly the great truths of the gospel, and the minor truths of ecclesiastical polity, it is still more true that we see through a glass darkly all unfulfilled prophecy. Knowledge will increase as the end approaches; and we shall be able to interpret revelation far more clearly as the hour of its accomplishment draws near. On all prophecy that is not yet fulfilled, we cannot speak with too great and tender forbearance. We can see clearly certain great outlines in the future, but the minutiae predicted by Daniel or the Apocalypse, no man does see in all their details, and no man will see till the very eve of their accomplishment draws near: therefore, if any one should profess to lay down a map of the future just as confidently as he repeats his creed, and assert that he sees the future as plainly as he sees the present or recollects the past, he is looking at the future with a glass that is his own; he does not look through God's glass, for if he looked through it, he would see these things darkly. The fact that he appears to see them otherwise, is evidence that he sees them not at all as they are to be seen. Let us speak of the atonement in terms that cannot be misunderstood; but let us speak of unfulfilled prophecy with humility and with submission,—ever conscious that we may be wrong, ever admitting that it may possibly be that we misapprehend.

In drawing some practical remarks from these reflections, I may notice that this knowledge in part is an evidence, not of the lowness, but of the greatness of our origin, and the grandeur of our destiny. Animals know all they do know in full; man knows in part. The first impulse would be to infer from this, that animals are more gifted than we; but it is not so. The bee builds its cell in the nineteenth century just as it built it in the first; and the bird constructs its nest to-day just as it will build it while the world lasts. They know all they know in full; and they know no more in the last years of their existence than they knew in the first. But man knows in part, and the more he knows, the more he attempts to know; and that which seems a symptom of his weakness is the evidence of his grandeur; it becomes to him, therefore, the spring of an endless progression—the evidence of a vast capacity of improvement—the foreseen that the glass through which he sees darkly will be broken, and that he shall see all things face to face. This assurance, that we shall see all things as they are, is the sure hope which acts like an anchor to the soul, and saves it from sinking amid rack, and doubt, and difficulty, and darkness. If I thought that the present cold and misty dawn were to last for ever, I should feel miserable; if I thought that this dark and smoked medium through which I see the things of God and of glory were never to be removed, I should be wretched; but I know that the glass will be removed—that the veil will be rent—that the clouds will be scattered, and, amid the splendors and the noon of everlasting day, what I see now so dimly I shall see face to face.

I believe, in the next place, that this progressive acquaintance with the truths that we know dimly upon earth, and with new truths,

in heaven and in the future, that we never knew on earth at all, will constitute much of the joy and the happiness of the saved in glory. When we point out to a child the beauties of a flower, or the exquisite crystallizations of a mineral,—when we indicate to him analogies, affinities, and points of contact he never dreamed of, what ecstasy does that child manifest! how is his mind enchanted, and how does he express his wonder that he never knew or saw these things before! But why did he not know them before? Not because they were not, but because his mind was not large enough in its capacity to comprehend them. We notice, too, in men of ripe age, what ecstasy they feel in adding to their stock of knowledge. The student will traverse the arctic snows, and stormy seas, and burning deserts, and leave all man loves at home, and face all man dreads abroad, in order to find a new plant, or to become acquainted with a new mineral—or to see an eclipse, or planetary transit, from a new position—or to register a new phenomenon—or to do something that will add to the bulk and splendor of that knowledge which is every day increasing in the midst of us! What joy does it give him to catch a gleam of undiscovered truth! what ecstasy when he has made the discovery! And what is all this but a foretaste of that joy and rapture which we shall feel in the realms of the blessed, when we shall no more see these things through a glass darkly?

What humility should this fact that now we see darkly, teach us! How little do we really know—how much remains to be known—how truly is that sentiment which bids us walk humbly with our God enforced in all this! God gives us to see even the truths that save us, through a glass darkly.

What charity should this truth teach! How slow should we be to condemn a brother—how little should we feel of irritation or exasperation of mind because he differs from us—how should we try to teach him the more excellent way, knowing that we ourselves were once in error—how should we agree to differ in things that are not vital, when both see through a glass darkly, and may see through very different media!

What contentment should this teach us—to be satisfied to see through a glass darkly, knowing that the day comes when we shall see face to face. Let us, therefore, anticipate that blessed day. We are saved, says the Apostle, by hope, and that hope is, that the day comes when all will be luminous—when every mystery shall be penetrated by a new splendor—when the things that lie in the shadow shall be placed in the sunshine—when the veil shall be rent, and the films and the scales shall be removed from our eyes, and we shall be "satisfied," for we shall see God face to face, and we shall be like him, for we shall see him as he is.

Let us rejoice in this, that "blessed are the pure in heart, for they shall see God;" and if we are in the number of those whose hearts have been renewed, whose minds have been enlightened, who are made, by that blessed Spirit, pure in heart, let us rejoice that we shall see him just as he is. In the mean time let us make the best use of what we do know, instead of prying into what we cannot know. Let us apply heartily, and throughout the whole range of our life, what we do know. One truth of God's Word, turned into life, and impressed on our walk, our heart, our consciences, and our relations to society, may be infinitely more precious than twenty truths, speculated on, or intellectually studied, or curiously pried into. Let us, therefore, pray that those truths that we do know, we may be enabled practically to follow, and prayerfully to use. That man who puts into action the whole of the truth that he does know, is the very man to whom God will reveal more clearly the things that he does know. This do we know, "The blood of Jesus Christ his Son cleanseth from all sin." "He that knew no sin was made sin for us, that we might be made the righteousness of God by him." "He bare our sins in his own body on the tree." This we do know, that we are invited to come unto him, weary and heavy laden as we are, and he will give us rest. And this we do know, that "except a man be born again, he cannot see the kingdom of God."

May these truths not only be light, but life, to us! may they not only be sounds that reverberate in the ear, or sights that charm the eye, but living seeds that germinate in the heart!

The American Bible Union.

The following extract from the Report, is from the Address of ALEXANDER CAMPBELL, delivered at the first annual meeting.

(Concluded.)

But I have wearied you and myself, in thus rambling over so large a field, and shall only, on this topic, add another chapter of errors and difficulties into which most translators have occasionally fallen; and that is in the subject of punctuation. The original text itself is fre-

quently erroneously pointed; and, of course, the translation is likely to be also at fault in this particular. As a specimen of this, and to illustrate this species of error, I will only quote one passage from the New Testament. It is found in John 5:31-47: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can you believe, which receive honor one of another, and seek not the honor that cometh from God only?—Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust; for had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Though as read from the common version this address loses much of its beauty, propriety, and force, it is one of the most clear, forcible, and irresistible appeals to the understanding and conscience, ever spoken.

1st. He modestly waives his own testimony in his own case, and submits this rule of moral decorum, that, in any matter of superlative importance, no one should use or depend on his own testimony in support of his own pretensions, and that any one so acting would be unworthy of credit.

2d. He alleges the testimony of John the Harbinger as his first argument, and enforces the regard due to it from their own respect for John, without any commendation of John to them on his part. "You yourselves, unprompted by me, sent to John to know what he had to say of himself and the Messiah; consequently, of my claims and pretensions."

3d. After commanding John as a brilliant and shining luminary, he modestly waives even his testimony, and urges even a greater evidence, though themselves being judges, John's testimony was the best human testimony ever submitted.

4th. He appeals to his miracles, which they and their contemporaries had already witnessed and tested, thereby showing and conceding that any one claiming credit on supernatural pretensions, ought to submit supernatural evidence. He then recognizes and establishes a great law of evidence, viz: that the proposition and the proof should be homogeneous; physical propositions physical evidence; moral propositions moral evidence; supernatural propositions supernatural evidence.

5th. He then adduces the literal oracle of God himself, that God had actually, sensibly, and audibly recognized him, and at one and the same time addressed their eyes and their ears. "Did you never hear his voice?" saying, "This is my beloved Son, in whom I am well pleased." "Did you never see his form?" alluding to the symbol of the descending dove, and its perching itself on his head, in the presence of the people. But who could learn this lesson from the common translations? The common version, and almost every other, makes our Saviour speak like a simpleton. After appealing to his Father's positive oral testimony in his favor at the Jordan, in the presence of a crowd, they make him say, "You have never, at any time, heard his voice." After appealing to the symbol of the Divine Spirit in the descending dove, they make him say, "You have never, at any time, seen his form," or outward manifestation of him. And, farther still, he is made to contradict a fact, in saying that they had not heard his declaration—that they had "not his word abiding in them;" whereas, placed interrogatively, it is, "Have you forgotten his declaration?" "This is my beloved Son, in whom I am well pleased."

Their position was that they never had heard God speak of him; that they had never seen him attested by any outward mark; that they had no recollection of ever hearing any confirmation of his pretensions. To all which he, knowing their thoughts and reasonings, said, "Have you never heard his voice? Have you never seen his form? Have you forgotten what he said?"

The Saviour's climax in the argument is beautifully simple and sublime: 1. The testimony of John. 2. His miracles. 3. The pub-

lic acknowledgment of his Father. 4. The visible descent of the Holy Spirit. 5. And finally, the Jewish Scriptures—the law and the prophets. The common version mistakes the imperative mood for the indicative. It reads, "Search the Scriptures," instead of, "Ye do search the Scriptures." "Now," adds he, "these are they that testify of me."

He then explains their unbelief. They would not come to him; they would not place themselves under his guidance, because—1. He did not seek the honor of this world. 2. They were destitute of the love of God. 3. He came only in his Father's name, seeking his glory.—4. They believed not the writings of Moses, while professing that they did. 5. Their stubborn prejudices, growing out of their notions of a worldly Messiah, a temporal political kingdom, and a national hierarchy.

It would be long to enumerate the errors that have resulted from mispunctuation, as well as from the other sources already named. Punctuation is, indeed, a species of commentary, as well as capitals, chapters, verses and paragraphs. Much depends upon all these, as respects our proper understanding and translating these ancient and venerable documents. We have, in the above example, selected a strong case, and expatiated upon it at length, to show how much depends on the proper use of points, in giving significance to words.

Another class of errors in the Common Version, of still more serious importance, in cases of words having different significations, is the selection of inapposite and inadequate terms to express the meaning of the Spirit, and the design of the original writer. In illustration of this we will select the word *paracleto*, so frequently occurring in our Lord's Valedictory Address to his Apostles, reported by John, chapters 14, 15, 16. In the common version it is represented by the word *Comforter*. In this discourse and in another place by the term *advocate*. By Dr. George Campbell it is here translated *monitor*; and by some other translators, *instructor, guide, etc.*

Now of all these terms, *advocate* is the most comprehensive and generic. An advocate may guide, instruct, admonish, comfort, console, &c., but a comforter does not generally assume the character of an advocate, &c. But we have more to commend its preference in this context than its generic import. The work assigned to him by our Saviour decides his claims as paramount. He promises that when the Holy Spirit comes to act under Christ's own mission, he will reprove, convince, and teach the world. He will shew its sin, Christ's righteousness, and God's judgment. He will guide his apostles into all the truth. He will bring all things that he had taught them to their remembrance. He will glorify the Messiah in all his personal and official relations. There is, indeed, an inelegance, an impropriety, in the sentence as rendered in the King's version. "He will reprove the world of sin, of righteousness, and of judgment." It might be asked, How could he reprove the world of righteousness? That he might reprove the world because of its unrighteousness is evident. That he might convict the world of its sin and unrighteousness, and convince it of Christ's righteousness and of the ultimate judgment, we all can conceive.

I dwell on this passage with more emphasis, because the office of the Holy Spirit is the most essential doctrine of the whole evangelical dispensation. The mission of the Lord Jesus by his Father, and the mission of the Holy Spirit by the Son, after his glorification in the heavens, are the two most grand and sublime missions, in the annals of time or in the ages of eternity. Jesus Christ came into the world to reveal the character of his Father. The Holy Spirit came to the Church to glorify and to sanctify his people. Jesus came to magnify Jehovah's empire, to sustain his law and government, and to make them honorable to the universe;—to make reconciliation for iniquity, and to obtain an eternal redemption for us. But the Spirit came to be the Holy Guest of the house that Jesus built for an habitation of God through the Spirit. He is another advocate for God, another demonstration of his infinite, eternal, and immutable love.

The memorable Pentecost, after Christ's ascension and coronation as Lord of all, fully attests the truth, and reveals the import of the special advocacy of the Holy Spirit. He opened the new reign with brilliant displays of his glory, gave great eloquence to his apostles, and confirmed his pretensions and their mission, by an eloquence and power that brought three thousand Jews to do homage at his feet.

We have dwelt upon this error, not so much because of its mere verbal inaccuracy and incompetency to indicate the mind of the Spirit; but because a most solemn and sublime fact is involved in it, which, when developed and established, entrenches far into the territories of a Unitarian rationalism, and also invades the wide and waste dominions of a wild and frenzied enthusiasm.

If any one, however, should question its philosophical propriety, I will refer him to the fact,

that the whole family of *paracleto* is translated by even King James' authority, in keeping with these views. Thus the verb *parakaleeo* is rendered, *to call for, to invite, to exhort, to admonish, to persuade, to implore, to beseech, to console*. And its verbal *parakleesis* is also rendered, *a calling for, an invitation, a teaching*; and *parakleto*, (1 John 1:2,) is rendered, *an advocate*. But no one term fully and adequately expresses all that is comprehended in the mission and work of the Holy Spirit, in the remedial dispensation. It not only imparted all spiritual gifts to the apostles, prophets, and Jewish evangelists of Christ; but in becoming the Holy Guest of the Church, He animates, purifies, and comforts it, with all his illuminating, renovating, and sanctifying efficacy.

The Gashmu Family.

"It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel," &c. Now, this was an unmitigated falsehood in respect to the pious Nehemiah. But slander was thought to be a capital piece of artillery to accomplish base designs in those days, and many there were to lay the match. Hereby are we introduced to the Gashmu family, which is

1. A very ancient family. The case stated above shows it could claim the antiquity of Nehemiah's day; and if the records of Sodom had not been burned with the city, no question we should have found proofs of its existence there; and if the flood had not soaked out the writings of contemporaries with Noah, we doubt not even that high antiquity could be boasted by the Gashmu family. So that any member of the family now can boast of a very antique feather in his cap.

2. And can boast of belonging to a large family too. If we say nothing of the ancient members, but refer only to the living, we think one must be good at figures to count them.—How long need one beat the bush, in any community, in order to search up a backbiter—"one that loveth to take up a reproach against his neighbor." They swarm through the land, dwelling in the chief cities thereof, and scattered throughout the most distant villages and obscure neighborhoods. It has been said, that in very many places there could not be a knot of half-a-dozen at a tea-table, but one or more was a Gashmu. Sometimes the whole of them could show their family connexion by furnishing each a portion of the warp or filling for a garment of scandal. Indeed, we have heard it said—and it was not a Gashmu that said it either—that the whole race had a propensity in this direction. But as the family is large enough in all conscience, without sweeping so great a circle, I proceed to add:

3. It is a very eloquent family. Give them their beloved topics, and they have thoughts that breathe and words that burn. I have seen a Gashmu who was dozing along through lazy, long-drawn sentences, yet kindle and flash up like a rocket, when he reached the theme of somebody's character. The before sluggish stream of conversation, stupid and lethargic, suddenly leaps forward like the rapids above a cataract. I have been among the Gashmus when utterance was flagging, and spirits were drooping, and thoughts were sleeping; but what life, and spirit, and fire, how burning hot the thoughts, and hissing hot the words, when scandal, like a shell exploding in a powder house, set them on fire! Did they not blaze? Were they not eloquent?

4. A very industrious family was that same Gashmu family. It was not necessary, on this subject, to get the steam up—it was always up with them. They seemingly had a great work to do, doing "with both hands earnestly."

"His legs were faint with haste
To propagate the lie his soul had framed;
Yet did he spare his sleep and hear the clock
Number the midnight watches on his bed,
Devising mischief more and more."

They were busy bodies with a vengeance in other men's matters. Nothing could exceed their swiftness on foot. They were leagues in advance, "while truth was putting on his boots."

5. The family are remarkably fond of good living. If they had made their meals upon the loafers and vagabonds abounding in the world—if the Gashmus had only devoured the Gashmus; vipers feasting on one another, we should not have been called to the picture we give of the family in this article. But they have no taste for dishes so unsavory as they would respectively make for each other. Hence they

"Early rose,
And made most hellish meals on good men's names."

They would snap their fingers in contempt at such a meal as Ahab, Jezebel, or Judas would have furnished them. No; the buzzards must have Nehemiah, and Him that spake as never man spake, and the chieftest of the apostles.—And in our day, the Gashmus have no fondness for a banquet upon each other. They must have better food or they would starve.

6. Our notice of this family should include the names given by high authority to the sev-

eral members. Tale-bearer, Whisperer, Backbiter, False-witness, Slanderer, Reviler, Railer, one takes up an evil report, Busy-body, in other men's matters; who bless with the mouth, but curse inwardly, who privily shoot at the upright, whose words are softer than oil, yet drawn swords. We call these names a "good fit," very aptly designating the small fry as well as the old salts of the Gashmu family.

7. In connection with their loving good living, it should not be denied that they very often say grace before meals. For example, when about to make a dinner of a man's good name, they devoutly affirm some valuable quality belonging to him. He is a worthy man, but—. He has several valuable traits, but—. She is a tidy housewife, but—. The dish of scandal is supposed to be more savory for being spiced after that fashion. We know several Gashmus who always, by some fair compliments, thus elevated the victim. By falling farther, he is more sure of getting his neck broken.

A word more, and on the point whether the Gashmus ever so drop their character as also to drop the name, and become like other people. "For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind; but the tongue can no man tame." And we have noticed, that where one had been for a considerable time a real Gashmu, it has been a dreadful hard thing to revolutionize him. We have seen a book, however, which contains prescriptions in reference to such cases, which could we get the patient to take them, would work a most wonderful cure. I have known some who were very fairly dismembered, from the Gashmu family, by the use of said prescriptions. One of the writers in said book proposes this: "Let all bitterness, and wrath, and evil speaking be put away from among you." Another suggests: "Speak evil of no man." "Love worketh no ill to his neighbor." Either of these directions, faithfully carried out, would dismember the Gashmu family to the extent of the number complying with it.

We confess we should not be sorry to see this family diminished—indeed our tears would be few were we to hear from one who had been hunting the whole creation over, that he could not find a Gashmu in it. We have heard of a region called by some the realm of light and love, where not one of the family has been, or ever will be found. And we are glad of it.

New York Evangelist.

Be not Envious.

Nothing so completely blinds the mind and hardens the heart, as envy. It is one of those evils that seems so completely to degrade the human mind, as to prepare it for almost any and every vice. See its first fruits in our world: it made a fratricide of Cain, whose wickedness crying aloud to heaven, kindled up the anger of the eternal God, and caused him to descend, "walking upon the storms of His wrath," and throw around him the dark habiliments of despair; mingled with the keenest tortures of conscious wickedness and sore regret.

Yes, envy could not find room enough in this wide world for three men; but caused Cain to drench his murderous hands in the blood that rushed warm from his brother's heart; or else it was not content to divide the blessings which God's bountiful hands lavished upon the sons of earth, and therefore it moved the heart of Cain to consign to the tomb the son of his father.

It was envy that led the sons of Jacob to devise the death of Joseph, that brought the gray hairs of a weeping father well nigh to the gate of death. It was the same that caused the Jews and Pharisees to deny the miracles of their divine Lord, until blushing at their own incredulity, they yielded the point, exclaiming at the same time, thou hast a devil; and again, thou castest out devils by Beelzebub, the prince of devils.

Envy, though cherished by so many, is yet its own avenger. It is faint and sick, when it sees a healthful cheek, sad when it beholds a cheerful countenance, never more gloomy than when all nature smiles, and the abundant harvest waves in the sunshine of plenty; if that plenty is shared by another and finds a very desert where the hand of Providence is lavishing out its richest blessings, and pants with thirst when every noble heart is cheered by refreshing streams of joy.

If you would farther think on the dire train of evils that follows in the course of envy, turn your thoughts to the thousand noble hearts that have fainted by the way, pursued by envy's slanderous tongue. Think, too, how many now, as they behold their rended characters, walk solitary and alone, pouring their briny tears upon the evening zephyrs, feeling the blighting mildew of the self-same monster, envy.

Well might the inspired man exclaim, who can stand before envy.

If these things be so, it becomes us, as the followers of Christ, to choose the opposite, a spirit of charity, around which clusters so many virtues.

Religious Herald.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 11, 1851.

"SPIRITUAL REIGN OF CHRIST."

"Will the grand consummation giving the kingdoms of this world to Christ, be introduced under the dimension of the Spirit?" An article in the *Bibliotheca Sacra*, by REV. JOSEPH STEELE, of Castleton, VT.

(Concluded.)

Mr. STEELE admits the personal advent of CHRIST, and quotes Scriptures to prove it. He then assumes "that the great object of that appearing is the general judgment . . . that all the dead will then be raised and judged . . . that the world will then be burned up, the righteous be taken to heaven, and the wicked be cast into hell forever." Assuming these as the objects of, and the events attending his Advent, and then rightly concluding that but one future coming is predicted, he assumes that all those predictions which are inconsistent with his supposed view of the end and object of the Advent will have a prior fulfilment, and that consequently the personal Advent cannot be looked for in connection with their fulfilment. The texts however that he quotes in support of his conclusions, do not sustain his position. They are, 1st, Acts 1:11—"This same JESUS which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This asserts the personality and reality of his coming, but does not deny that the glory is to follow. 2d. Matt. 24:30, 31—"When the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats." Here there is nothing asserted of the resurrection, and there is no intimation that the nations separated are other than the living nations. On the other hand, it is in perfect harmony with the division which is to take place among the inhabitants of earth at the establishment of the kingdom. 3d. 1 Thess. 4:16—"For the Lord himself shall descend from heaven with a shout; with the voice of the archangel, and the trump of God." Here he stops! Why does he omit the next words: "and the dead in CHRIST shall rise first"? Does he expect to receive credit for candor and fair investigation when he thus quotes scripture in proof of a simultaneous resurrection of all, when he suppresses the clause in his text that sets aside the application he makes of it? In like manner he refers to 2 Thess. 1:7, 9; Jude 14, and Heb. 7:27, 28, none of which assert the points he attempts to prove. And yet he asserts that these are the texts which are plain and explicit, which are to determine the passages which are of doubtful import!

That all will be raised at the same time, he considers demonstrated by Rev. 20:7-15, according to which, he says, "the dead, small and great, are raised, the books opened, and the book of life also, proving the judgment of the righteous as well as the wicked." It is true that the judgment of both classes is there brought to view, but that precedes their resurrection. They were the dead whom JOHN saw stand before the throne. The result of the judgment determined who should have part in the first resurrection, and who at the end of the thousand years—the order of which resurrection having been given in the commencement of the chapter, the fact only needed to be stated in this connection.

Now because the fact of their resurrection is here stated, independent of its order,—which order had been explicitly stated immediately before, and therefore needed no repetition—Mr. STEELE disregards the explanation given, and assumes the reverse of it, when there is no intimation whatever that the resurrection is simultaneous.

He then affirms that in DANIEL and JOHN there is not a single passage "from which it would be possible to prove the doctrine of the Second Advent." He argues that when DANIEL "saw one like unto the Son of Man come with the clouds of heaven, and come to the Ancient of Days—and then sees given him dominion, and glory, and a kingdom," that it is not said that CHRIST comes "to this earth, but to the Ancient of Days;" and he claims its fulfilment "when CHRIST ascended in the clouds of heaven, and sat down on the right hand of the Majesty on high."

In this construction he forgets that this is a consecutive prophecy, that this coming is subsequent to the giving of the 4th beast to the burning flame; and that the great body of his own school of interpreters admit that its fulfilment is the commencement of the millennium. If CHRIST received his promised king-

dom at the ascension, why does Mr. STEELE teach people to pray, "thy kingdom come?" And why is its commencement in the Apocalypse made to synchronize with the seventh trumpet, which he will not deny was subsequent to the ascension?

If the coming of the Son of Man to the Ancient of Days was to heaven instead of to this earth, it follows that the beast whose judgment was then given, was also in heaven. The vision presents this judgment as subsequent to the period of the ten horns, and the kingdom given to him is explained to be the same that is given to the saints of the Most High, and which is expressly located "under the whole heaven," and consequently not in heaven, but on this earth.—Therefore the Son of Man coming to take his kingdom, comes to this earth. If this requires farther proof, then nothing is susceptible of proof.

"In the Visions of JOHN," says Mr. STEELE, "there is no proof of the Second Advent. We look in vain for such proof at the sounding of the seventh trumpet, or in the vision of the marriage of the Lamb, or of the binding of Satan."

No proof of the advent at the sounding of the seventh trumpet! Is not the seventh the *last* of the series of trumpets which are predicted to sound? And do we not read, (1 Cor. 15:52,) that "in a moment, in the twinkling of an eye, at the *last* trump . . . the dead shall be raised incorruptible, and we shall be changed"? Is not the seventh trumpet shown to synchronize with the last, by the declaration, (Rev. 11:18): "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth"? Does not the judgment in connection with the seventh trumpet, prove that the Advent is in the same connection—as we read (2 Tim. 4:1), that "the Lord Jesus CHRIST . . . shall judge the quick and the dead at his appearing and his kingdom"? And is not this kingdom, which is to be in connection with his appearing, the kingdom which is ushered in at the sounding of the seventh trumpet!—as we read, (Rev. 11:15-17): "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his CHRIST, and he shall reign for ever and ever.—And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give the thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Has not Mr. STEELE told us (p. 666), that at CHRIST's Advent will be the resurrection and judgment!—and then when both of these events are announced in connection with the seventh trumpet, will he gravely tell us that "we look in vain for such proof" at the sounding? Was he unconscious that such difficulties would be encountered by his denial?

Again, is there no such proof of CHRIST's Advent "in the vision of the marriage of the Lamb"? So Mr. STEELE gravely informs us, and surely he ought to know. But did he fail to notice, that as the judgment of the quick and the dead was to be at his appearing and kingdom, even so there is at the marriage of the Lamb, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth"?—Rev. 19:6. Is there not here the same judgment on the nations, —the same reward to the saints, that attests the Advent!—and are they no evidence of that event?

In the binding of Satan, also, there are the same events, which Mr. STEELE himself admits are attendant on the Advent—viz. the resurrection and judgment. The slain for the witness of JESUS live and reign, and judgment is given to those who set on thrones of judgment. On his own explanation of the accompanying events, he should not call in question the evidence of those events.

Mr. STEELE, however, explains and says:

"The vision represents the old serpent bound by a strong angel, and cast into the bottomless pit, the saints seated upon thrones, and the souls of them who were beheaded for the witness of Jesus living and reigning with him a thousand years. This is the whole of the vision, unless we consider what is said respecting the *rest of the dead* as a part of it."

No, that is not the whole of the vision. There are the thrones of judgment with those seated thereon, by which the martyred souls are judged, acquitted, and pronounced worthy of a part in the first resurrection. And there is also, as the consequence of this judgment and acquittal, their living again, and subsequent reign of a thousand years with CHRIST. This judgment and resurrection are omitted by Mr. S.—He adds:—

"Here it is certain that the binding of Satan with a chain cannot be understood literally, but must refer to some effectual restraint put upon him. In like manner the reigning of the saints, sitting upon thrones, as not to be understood literally, but as having reference to their great power and dignity and prosperity when Satan is restrained."—p. 667.

Very well. The symbols of the one must sustain

a relation to the events of their fulfilment, analogous to that of the other. Admit for the sake of argument,—and on account of the difficulty of explaining in our limited space the laws of symbols,—that the binding merely symbolizes his restraint; it would nevertheless symbolize entire and perfect restraint—a complete overthrow of his power, and banishment from the usurped dominion. So also the dignity and prosperity of the saints is as *real* a dignity and prosperity, as is the restraint of Satan. To determine the nature of the dignity, we must look to the nature and condition of the symbols; for the fulfilment must be in its nature *analogous* to those conditions. We have, then, to inquire, who are thus dignified!—Not men living in the natural body; for these were souls of those who had been beheaded, and raised again from the dead; and Satan is restrained, not by "moral suasion," but by physical power, and that too of an angel from heaven. Mr. STEELE says:—

"The souls of the martyrs living with CHRIST, has no fitness to symbolize the resurrection of their bodies, but is the appropriate representation of such a state of prosperity as if all the martyrs had come back to earth, to live in triumph, and to pervade the earth with their spirits."

Who shall decide respecting the fitness of the symbol? What law of symbols, developed by any like fulfilments, demonstrates any such fitness? What analogy is there between souls living again, which can be nothing less than a restoration to the body, analogous to the relation sustained to it before their beheading—and the prosperity of those who have never died? To be contented with the dogmatic assertion that such a fitness exists, without showing wherein, may be sufficient for those who are accustomed to receive the assertion of Brahmins that this earth rests on the backs of four elephants, who stand on a like number of large tortoises; but it will not be sufficient for those who are accustomed to demand evidence to sustain all such assertions.—Should Mr. STEELE attempt to give the evidence of such fitness, he might find himself as much puzzled as the Brahmins are to explain to their pupils what the tortoises stand on. The Revelator has, however, shown the fitness of that symbol, to shadow forth the resurrection, by giving, as an explanation of the symbol, this emphatic declaration: "THIS IS THE FIRST RESURRECTION." And he has shown the nature of the power, dignity, and prosperity of the saints thus symbolized, by the other explanation—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20:5.

Mr. STEELE continues:—

"The coming Saviour forms no part of the vision. Could a feature so important have been omitted, or overlooked by the prophet, if it had formed a part of the event described?"

The declaration of this omission is of a piece with the rest. It is expressly said that these risen saints live and reign with CHRIST, which shows his actual presence with them. The resurrection and judgment here described are the very events admitted by Mr. STEELE himself to be attendant on the resurrection. Satan is bound by an angel from heaven, in fulfilment of the prediction respecting his overthrow by CHRIST: "The seed of the woman shall bruise the serpent's head." And besides all these, in the same vision—for the 20th chapter is not a separate vision, the events therein symbolized being a continuation of those seen in the same vision as recorded in the 19th—the Apocalyptic seer saw "heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. 19:11-16.

What is this but the Advent of CHRIST? And what his acts which follow, but those which Mr. STEELE admits will accompany the Advent: he destroys the nations, and raises the dead. Mr. STEELE, however, attempts to obviate this by saying:—

"It is said that the appearance of Christ and of the armies of heaven, in the vision of the destruction of the beast and the false prophet (Rev. 19:11) is proof that this refers to a personal advent, because Christ can be a symbol of no one but himself. But we find an appearance of the same Person in the same characters essentially, in the vision which precedes the letters to the Churches in Asia. The argument therefore proves a personal advent at that time as really as at the time here referred to, which is not true."—p. 667.

As here he makes reference to an argument put forth by Mr. Lord, of the *Literary and Theological*

Journal, we will let Mr. Lord dispose of that for himself, which he does as follows:

"The expedient by which he attempts to set aside the proof of a personal advent in the vision of Christ's descent to the earth on a white horse, with the armies of heaven, and destruction of the beast and false prophet, exhibits an equal grasp of intellect. His argument is, that as Christ's appearance to John in the first vision was *not* prophetic, or symbolical of his appearance to him, at a time then future, therefore his appearance in the vision of the nineteenth chapter, which *was* prophetic, or symbolical, is no proof of his appearing at a period, then future, to destroy those denoted by the beast and false prophet; or, in other words, that, inasmuch as that which is not prophetic does not foreshow his second coming, therefore that which is prophetic does not!—logic worthy of the purpose for which he employs it, and kindred to that of his whole article. The appearance of Christ in the first vision was not prophetic, or symbolical of another appearing. His design in it was simply to apprise the apostle from whom the revelation came, commission him to write it, and especially to dictate to him the letters to the churches of Asia. The fact, accordingly, that that appearing was not prophetic, is no more a proof that his appearing at the destruction of the beast is not, than the fact that his appearing to the disciples at the sea of Galilee was not prophetic, is that the symbols of the seals, the trumpets, the vials, or any others of the visions, are not. He thus again, by the assumption on which he here proceeds, overturns his whole system; for if the fact, that the first vision of the Apocalypse is not prophetic, proves that that of chap. 19:11-27, does not foreshow Christ's second coming; it must prove equally, not only that none of the other symbols are prophetic of that which by the laws of symbolization they represent, but that none of the passages, on which Mr. S. relies to sustain his views, are predictive of what they signify,—inasmuch as they are all associated with other passages that are merely descriptive or historical, not prophetic. Such is the abyss of confusion and self-confusion in which his argument ends!"—*Lit. and Theo. Journal*, vol. 3, pp. 53, 54.

Mr. STEELE, continues:

"Moreover, this vision does not embrace the resurrection of the dead and the final judgment, both of which are inseparable from the second advent. John expressly informs us (vs. 7-15) that the resurrection and final judgment will both take place *after the thousand years are expired*."

This vision *does* embrace both, as has been already shown: and JOHN does not say they are to be after the 1,000 years are expired. He describes a resurrection, and judgment in the texts referred to, without asserting whether they are to be before or after the 1,000 years, except as the release of Satan for a little space is placed after that; and that is made to synchronize with the resurrection of the rest of the dead, who live not again till the same epoch. This vision expressly asserts two resurrections, with 1,000 years between. MR. STEELE asserts there is but one; and because the Bible asserts two, he decides that of those defined by the Bible, one is no resurrection at all. He finds the advent, resurrection, and judgment to synchronize in time, affirms their inseparable connection, and then when he finds them all connected, in an order of fulfilment, which disproves his theory, presto! he denies that there is in any resurrection or judgment in the vision, then claims that the advent there synchronized is no advent, because there is no resurrection or judgment in connection, and then thinks that there is no resurrection and judgment, because there is no advent! By the same logic; why may he not disprove the teaching of any text? MR. STEELE further says:—

"What John saw in this vision is called a *resurrection*, indeed, and so is the recovery of lost sinners called a *resurrection* (see Luke 2:34 in the Greek). True it is called a 'first resurrection,' which implies a 'second'; as much as a 'second death' implies a 'first'; but as the first and second deaths are different in their nature, so may the first and second *resurrections* be. There surely is no *proof* here that the bodies of any of the saints will be raised previous to the millennium; and without the aid of other Scriptures, not even the great fact of Christ's second coming would be established."—p. 668.

The point referred to here is so triumphantly met by an Irish writer, that we cannot forbear copying the following from a work entitled "The First Resurrection," by JOSEPH D'ARCY SIRR, A.M. M.R.I.A., Rector of Kilcoleman. It was called forth by a treatise on the other side, by the late Rev. H. GIBBS, L.L.B., who advanced the same objection, and made the same reference that Mr. STEELE does. Says D'ARCY:

A long note is appended to prove that the word *αναστάσις* *resurrection* is used to signify a moral change, in Luke 2:33—and "all the resurrection, which Christ imparts to his people," both that of the soul here, and of the body hereafter, in John 11:25, as if some mighty mystery were contained in the possible application of the word *resurrection*, to something wholly different from the re-embodiment of a departed spirit. As well might some thorough-going sceptic employ scripture to defend his infidelity, and caution us against the doctrine of the resurrection, as he might just as conclusively do by calling on us to remark that the verb *αναστάνει* to rise again, from which the substantive *(αναστάσις)* *resurrection*, takes its origin, is employed to denote the act of standing up from a posture of repose, and does not necessarily imply the notion of resurrection, as understood by the orthodox. He might appeal too, in confirmation, of his opinion, to such scriptures as the following:—"he said unto him, follow me, and he, (Levi,) arose and followed him."—Mark 2:14. None believed that this publican was raised from the dead.

"If Satan rise up against himself and be divided, he cannot stand, but hath an end."—Mark 3:26. Who believes that Satan actually was once embodied, and is capable of resuming flesh, dividing himself in twain, and dooming his whole person to annihilation? "And there arose certain and bare false witness against him."—Mark 14:57. It never was understood that false witnesses arose from the dead, to testify against the blessed Redeemer; nor yet, that the High Priest before whom he was arraigned, was a dead man, who suddenly became instinct with life when he stood up, (*αναστὰς*) ver. 60, and examined Jesus concerning the things whereof he was accused. "The young men arose, bound him (Ananias) up, and carried him out, and buried him."—Acts 5:6. Was it ever supposed that a miracle was performed on a number of dead youths, that they might remove the corpse of this transgressor to the grave? Similar questions might be put concerning the rising up of the sect of the Sadducees in a state of indignation, Acts 5:17, and of the sect of the Libertines, Acts 6:9, &c., but there is enough of this idle exposure of criticism. Let this system of hesitation concerning the possible meaning of words be pursued, and there will be nothing certain in Scripture.—Nay, let it be brought to bear on all we read and hear, and we shall be reduced to universal scepticism. The obvious and grammatical import of plain words must ever be taken, or we must fall into endless error. It is of all things essential, that by this rule we shall abide, in the perusal of what God has written. He never employed *équivoques* to express his mind to his creatures. Now it so happens that as it regards Rev. 20:4., we are given an antecedent intimation, that leaves no room for reasonable doubt as concerns its real meaning.—*Literalist*, vol. 5, pp. 11, 12.

As the argument of Mr. STEELE has been thus so fully met, we are relieved from farther remark on this point. We will however add, that even a word which may be shown to have a great variety of meanings, when used in different connections, is none the less unequivocal when used in a particular connection. Pronounce the name of *John*, and it will not in itself necessarily denote any one individual. It may denote the *Baptist*, or *John of Gaunt*, or King *John* of England. Jesus may denote either the son of *NUN*, the son of *SIRACH*, or the son of *MARY*. But the sense of the whole passage in connection with which the word occurs, will however decide the particular meaning of the word in any given connection. Thus the word rendered resurrection in our text, is shown to be the resurrection of the body, by its being applied to the resurrection of those who were previously dead. It occurs in connection with the events which are to mark that resurrection; it is expressly called *THE resurrection*; is not used indefinitely, and those who are excepted from its benefits are called "*the rest of the dead*," showing that a portion of the dead had part in it.

Mr. STEELE further asks:

"How shall we reconcile the idea of Christ's second coming at a thousand years' distance from the last judgment, or, as some will have it, 360,000 years, with those Scriptures which make them inseparable; which teach us that the wicked shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS, and to be admired in all them that believe in THAT DAY?" How can the account of Satan's being loosed after a thousand years' restraint, and going forth to deceive the nations, and to gather together the armies of Gog and Magog, be made to comport with a state of immortality, or with the condition of men after their resurrection? Will the sea and the grave give up their dead to become followers of Satan in a new enterprise, and not rather that they may 'be judged every man according to his works!'"—p. 668.

We have not got to reconcile the idea of CHRIST's coming a thousand years after this resurrection, with our theory; for the Bible teaches he will come in connection with it. The destruction described as poured on the wicked, when their flesh is given to the fowls of the air, is the very vengeance which is to be taken on them, when the Lord comes to be glorified in his saints, at their resurrection. And the grave and sea will give up the bodies of the wicked who repose in them, for Satan to deceive; for as the rest of the dead live not again till the end of the thousand years, and as that is the identical time of Satan's release, as those who were previously raised were not to be subjected to the second death, as all the righteous living had been changed, and the wicked destroyed, the only nations who could be subjected to Satan's deceptions are the rest of the dead, who are raised at the time he is loosed, and who fancy they can defeat the saints and take the holy city. They soon, however, find their mistake; for fire comes down from heaven and devours them, and then they are cast into the lake of fire,—"whoever was not found written in the book of life."

Mr. STEELE presents several other points, but having replied to the principal ones, the weakness of the whole is shown; and other duties prevent our devoting more time to him at the present. Our opinion of the whole essay is very pithily expressed by Mr. LORDE, in the close of his review of the same article, as follows:

"If Mr. Steele's essay is to be taken as a specimen of the critical and theological knowledge of those who have given it their sanction, as we suppose it is on this subject, it indicates but very slight qualifications for the office of teachers. It is put forth with an air of the utmost assurance. Not the slightest

suspicion seems to have been felt that it is not wholly unanswerable. More than ordinary pains have been taken, we believe, to give it notoriety. In notices of the *Bibliotheca Sacra*, in which it appeared, attention was particularly called to it. It has been eulogized as a rare gem of critical learning, and urged on the notice of the churches as a most timely and effective exposure and confutation of great and dangerous errors. No intimation has been uttered that its author alone is to be held responsible for its doctrines. Not a hint has been given of dissent from any of its representations. What a deplorable degradation of the profession it bespeaks! What wretched superficiality in those who affect to be guides of public opinion! Not a trace appears in it of any acquaintance with the laws of philology, of the culture of which much has been heard of late years; not an indication that a glimpse has ever been gained of 'the track of simple historico-critical exegesis, along which the science of interpretation now bids' the scholar and theologian 'move.' . . . We deeply regret this. We regret it for the honor of the profession. We regret it for the discredit which it brings on learning. We regret it for their own sakes. They may, perhaps, flatter themselves that they can settle this great question by their mere authority; that they have but to announce their opinions and the world will assent without inquiry or hesitation. They may imagine that with the co-operation of a very superficial, and, in some instances, a very venal and unprincipled press, they may beat down those whom they attack by mere misrepresentation and abuse. They could make no mistake betraying a profounder ignorance either of themselves or the public. They, like men in all other stations and pursuits, will infallibly find their true level; and a few more such specimens as this will produce a verdict which they will find it no easy task to reverse, though they should 'seek it carefully and with tears.' But they are unjust to themselves as well as to the sacred office and the subject. Their primary error is their attempt to treat the question without studying it. Had they qualified themselves for its discussion, by a careful investigation of the principles by which it is to be determined, they would have emerged from the confusion in which they are involved, and invested their views, even if mistaken, with an air at least of learning and dignity. As there are among those who entertain the prevailing views on the subject, men who, from their talents and cultivation, are amply competent to treat it in an exact and thorough manner, we wish that its discussion may hereafter be assumed by them. It is due to their cause as well as the honor of religion. We have had ignorance, declamation, and dogmatism enough. Let us hereafter have something that merits the name of 'scientific' interpretation; something that without a violent trope can receive the praise of sense, learning, and candor."—*Theo. and Lit. Jour.* pp. 58, 59.

THE GLORY.

BY REV. H. BONAR.

Not only a man's true *life*, but a man's true *history* begins with his conversion. Up till that time he is a being without a history. He has no story to tell. He is but part of a world lying in wickedness, having nothing about him worthy of record.

But from the moment that he is born again, and thus taken out of the mass, he receives a *personality* as well as a dignity which fit him for having a history,—a history which God can own as such, and which God himself will record. From that time he has a story to tell, wondrous and divine, such as angels listen to, and over which there is joy in heaven.

In that broad ocean, there are millions of drops; yet they are one mingled mass of fluid; no one of them has a history. There may be a history of the ocean, but not of its individual drops. But, see, yon drop is beginning to part from the mass. It takes hold of a sun-beam and rises into the firmament.—There it gleams in the rainbow or brightens in the hues of sun-set. It has now a history. From the moment that it came out of the mass and obtained a personality, it had a story to tell, a story of its own, a story of splendor and beauty.

In those vast blocks of unquarried rock what various forms are lying concealed! What shapes of statuary or architecture are there! Yet they have no history. They can have none. They are but parts of a hideous block, in which not one line or curve of beauty is visible. But the noise of hammers is heard. Man lifts up his tool. A single block is severed. Again he lifts up his tool, and it begins to assume a form; till, as stroke after stroke falls on it, and touch after touch smooths and shapes it, the perfect image of the human form is seen, and it seems as if the hand of the artist had only been employed in unwrapping the stony folds from that fair form, and awakening it from the slumber of its marble tomb.—From the moment that the chisel touched that piece of rock its history began.

Such is the case of a saint. From the moment that the hand of the Spirit is laid on him to begin the process of separation, from that moment his history begins. He then receives a conscious, outstanding personality, that fits him for having a history—a history entirely marvellous; a history whose pages are both written and read in heaven; a history which in its divine brightness spreads over eternity. His true dignity now commences. He is fit to take a place in story. Each event in his life becomes worthy of a record. "The righteous shall be in everlasting remembrance." On earth this history is one of suffering and dis-

honor, even as was that of the Master; but hereafter, in the kingdom, it is one of glory and honor. "All the time," says Howe, "from the soul's first conversion, God has been at work upon it, laboring, shaping it, polishing it, spreading his own glory on it, inlaying, enamelling it with glory; now at last the whole work is revealed, the curtain is drawn aside, and the blessed soul awakes." Then a new epoch in its history begins.

What that history is to be we know not now.—That it will be wondrous, we know; how wondrous we cannot conceive. That it will be very unlike our present one, we know; yet still not severed from it, but linked to it, nay, springing out of it as its root or seed. Our present life is the *under-ground* state of the plant; our future life, the shooting, and blossoming, and fruit-bearing; but the plant is the same, and the future depends for all its excellency and beauty upon the present. Night is not the shutting up of day, but day is the opening out of night. Day is but the night in blossom,—the expanded petals of some dark, unsightly bud, containing within it glories of which no glimpses have yet reached us here. It is moody sentiment, as well as false philosophy, to say as one in our day has done, "Night is nobler than day; day is but a motley-colored veil, spread transiently over the infinite bosom of night, hiding from us its purely transparent, eternal deeps."—Night is at best but the beauty of death; day, of life. And it is life, not death, that is beautiful.—And if life on earth, in all its various forms and unfoldings, be so very beautiful, what will it not be hereafter, when it unfolds itself to the full, transfused throughout all being, with an intensity now unknown, as if almost becoming visible by means of the new glory which it then shall spread over all creation.

"The wise shall inherit *glory*."—Prov. 3:35. "The saints shall be joyful in *glory*."—Psa. 149:5. They are "vessels of mercy, afore prepared unto *glory*."—Rom. 9:23. That to which we are called is "eternal *glory*."—1 Pet. 5:10. That which we obtain is "salvation in CHRIST JESUS with *eternal glory*."—2 Tim. 2:10. It is to *glory* that God is "bringing many sons" (Heb. 2:10); so that as he, through whom we are brought to it, is "crowned with *glory* and honor," so shall we be.—Heb. 2:9. We are "to rejoice with joy unspeakable and full of *glory*."—1 Pet. 1:8. We are not only "witnesses of the sufferings of CHRIST, but partakers of the *glory* that shall be revealed."—1 Pet. 5:1. So that the word of exhortation runs thus: "Rejoice, inasmuch as we are partakers of Christ's sufferings; that, when his *glory* shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 3:13. And the promise is not only, "if we suffer we shall also reign with him; but, "If we suffer with him we shall be also glorified together."—Rom. 8:17.

This *glory*, then, is our portion. It is "the better thing" that God has provided for us, and because of which he is not ashamed to be called our God. This is the *glory* that throws all present suffering into the shade, making it to be eternally forgotten.

Glory is the concentrated essence of all that is holy, excellent, and beautiful. For all being has its more and its less perfect parts. And its *glory* is that which is most perfect about it, to which of course that which is less perfect has, according to its measure, contributed. Transparency is the *glory* of the stream. The flower is the *glory* of the plant. The soul is the *glory* of the man. The face is the *glory* of the body. And this *glory* is strangely manifold: "There is one *glory* of the sun, and another *glory* of the moon, and another *glory* of the stars, for star differeth from star in *glory*."

What is really glorious is so hidden, so blighted, so intermixed with deformity and corruption here, that Scripture always speaks as if the whole *glory* were yet in reserve,—none of it yet revealed. So that when He came to earth who was "the brightness of Jehovah's *glory*," he was not recognized as the possessor of such *glory*; it was hidden; it shone not. Few eyes saw any *glory* at all in him; none saw the extent or greatness of it. Even in his case it did not appear what he was and what he shall be, when he comes "to be glorified in his saints."—(To be continued.)

Foreign News.



At an anti-Papery meeting at Epsom, Lord ABINGER declared that nothing short of the re-enactment of the statute declaring it illegal to assume Popish titles would meet the emergency. One of the largest demonstrations was held at Croydon. A large procession was formed by torchlight, in which the Pope and the Cardinal, Monks and Sisters of Mercy, figured in their respective ecclesiastical trappings,

For Pio Nono and Dr. Wisman were reserved the honor of being burned in effigy. A gallows, thirty feet high, was erected, under and around which four thousand fagots were placed, and nearly one hundred tar barrels. These were fired, and in an instant afterwards a blaze shot forth that lighted up the country for miles round.

According to the *Daily News*, the late proceedings of the Vatican have not been pleasing to the Catholic priests in England, who are said to be uneasy at the character which the agitation has assumed.

Accounts from Hobart Town state that SMITH O'BRIEN had made an attempt to escape to the Victoria cutter which was hovering off the island, evidently for the purpose of taking off the prisoner. O'BRIEN went down to a sandy cove, one of the few places where boats generally land, and just as he reached the shore, a boat with three men put in, and he rushed up to his middle to meet it. A constable on duty, who was a witness of the act, covered him with his piece and called to him to forbear, seconding this by rushing at the boat and knocking a hole in her bottom with his carbine. The boat's crew were taken prisoners, and the cutter was seized.

DENMARK AND THE DUCHIES.—Accounts from Rendsburg, of the 11th, state that an engagement had taken place on the previous day near Lottorf without any decisive result.

Letters from Hamburg, of the 13th instant, inform us that the new Generalissimo, VON DER HORST, is likely to commence hostilities against the Danes within a short period, this being the desire of the Statholderschaft.

GERMANY.—A Berlin ministerial paper denies that Austria and Prussia have entered into any secret treaty for the establishment of a duality in Germany; but it seems to be pretty certain that the two parties have agreed upon their course of action at the free conferences, and the minor powers are apprehensive that their interests have been entirely overlooked. Bavaria is therefore said to be placing herself at the head of the small States, in order to gain an ascendant position for herself; and she is proving her dissatisfaction by refusing, at the call of Austria and Prussia, to allow her troops to vacate Frankfort, in order to make place for a battalion of Austrian rifles. The States of the Prussian Bund are also indignant at the course which has been followed by their leader; it is stated that they will by no means accept the offensive and defensive alliance by which Prussia proposes to supplant the League, and that they protest against the abandonment of the Parliamentary constitution and of the Court of Arbitration for the Bund. Free conferences, therefore, will apparently not be very harmonious; and to the minor States they will not be very free, if, as is suspected, those States will have to bow before the despotic will of the two great powers.

The free conferences are to commence on the 23d instant at Dresden, and men of great experience and distinction have been selected to represent the various German States at this important assembly.

The most energetic efforts are being made by Hanover and the north-western States to form a league of their own; and if Hanover, Oldenburg, Bremen, Hamburg and the two Mecklenburgs contract an alliance to defend and maintain their own interests, they must have no little weight in the approaching conferences. Bavaria, Wurtemburg, and Baden will probably combine together in the south, and the Thuringian provinces are said to be looking to England for her influence, to aid them in preserving their independence.

The Paris politicians state boldly that General LAHITTE, and most probably Count NESELRODE and Lord PALMERSTON, have intimated that if the free conferences at Dresden attempt to make any territorial changes affecting the arrangements made by the treaty of Vienna, these powers will interpose and prevent them.

PRUSSIA.—Berlin advices are to the 17th December. The Prussian government is slowly reducing its army. The dismissal of the Landwehr has been accomplished quietly, except in one or two of the Posen provinces of Prussia. The feeling in favor of the peace policy of Baron MANTEUFFEL seems to be gradually extending through Prussia.

AUSTRIA.—The Vienna correspondent of the *Times* states that one of the first results which the Austrian government are likely to seek from the late pacific arrangements, will be the raising of a new loan of large amount to restore the finances of the country from their state of utter disorder. At the same time the opinion is expressed that, under the existing irresponsible management of public affairs, the attempt will wholly fail.

ITALY.—Letters from Rome state that the anti-Papist demonstrations in England had created great alarm among the directors of the Obscurantist conspiracy, and that orders had been sent to Cardinal WISEMAN to abstain from taking any further proceedings in the matter until the affair should have some what blown over.

The Pope has withdrawn from the Americans resident in Rome the right to worship in the Protestant form within the walls of the city.

There is a rumor that an insurrection has broken out in Sicily; that the patriots have beaten the royal forces, and that the Swiss troops have refused to act against the Sicilians. A good many details are added, but the whole story is at present doubtful.

CORRESPONDENCE.



THE FUTURE AGE.

Inquiries Respecting its Character.

BY L. D. MANSFIELD.

The especial claim of Millenarians, that they *alone* adhere to the *literal* principle of interpretation *throughout*, gives their doctrine currency among the class of Advent believers, who have become disgusted with "mystical" interpretations. But we deny that Millenarianism is sustained by a *more literal* system of exegesis than "Adventism," but on the other hand, it sustains itself by such a construction of the Old Testament as contradicts the *letter* of the New. To illustrate: Mr. Brooks, a writer of some eminence in the English school of pre-millenialists, in speaking upon the Jew question, says:

"Two things have been brought forward in this work, which to my mind would be decisive of the question (i. e. the restoration of the Jews). The one is, that the land of Palestine has been covenanted by the Lord to the *patriarchs* and to their posterity, to an extent and under circumstances far beyond anything which has been hitherto experienced . . . The other is, that those things which have been predicted concerning the chastisement and sufferings of Israel, and also concerning some of the good things which the Lord hath spoken concerning them, have been most literally accomplished; and we are consequently bound to conclude (without, as just observed, there being decided evidence to the contrary in the text) that the *blessings* still in reserve for them when their warfare shall be accomplished, will have a similar *literal* fulfilment."—Elements of Prophetic Interpretation, p. 181.

If we had no inspired expositions of the promises which relate to the inheritance of "Abraham and his seed," there would be some excuse for applying the promises to Abraham and his seed according to the flesh, but as the subject has been so fully discussed by Paul in his various epistles, and so perfectly elucidated, there is no occasion for so serious a misapprehension.

We are free to confess that there are "promises to Abraham and his seed" respecting an inheritance, which have never been fulfilled; but we should need a new revelation before we should dare to apply those promises to Jews, as such, or rather to Abraham's seed according to the flesh, for Paul has applied them otherwise.

That the entire posterity of the patriarchs was not embraced in God's covenant respecting the land, all will admit.

Abraham's son Ishmael, by Hagar; and his sons Zimran, Jokshan, Medan, Midian, Ishbakh, and Shuah, by Keturah, are not embraced; but Isaac was the seed, and God confirmed his covenant to him (Gen. 26:3-5) and to his seed.

But we ask, Were all of Isaac's posterity embraced in the above promise? No! "For it is written, Jacob have I loved, but Esau have I hated;" and it is also written, "The elder shall serve the younger." Jacob, the younger son, is the heir of the covenant (Gen. 28:13), but Esau is not. The Psalmist in speaking of the matter, says: "Which covenant he made with ABRAHAM, and his oath unto ISAAC; and he confirmed the same unto JACOB for a law, and to ISRAEL for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance."—Psa. 105:8-11.

The question now arises, whether Jacob's posterity were all embraced in this covenant? If you read the history of the twelve patriarchs, you will not find any account of God's covenant being again confirmed to them. God did indeed bring Jacob's posterity into the land, agreeable to his promise to that effect (Gen. 15:13-16; 50:24, 25), but they were not parties to God's gracious covenant, made with Abraham, Isaac, and Jacob, neither of whom have inherited the land agreeable to promise (Acts 7:5; Heb. 11:9); it will not be surprising, therefore, if their "seed" have not possessed it, as Mr. Brooks says, in accordance with the covenant.

Now observe: when God brought the posterity of Jacob out of Egypt, he made the covenant of Sinai with them, or put them under the law, and their continued possession of the land was not guaranteed by the terms of the covenant—"to thee will I give it, and to thy seed FOREVER," which would have rendered it an "eternal inheritance;" but was conditioned upon their obedience. God says to them, "Ye shall therefore keep all my statutes and all my judgments and do them: that the land whither I bring you to dwell therein, *spue you not out*."—Lev. 20:22. "But if ye will not hearken unto me, and will not do all these commandments . . . but ye break my COVENANT: I will also do this unto you, I will even appoint over you terror, consumption, and the burningague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it . . . and I will scatter you among the heathen," &c. &c.—Lev. 26:14, 15, 33. This is the covenant of which Paul says,—"When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the TESTAMENT (Gr. Covenant) which God hath enjoined unto you."—Heb. 9:19, 20. It is seen by these quotations, that the descendants or seed of Jacob, were not put in possession of the land under the same covenant which was made personally with their progenitors, Abraham, Isaac, and Jacob, but under another: "which my covenant they brake, should I have continued an husband unto them, saith the Lord?"—Jer. 31:32. But this is called the "first covenant," (Heb. 9:1). Why is this? I answer, Because it was the *first* which was carried into effect, as Abraham, Isaac, and Jacob only "sojourned in the land of promise,"

but "died, not having received the promises."—Heb. 11:9-13

But did the law nullify God's covenant to Abraham and his seed? By no means! That covenant will yet be executed, and it is properly the "New Covenant," for it is the last to be executed. The apostle Paul says: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to *seeds* as of many; but as of *one*, And to *thy seed*, WHICH IS CHRIST. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, TILL THE SEED SHOULD COME TO WHOM THE PROMISE WAS MADE,"—i. e. Christ. And he adds: "If ye be Christ's, then are ye Abraham's seed, and HEIRS according to the promise."—Gal. 3:15-19, 29.

From this, it is plain "the seed of Jacob," the twelve tribes, were not embraced in the original Covenant, which was "confirmed of God in Christ;" but they have been under the law, and have broken that, and the land has "vomited them out." Do not understand me to deny that they were brought into the land according to a promise made to Abraham. This I confess; but they are not *the seed* who were referred to in the promise, "To THEE will I give it, and to THY SEED forever." If so, it is plain that God has failed to redeem his promise, and his oath has failed; for they have not had the land "forever." Mr. Brooks admits that their possession has not corresponded to the terms of the promise, and looks for a fulfilment in the "Future Age," and regards the natural seed of Jacob as the heirs.

Let us see what their prospects are in the light of God's word. It will be conceded that their hope of restoration by the law is groundless, and if they are restored at all, it must be under the "New Covenant." Does the New Covenant embrace "ALL ISRAEL," or rather all Israel's descendants,—the twelve tribes? No! for "the children of the flesh, these are not the children of God." To contend that they are parties to the New Covenant, is to contradict this; for the New Covenant says, "I will be their God." I presume no one will maintain the universal salvation of a people, when to some of them Christ said, "Ye shall see Abraham, Isaac, and Jacob in the kingdom, and yourselves thrust out," and yet some of the Millenarian interpretations amount to that when carried out legitimately.

"ALL ISRAEL be shall saved," is applied to the natural seed of Israel—notwithstanding the declaration of Paul, "All are not Israel who are of (Gr. *out of*, or *from*) Israel,"—"as it is written, there shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob, for this is *my covenant* with them when I shall *take away their sins*." Now who cannot see that if "all Israel" in that case refers to the natural posterity of Jacob, they must all have their sins "taken away" when Christ the Deliverer comes! But no one who reads Christ's denunciation of the Pharisees, and looks at their characters, can believe such a monstrous dogma.

Who are "ALL ISRAEL" then? Is it said, "The seed of Jacob who are alive at Christ's coming?" Paul says, Christ "will render . . . indignation and wrath, tribulation and anguish, upon *every soul* of man that doeth evil; of the JEW FIRST, and also of the Gentile, (for there is NO RESPECT OF PERSONS WITH GOD); . . . in the day when he shall judge the secrets of men by Jesus Christ."—Rom. 2:9, 10, 16. This interpretation cannot be true, therefore, as some Jews will not be "saved" when "the Deliverer comes to Zion."

Who are "ALL ISRAEL?" we ask again of our brethren who talk of *precise literalism*.

Not all Jacob's posterity of all ages—not yet *all* of that particular age when Christ comes!!

And here let me remark, that the "salvation" referred to cannot be frittered down to a mere temporal deliverance of Jews in the flesh. All through the epistle to the Romans, in which this passage occurs, the terms "saved," "salvation," &c., evidently refer to a higher salvation than the preservation of men in the flesh, and it looks to me like a derogation from Messiah's work so to apply this language.

Now as Christ will reward Jew and Gentile according to their works, "without respect to persons," and as the works of some Jews are and will be evil until Christ comes and "the times of the Gentiles be fulfilled;" they cannot ALL be saved. It is therefore absolutely necessary to seek another interpretation. Is there any condition stated anywhere in the Bible, upon which men may have their sins "taken away," or "blotted out," at the coming of Christ? As God is "no respecter of persons," the same conditions must apply to all men. Peter, preaching to the Jews, said, "REPENT AND BE CONVERTED, that your sins may BE BLOTTED OUT when . . . God shall send Jesus Christ, which was before preached unto you."—Acts 3:19, 20. This text is the key to all the obscurities in the passage in Romans 11:26, 27, and shows us that "all Israel" who are to be "saved," whose "sins are to be taken away," are those who *repent*, or "abide not in unbelief," which corresponds with the passage in Romans 9:6: "They are not all Israel who are of Israel;" and again, (Rom. 2:28, 29), "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

The upshot of the matter seems to be this; those descendants of Israel, who possess those characteristics, on account of which God gave Jacob that name, are "Israelites indeed," and all Jacob's seed, who are properly "Jews," are those whom God can "praise." "Israel" was so called for his faith, and "Jew," or "Juda," signifies "Praise of God." All the men of faith of the Jews,—or indeed of all Jacob's seed according to the flesh,—are included in the "ALL ISRAEL" to whom the Deliverer comes, and whom he saves.

Any other hypothesis makes God a "respecter of persons," and teaches that Christ will not punish the JEW FIRST at his coming.

The blood of Christ is the blood of the *New Covenant*, this is applied for the remission of sins, and the final "blotting out" of sins is appropriately at "the day of judgment," when Christ comes as the "Deliverer." Now what hope is there of an impudent Jew? I cannot see any! Nor do I dare to hold out any hope to him.

But have we found the heirs of the promises made to Abraham's seed? The persons with whom the New Covenant will be made? I think we have in part,—viz., all the "holy seed" of Jacob's posterity (Isa. 6), and I add, all the "holy seed" of the Gentiles. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," is all sufficient to establish this point. This view makes the blood of the New Covenant equally available to all, and of precisely the same force in all cases.

Now, Mr. Brooks can have an ampler fulfilment of the promises to Abraham's posterity, by the salvation of "the holy seed" of his posterity, who have been scattered to the four winds, and into all nations. They will be gathered from the dead and living. All who are written in the Lamb's book will be gathered, and the ingrafted "wild olive branches," the *Gentiles*, will be associated with them; for nothing more is necessary to heirship to the promises, than that we be "CHRIST'S."

Observe a few facts illustrative of this subject:

1st. Abraham, Isaac, and Jacob have not possessed the land in accordance with the *covenant*. Of Abraham it is said, "God gave him none inheritance in it . . . but he promised to give it to him," &c.—Acts 7:5. "By faith he (Abraham) sojourned in the *land of promise*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God . . . these all died in faith, not having received the promises."—Heb. 11:9, 10, 13. At the time of the deliverance from Egypt, hundreds of years from the death of Jacob, the last of the three patriarchs to whom God made promise, God says to Moses: "I have also established my covenant with THEM (Abraham, Isaac, and Jacob), to give THEM the land of Canaan, the land of *their pilgrimage*, wherein THEY were strangers."—Ex. 6:4.

2d. They can only inherit it in the resurrection state. Christ said to the Sadducees, that the language, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," which was used to Moses, after their death, proved the doctrine of the resurrection, as God was not "the God of the dead, but of the living."—Luke 20:37.

3d. All the men of faith spoken of in Hebrews 11, are represented also as dying without a fulfilment of the promise: "God having provided some better thing for us, that they without us should not be made perfect;" and this notwithstanding they dwelt in the land.

4th. These also must have a *resurrection* in order to inherit the land; for as they were men of faith, "They shall be blessed with faithful Abraham."

5th. They obtain the land under an "everlasting covenant;" as it is said, "Moreover I will make a covenant of peace with them; it shall be an *everlasting covenant* with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be MY PEOPLE."—Ezek. 37:26, 27. This covenant is identical with the "New Covenant," and the Abrahamic covenant, which was not disannulled by the law.

6th. This New Covenant is not peculiar to the posterity of Jacob, called "Israel and Judah," nor does it embrace any of them, who do not avail themselves of the blood of Christ. There are some of the Jews who "count the *blood of the Covenant* wherewith they were sanctified (or reconciled to God) an unholy thing," and Paul asks: "Of how much *sorer punishment*, suppose ye, shall he be thought worthy, than they who despised Moses' law, who died *without mercy* under two or three witnesses?"—Heb. 10:28, 29. "The Redeemer shall come . . . to them that *turn from transgression* in Jacob."—Isa. 59:20, 21.

7th. There are only *two covenants* referred to in this connection in the Scriptures, and the Gentiles are made joint partakers with the Jews, and on the same conditions, in the blessings of the New Covenant. "Tell me, ye that desire to be under the law (first covenant), do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are THE TWO COVENANTS; the one from the Mount Sinai, which giveth to *bondage*, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above (the city for which Abraham looked, 'whose builder and maker is God,' and which John saw come down out of heaven, when the *tabernacle* of God was with men,) is *free*, which is the mother of US ALL. . . Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born of the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then brethren, (Gentile Christians) we are not children of the bond-woman, but of the free."—Gal. 4:21-31. All the attempts of Millenarians to prove that the natural seed are the proper heirs according to the New Covenant, are perfectly suicidal of all their own hopes, for they can only hope for salvation in "the Heavenly Jerusalem," which is the mother of us all. Such expositions, also, make the "bond-woman and her son" to abide, instead of being "cast out," and insist that the "son of the bond-woman"

(Jerusalem which now is, and is in *bondage* with her children,) shall be heir with the son of the free-woman; yea, more! that he shall be heir (of the land) to the exclusion of "the son of the free-woman"!??

Will any Literalist deny that the *natural* seed are included by the children of the bond-woman? If so, no progress can be made toward convincing them; but Paul says, "The children of the flesh, or those "born after the flesh," these are not the children of God, but the children of the promise are counted for the seed (Rev. 9.) and as before quoted from Galatians, he adds, "We, brethren, as Isaac was, are the children of the promise!"

8th. Now one of two things must be affirmed by Millenarians. That Paul does not refer to the *LAND*, or that Paul is not a sound expositor. But that the inheritance of the land is referred to, is manifest, from "Jerusalem above" being mentioned as their mother, and the *New Covenant* associated with it, which secures them its eternal possession and inheritance.—Heb. 9:15.

9th. The other parties to the New Covenant should receive its blessings on the same condition as children—viz. in a resurrection, immortal state.

10th. The Lord Jesus told the Jews (who had the land under the first Covenant,) that "the kingdom should be taken from them and given to a nation bringing forth the fruits thereof," not to *that nation again*.

11th. Isaiah says, "The Lord God will slay thee (the Jewish nation,) and call his servants by another name, that he who blesseth himself in the earth may bless himself in the God of truth . . . for behold I create new heavens and a new earth . . . and Jerusalem a rejoicing and her people a joy."

12th. This Jerusalem is the city of Abraham, the "Jerusalem above," "the mother of us all." The Jews as a nation in the flesh are not its heirs—but those "born of the Spirit, Jews and Gentiles. The remnant gathered are "the *holy seed*" of all ages, not the "seed of evil doers" at Christ's coming.—(To be continued.)

LETTER FROM ENGLAND.

DEAR BRO. HIMES:—As I am unable to labor publicly in the vineyard of the Lord, but through his great mercy have sufficient strength to write, permit me to address a few lines to the brethren and friends scattered abroad, through the medium of the "Herald."

When this shall reach you the present year will be about closing, and its multitudinous scenes will be numbered with those annual revolutions which are past. In view of this solemn thought I would affectionately exhort every soul whose eyes may read its pages to *settle their accounts with God*, and see that their debt of sin be cancelled through the blood of the Lamb. It is through the long-suffering of the Lord that you have been spared until the present time, and doubtless but for the intercession of the Saviour who interceded for you, saying, "Father, spare," you would ere this have been cut down as a *emberger of the ground*. You have been spared, but have you believed and obeyed? If you have not, O how solemnly awful is your present condition and the prospect before you! On the threshold of the last judgment, without a passport to the kingdom, and no hope of participating in its glories! STOP, CARELESS SINNER, STOP, and think! Trifle no longer with the Spirit of God—cause it not to take its everlasting flight. Enter not on the coming year in your present state—a rebel against God, and a rejecter of his Son. The Almighty seeks to save your soul, is desirous to cleanse and restore it, cause it again to bear the stamp of the Eternal Father, and reflect his glorious likeness;—while Satan is anxious to stamp it with the seal of hell, grasp its noble powers by his delusive allurements, and at length torment and destroy it. Thus two roads are before you—the broad and the narrow, in which will you walk? Two opposite influences are striving with you, to which will you yield? Two elements are before you, the "Fountain of the water of Life," and the "Lake that bathes with fire and brimstone,"—into which will you plunge? Do you prefer Christ or Satan, happiness or misery, life or death? My dear friend, decide at once whom you will serve; but as your eternal destiny hangs upon your choice, decide wisely.

"Now is the accepted time," and "all things are ready." God is willing to emancipate you from the power of sin, and break those *slavish chains* which have fettered your soul. "As I live, saith the Lord God, I have no pleasure in the death of him that dieth." He gave proof of his willingness to save by sending His only begotten Son, who bore your sins in his own body on the tree. The Lord laid on him the iniquity of us all, and therefore you must be included—"Behold the Lamb of God who beareth away the sins of the world!" The Saviour is anxious to save you. Can you not hear those soul consoling and encouraging words, "Come unto me all ye that labor and are heavy laden, and I will give you rest"? Come, let us reason together, though your sins be as scarlet, they shall be as wool, and though red like crimson, they shall be whiter than snow! The *Holy Ghost* is now striving with you, and with the Father and the Son, is desirous that you should lay hold on eternal life. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And WHOEVER WILL, let him take the water of life FREELY." I beseech you, submit now to the mild sceptre of Jesus, receive the witness of His Spirit, rejoice in his great salvation, and enter upon the year 1851 with new hopes, glorious prospects—a child of God and heir of Heaven.

My Brethren of like precious faith—although we expected to be arrayed ere this in robes of immortal splendor, we are still in this vale of tears and subject to the ills of life. But shall we relinquish our hope and yield to despondency? Verily no! The theme of our hope is so dear, the glory to be revealed so transcendent, the perpetual and unmingled joys of the kingdom so glorious, and the splendor of our coming Saviour

soon be established, and perhaps, before the close of the coming year we may be changed from mortal to immortality—from suffering to glory, and exchange this sin cursed earth for the golden streets of the Holy City, New Jerusalem. Then let us take courage, and stand with our loins girded and our lamps burning, like unto men who wait for their Lord.

"Answer thine own Bride and Spirit!
Hasten, Lord, the general doom;
Promised glory to inherit,
Take thy pining exiles home.

All creation

Travails, groans, and bids thee come."

As time is so short, and the kingdom so near, it behoves us to lay aside themes of doubtful disputation, which profit not, with all questions which gender strife, and attend to our appointed work in presenting the hope of the Church, the sufferings of Christ, and the glory to follow, striving to prevail upon all believers to look for and love the appearing of the Saviour; and exert all our ransomed powers in endeavoring to bring those who believe not to a knowledge of the truth as it is in Jesus.

Earnestly desiring an outpouring of the Spirit of the Lord, and a revival of his work throughout our ranks, wishing the brethren and friends a happy new year, and one of great efficiency and extensive usefulness in prosecuting the work of the Lord, and desiring an interest in their prayers that I may, if consistent with the will of the Lord, be restored to health and strength, and ultimately, with them, share the felicities of the new heavens and earth.

I remain yours, in the true hope of the Church,
J. W. BONHAM.

Brighton, Dec. 6th, 1850.

ENDURE TO THE END.

[The following verses were published in the *Herald* of the 28th ult. The printer having made a mistake in the writer's signature, we re-publish them with the error rectified.]

Thou servant of Jesus, thy cup here below
Seems filled to its brim with earth's trials and woe;
Oh! lift thine eye upward, for God is thy friend,
He'll give grace sufficient to endure to the end.

What thou hast here suffered serves only to show
What our Saviour's disciples endured long ago;
Then fear not the shafts the wicked may send,
Cling thou to the cross—and endure to the end.

'Tis true thou hast suffered, thy friend proved a foe,
With whom you had walked to God's house to and
fro;

Bowed at the same altar—prayed God to defend,
And give you His grace to endure to the end.

And when that glad morning shall dawn on this
earth,

And fill all God's saints with unspeakable mirth,
Then lift thine eye upward, see Jesus descend,
To reward you, my brother, who hast endured to the
end.

Thou Saviour of sinners, our hearts, O, prepare,
To forgive all that wrong us, leaving them to thy
care;

And to thy great glory our strength we will spend,
Who once 'mid earth's trials endured to the end

M. W. WELLMAN.

Extracts from Letters.

BRO. ABEL WOOD writes from Westminster (Ms.), Dec. 16th, 1850:

BRO. HINES:—It is gratifying to see the late numbers of the "Herald" so free from personal controversy, that they may with propriety be handed to neighbors and friends to read; and I am gratified to learn, that care will be taken not to publish personal matters in the "Herald" in future. I can sympathize with you in the severe trials which you have passed through; but you have not been alone in the furnace. None of God's people ever did, or ever will, win the promised inheritance on flowery beds of ease. Christ's Church has always shone brightest when under deepest affliction and persecution. The same may be said of individual saints. The grating file is not more necessary for the polishing of metals than rough trials are to brighten grace in the Christian's soul. Those who are familiar with Bunyan's "Pilgrim's Progress," may learn from it many profitable lessons, to cheer them when passing through the furnace of affliction. Your severest trial forcibly reminded me of the combat that Christian had with Apollyon, who, after an unsuccessful effort, by hypocritical flattery, to persuade Christian to go back, and enlist in his service, straddled quite over the whole breadth of the way, and said, "I swear by my infernal den, that thou shalt go no farther,—here will I spill thy soul;" and throwing darts as thick as hail, he succeeded in wounding Christian a little; but by resisting the devil, (putting his trust in God,) he fled from him, and Christian went on his way rejoicing. God sustained him through the conflict, and he will sustain all his humble children through all their trials, while they live as pilgrims and strangers on earth, putting all their trust in him, and keeping out of the spirit of the world, and out of the spirit of themselves. I believe the cause in which you are engaged is God's cause. I do trust he has been with you, and still is with you, and I pray that he may be with you to the end.

BRO. JAMES DICKERSON writes from Manlius (N. Y.), Dec. 18th, 1850:

BRO. HINES:—My confidence in the "Herald" is increasing, and my prayer is, that its enemies may see that they are kicking against the pricks, and repeat of the sin that they have committed before it is too late. Now, brother, be careful, be vigilant, and prayerful, for the day of prosperity is often more dangerous than the day of adversity. You have nearly conquered in this battle, but think you that the enemy will give it up? I tell you, Nay, but he will assail

you from some other point, perhaps where you least expect it. I would exhort you, therefore, to be continually on the look-out; follow the directions of the Spirit; be meek, be humble, but be perceiving and vigilant, and the banner that you have so long and so faithfully held up will never fall. You may be allowed to rest, but God will see that your place is supplied. Therefore I would say, be stern and uncompromising, and the victory is yours.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

We are called upon to record the departure from our midst of another of our most valuable members. BRO. FREDERIC SCHMEDING, aged 65, departed this life on Dec. 26th, 1850, after an illness of nine weeks. BRO. S. was a native of Germany. He first emigrated to London, where, about forty years since, he was awakened to see his lost condition as a sinner, and was led to seek redemption through the blood of Christ, and found peace in believing. He was of a turn of mind which could not be satisfied to eat his morsel or enjoy his good things alone; but soon became an active member of the Stranger's Friend Society, where he found scope for his active benevolence in searching out the poor, sick, and friendless, relieving their wants, and pouring consolation into the wounded spirit. He united with the Wesleyan Methodists, and became an active and efficient member of society. He came to this country about thirty-five years ago, and united with the Methodist E. Church, of which he remained a useful and official member till 1843. When the doctrine of the Personal Advent of Christ and the Restitution was presented to his mind, he embraced them with his whole heart. And when the doors of the Church of which he was a member and a trustee, were closed against the doctrine, by clerical action, himself, with two other trustees, left the Church, to sustain what they fully believed to be the truth of God. He could not remain where he believed the word of his Master was excluded. Although our brother had a deep and lively interest in the doctrine of the Second Advent, the Restitution, and the glorious personal reign of Christ on the renewed earth, and every fibre of his heart exulted in the inspiring thought, yet he never lost sight of the cross, nor suffered it to be eclipsed or obscured by vision of coming glory. The sufferings of Christ for the sins of the world, always melted his heart, and filled his eyes with tears of gratitude. Several of our last sacramental occasions were seasons of unusual interest. He spoke of himself and his unworthiness, of the atonement of Christ, his hope in the mercy of God through the blood of the Lamb, and his anticipation of the coming of Christ and the resurrection of the just. His soul was full, and utterance seemed almost choked. Nor was this an occasional theme. It was all in all with him; meet him where we might, it was first and last with him. In his intercourse with men, his example was most exemplary. He worked in an establishment where most were sceptical. But such was the influence of his precepts and example, that it was a rare thing for one of the men to give utterance to an oath or profane word; and when they did so far forget themselves, they were almost sure to go to him and apologize for it. Said a young man, an apprentice, who visited him in his sickness, "Mr. Schmeding, you have nothing to reflect upon your sick bed, that you have not faithfully warned us, although I have not heeded the warning." No man was ever more universally beloved than he was by his fellow-workmen. In the sick chamber he had few equals, and it was his meat and drink to visit the fatherless and widow in their affliction. His patience and triumph in affliction were remarkable. And while tears choked his utterance, he said, when sufficiently calm, "These are not tears of sorrow, but joy. Jesus is my all. I long to depart and be with Christ. He has left an afflicted and suffering widow behind, who is also sustained by the same hope of eternal life through the blood of the Lamb." J. LITCH.

Philadelphia, Dec. 29th, 1850.

DIED, in Claremont, N. H., Dec. 25, 1850, MARY W. PARKER, aged 24. She embraced the Advent doctrine in 1843, and was a firm believer in the near coming of Christ. She loved the doctrine, and maintained her Christian integrity, we believe, by unwavering faith, and a firm reliance on the merits of Jesus Christ for salvation; and we never heard her express a doubt of her acceptance with God. Since her seventh year, she has lived most of the time in Holden, (except the last year she spent in Clinton,) with her aged grandmother, and by her amiable disposition and Christian character, which shone in her every-day walk, and many acts of kindness in sickness as well as health, she had become endeared to a large circle of friends, and will be long cherished in their grateful remembrance. Such was the nature of her disease, (typhus fever,) that after she was considered dangerous, nothing could be learnt of the state of her mind. May God grant that this affliction may be sanctified to her mother, brothers, and sisters, in whose midst she was permitted to spend a few of her last days here, and also to her friends here.

"How long shall death the tyrant reign,
And triumph o'er the just?" H. P.

Holden, Dec. 30th, 1850.

BRO. TIMOTHY P. FELTON, of this place, died in San Francisco, California, Oct. 3d, 1850, aged 43 years and eight months. His disease was dysentery. BRO. F. was converted in 1842, and joined the Methodist Church, in which he remained one year, when he embraced the doctrine of the Advent, in the faith of which he lived and died. He was a member of

the Advent Church in this place, and by all respected and loved. His family heard from him about four weeks before he died, and he was then in the enjoyment of the same blessed hope, which had sustained and comforted him in the midst of earth's ills, and we have no reason to doubt that he fell asleep in the Saviour, in whom he believed, and for whose coming he had long and anxiously waited. He has left a wife and one child, who need the prayers of God's waiting ones. Sister F. is remarkably sustained under this most afflictive allotment of Providence. May the time soon come, when land and ocean will be called upon to yield their long held prey to their triumphant Conqueror, is my prayer. L. OSLER.

Salem, Dec. 28th, 1850.

Conference at Auburn, N. Y.

The present condition of the moral and political world, admonishes us of the speedy consummation of the great scheme of God, as revealed in prophecy! The signs of the times portend the destruction of Antichrist and all the wicked, and the immediate establishment of God's universal and everlasting kingdom! These facts call upon us to put forth vigorous and untiring efforts for the conversion of souls to CHRIST, and the awakening of the professed Church of God, which still remains, to a great extent, in a state of lethargy in respect to the return of their LORD, and the momentous events connected with "that day." "The day of the LORD is near, it is near, and hasteth greatly;" and scenes of awful sublimity and glory will soon open upon an unthinking world and slumbering Church. What is the duty of those who "look for such things?" We have done something; much remains to be done, or few will be aroused and prepared for that day.

The importance of this work, and the necessity of united, vigorous efforts, and particularly the wants of the cause in this region, induce us to invite our brethren "of like precious faith" to meet together for mutual encouragement, and the furtherance of truth on these great questions, in the city of Auburn, N. Y., on the 15th of January, 1851, to continue four days. We wish to adopt more efficient measures, as God shall give us wisdom, to carry forward our great and good work.

We still regard the original doctrines of the Advent, as taught by our lamented BRO. MILLER, as sound and scriptural. Clear, easy to be understood, and powerful in themselves, they have been "mighty to the pulling down of the strong holds" of error, in which the world and the Church were entrenched on the subject of the Millennium. We have reluctantly laid our pioneer in the grave; but we shall not readily bury the precious truths which he was so successful in exhuming from their tomb, where they had reposed for ages. We cannot but regard the recent additions made by some to the ADVENT FAITH, as tending to encumber and embarrass its influence, and thus prevent its intrinsic harmony and beauty from being seen, and its power from being felt. We also regard the subtractions recently made from it, as the removing of so many pillars from the great superstructure of Prophetic Truth, thus destroying its proportions, and weakening its strength. Shall the Advent doctrine, in its plain, lucid, bold, and scriptural character, as originally preached, be abandoned? or shall it still be spread abroad? Since the commencement of our work, nearly every pillar of our faith has been attacked, and its truth denied, not only by those without, but by those within our ranks; and we have been compelled to defend the truth from domestic as well as foreign assaults, else we had been wholly dismasted, and the truth deplorably mutilated. We want this truth maintained, and desire to meet in mutual conference at Auburn the steadfast friends of "the faith once delivered to the saints," which the world derisively calls "Millerism," that we may unite together once more with strong hands and hearts, resolved to push the battle to the gate, and never surrender to the professed foes, or friends, of our cause, those truths for which we "have counted all things loss." We invite our beloved BRO. HINES to meet with us, and aid us in our meeting. Having been a pioneer in the West, and having maintained the great Advent Doctrine at all times, we desire his aid and counsel at this Conference. All our ministering brethren, East and West, who sympathize with us, are invited to come, as also all our beloved brethren and sisters throughout this region. Come with prayerful hearts and willing hands, to take hold of the work with renewed vigor. Our beloved BRO. PINNEY, though prevented by his affliction from public speaking, will not fail, we trust, to be present, and aid us at least by his counsel. During the meeting, it is expected that a lucid exposition of the ORIGINAL ADVENT FAITH will be given. Let those who love "the old corn of the land" come up to the meeting!

H. L. SMITH, L. E. BATES,
L. D. MANSFIELD, J. L. CLAPP, Homer.
D. L. STANFORD, JNO. SMITH,
R. CURTISS, T. G. BRYCE,

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. HINES, Boston, Mass.

JOSHUA V. HINES, LEMUEL OSLER, BUTLER MORLEY, Committee.
O. R. FASSETT, EZRA CROWELL,
Boston, Nov. 15, 1850.

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

H. STINSON, of Me. Ezra Crowell, of Mass.
I. C. WELLCOME, of Me. J. M. DANIELS, "
N. HERVEY, " I. H. SHIPMAN, "
D. I. ROBINSON, of N. H. J. V. HINES, "
H. PLUMMER, of Mass. J. PEARSON, "
L. OSLER, " O. R. FASSETT, "
B. MORLEY, " CHASE TAYLOR, "
DEA. L. JACKSON, " JONAS BALL, "
G. W. THOMAS, " O. D. EASTMAN, "
D. BOSWORTH, " P. HAWKES, "
H. BUCKLEY, " JOHN F. MILLIKIN.
J. S. RICHARDS, " JOHN SHAW, N. H.
A. HALE, " W. H. EASTMAN.
HENRY PERKINS, Me. R. HARLEY, Me.
DR. N. SMITH, " N. SMITH.
T. HARLEY, " S. TIBBETTS.
I. WRIGHT, " C. GREEN.

E. PARKER, " E. L. CLARK, "
P. B. MORGAN, " D. SMITH, "
J. CROFFUT, " A. MERRILL.
L. KIMBALL, R. I. " T. ADAMS, W. T. H.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HINES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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BUFFALO, N. Y.—W. M. PALMER, NEWBURGH, N. Y.—DEA. J. PEARSON.
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CINCINNATI, O.—JOSEPH WILSON, DELAWARE-STREET.
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HEWELTON, N. Y.—W. M. BUSBY, SALEM, MASS.—J. L. OSLER.
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LOCKPORT, N. Y.—H. ROBBINS, WARDSBORO, Vt.—IRIS WYMAN.
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L. HAMPTON, N. Y.—D. BOSWORTH, HUTCHINSON, MASS.—J. DANFORTH.
MASCcosa, N. Y.—J. DANFORTH, WORCESTER, MASS.—D. F. WETHERBEE.
FOR GREAT BRITAIN AND IRELAND.—R. ROBERTSON, Esq., No. 1
BERWICK PLACE, GRANGE ROAD, BERMONSEY, LONDON.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

THE ADVENT HERALD.

BOSTON, JANUARY 11, 1851.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending communications for new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60cts.

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin shrivelled, so that it can be carried in the pocket without encumbrance. Price, 37cts.

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ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text vindicated. By S. Bliss.—Price, 75cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25cts.

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LAST HOURS, or Words and Acts of the Dying.—Price, 62cts.

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THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25cts.

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ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25cts.

ANSWERS TO INQUIRIES.

A correspondent propounds the following inquiries respecting 1 Co. 15: 24-28, which we will reply to in their order:

1. "What end is here spoken of?"

Ans.—The consummation, the glorious result to which the promises of God and the hopes of Christians are directed—including the termination of Satan's dominion.

2. "What kingdom is delivered up?"

Ans.—The kingdom usurped by Satan, who is "king over all the children of pride"—the god of this world—the prince of the power of the air, who reigneth in the hearts of the children of disobedience. It includes all the kingdoms of this world, which are to become that of our Lord's. It is Satan's usurped dominion which is to be delivered. Prof. Mills translates the word rendered "delivered," re-establish. It is delivered, inasmuch as it is rescued from Satan, and "re-established to God, even the Father."—Mills.

3. "Who puts down all rule and all authority?"

Ans.—The Christ. He puts down, or subdues, all opposing rule, and all authority, which has so long existed in opposition to the rightful rule of Jehovah.

4. "Who reigns till all enemies are put under his feet?"

Ans.—The Saviour. As he reigns till all enemies are subjected, there will thenceforth be none to dispute dominion with him, so that "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

5. "What death is destroyed?"

Ans.—The death which is the last enemy that the saints will be subject to—even that over which, at the resurrection, they will exultingly exclaim,

"O Death, where is thy sting?"

"O grave, where is thy victory?"

It is destroyed then only as it respects its dominion over the saints.

6. "Who is excepted?"

Ans.—The Father, who put all things under Christ's feet.

7. "To whom are all things made subject?"

Ans.—To Christ. A full exposition of this passage will be found in our review of Prof. Bush on the Resurrection. (See *Advent Shield*, pp. 393-403.)

The same correspondent also asks the following: "We also wish to know whose soul was in travail, and who was satisfied.—See Isa. 53:11."

Ans.—The soul of the Saviour was in travail for the sins

of the world. The whole chapter is descriptive of his atonement for the sins of men. Fallen man could not restore himself to the favor of an offended God. Justice rendered it impossible for God to forgive the guilty rebels without a sufficient expiation for a broken law. There was, therefore, no hope for us had not One all-sufficient suffered in our stead. Consequently, Jesus, who, though in the form of God thought it not robbery to be equal with God, yet took upon him the form of a servant, and made himself of no reputation. He consented to be despised and rejected of men, to become a man of sorrows, and acquainted with grief. Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquity of us all. It pleased the Lord to bruise him, he hath put him to grief. For our transgression was he stricken. The Saviour trod the wine-press of the wrath of God alone. He made his soul an offering for sin. When he suffered in our stead, the Lord saw of the travail of Christ's soul and was satisfied. The demands of justice were fully met. The violated law had been amply vindicated. Stern justice no longer repelled the supplicating penitent. Mercy might now step in and intercede for him. Forgiveness might now be extended to him who before could know no pardon. Now God could be just, and yet justify those who accept of the mercy extended to them. By him God hath reconciled all things unto himself, so that the pleasure of the Lord shall prosper in his hand.

Thus was the Saviour made an offering for sin. And He who was pleased to wound him and bruise him, to lay on him the chastisement of our peace, to afflict him for our iniquity, when he saw the travail of his soul was satisfied, and accepted the expiatory sacrifice. And on the sufficiency of that atonement, the satisfaction there given, and our submission and acceptance of the free gift, our salvation depends.

Sermons of Rev. John King Lord, late pastor of the First Orthodox Congregational Church in Cincinnati, Ohio. With an Introductory Notice, by Nathan Lord, President of Dartmouth College. Boston: Perkins & Whipple. 1850. New York: M. H. Newman & Co.

This is a rare vol. of sermons, valuable both for the doctrines inculcated, and the rare traits of mind developed therein. Their author was a Millenarian, and was suddenly cut down in the midst of his usefulness by the cholera a year since. The N. Y., Independent thus speaks of the vol. The portion we have italicised, is an important admission respecting the tendency of the doctrine.

It was not the fondness of parental love, nor the tenderness of parental grief, that led to the preparation of this volume, but the regard of a Christian teacher for views of truth long and ardently cherished, which were inculcated upon a son whose discriminating and logical mind could clearly apprehend, and whose fervid eloquence could earnestly enforce them,—views under which the character of that son was moulded, and his ministerial life was developed and made effective. That the hand of a father should have sketched the life and character of a beloved son with such evident impartiality, and with such a modest and conscientious deference to truth, is in the highest degree complimentary to his taste, his judgment, and his Christian principle. Differing as we do from the method of interpreting Scripture—especially its prophetic parts—which is commended in this volume, we must admire the spirit in which the discussion is conducted, and refrain from any attempt to controvert a theory broached in such a connection. To do this would be to argue not only against the deductions of a vigorous intellect, but against the most cherished memories of a wounded heart. We commend the introduction to the patient thought of all students of the Word of God.

Dr. Lord judged wisely that the sermons of his son were worthy of being preserved in some permanent form, in accordance with the urgent request of the Church in Cincinnati, which had enjoyed his brief but most valued and successful ministrations. The sermons in this volume appear to have been selected with reference to the development and illustration of the views presented in the introduction. Some of them are models of homiletical composition; lucid in Scriptural exposition, cogent in reasoning, and powerful in the application of truth. The Millenarian view which Mr. Lord had embraced in its substance without its extravagances, certainly gave to his preaching an earnestness, a fervor, and a solemnity not often attained in the pulpit. We are persuaded that a thorough belief in a reigning and a coming Savior, and the habitual contemplation of the last things, would add great weight and impressiveness to the ordinary preaching of the Gospel. Some of the discourses in this volume are truly grand exhibitions of the moral government of God.

As our eye has run over these pages, it has been bedimmed at the thought of that gifted mind and that pure and earnest spirit which was so early snatched away from earth, and whose strong and earnest convictions of truth find but inadequate expression through these leaden lips. We have seemed to see that faithful young pastor, in the midst of an epidemic, going through the plague-smitten streets, ministering to the sick and the dying, then returning to his home to lie down in the mortal embrace of the Pestilence. Christ came to him too early for the fond hopes of loving friends and an admiring people,—yet not too early nor too suddenly for his own trusting, expectant soul. The name and the discourses of John King Lord, like the name and the writings of William Bradford Homer, will be cherished in the memory of the Church, as rich and fragrant blossoms whose fruits shall be gathered in the Paradise above."

The Office.

We are sorry to be obliged to leave home without being able to settle our bills. After paying out all we could raise from all sources up to the first of January 1851, we come short of meeting our regular bills, over \$1100. We feel sad at this result, though from what has happened the last year, we expected it. In addition to the above, we owe \$872

of borrowed money, which is liable to be called for at any day.

Under these circumstances we are obliged to make a special call upon all indebted to us to make prompt payment. We hope that none who justly owe us, will be deluded into careless neglect by the *slanders* of those who have reported us as "rich," and therefore have no need of even our just dues. Bills will now be sent to all indebted over one dollar for the *Herald*, and all book accounts.

Sacred Chronology.

ANALYSIS OF SACRED CHRONOLOGY, with the Elements of Chronology, and the numbers of the Hebrew Text Vindicated. By S. Bliss. Boston: J. V. Himes. 1850.

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible. After explaining the terms, and stating the principles of Chronology, the author gives, in a series, the dates of the patriarchs, judges, kings, prophets, and other important personages whose names occur in the Scriptures, and the chief events with which they were concerned.—While in the main he follows Dr. Hales, he has availed himself of the aid of other principal writers."—*Lit. and Theo. Journal*.

From the *Monitor & Messenger*.

"This small volume, put at a price which places it within the reach of every student of prophecy, is well worthy the attention of every Bible reader. It is considered by competent judges as an able and reliable work. It is a great assistant in studying the Historic and Prophetic Scriptures. Sometimes recorded events, or those recorded only in prophecy, are misapprehended for want of a knowledge of the dates. This volume is believed to contain most, if not all that is essentially necessary on Biblical Chronology, for a full and clear understanding of the Scripture, so far as it depends upon a knowledge of dates. To those who have not access, to the works of Dr. Hales, Archbishop Usher, and other large works, accessible only to few, this will prove a desideratum.

Visit to Maine.

Our late visit to Maine was of much interest to us, and we hope, to the saints generally to whom we proclaimed the good news. The brethren in Newcastle extended to us a kind reception. Lectures were delivered at Sheepscot Bridge, Dyer's Neck, and Puddle Dock. The word was received, prejudice gave way on the part of many, and we hope to hear of good results. Brn. Stinson and Wellcome were present, and rendered their efficient aid.

Our visit at Hallowell was exceedingly interesting. We gave six lectures at Beman's Hall to very good audiences. The brethren there are true and whole hearted. Our prayer is, that Dr. Smith, who stands as a pillar of the church in that place, and others, may be encouraged to maintain their position firm unto the end.

A Sabbath at Home.

Last Sabbath we had the pleasure of being with our beloved flock in Chardon-street. It was a solemn and precious season. Bro. Hale assisted in the administration of the Lord's Supper, of which about one hundred happy saints partook. It was truly a blessed season.

It is with deep feelings of gratitude to God that we say, that the little church which the Lord has planted here for the defence of the truth, is still shining as a lamp in a dark place, and we doubt not will continue to do so until the day shall dawn. Peace dwells in our midst; faith in the Lord Jesus Christ, and fellowship one with another, mark our little flock. Most of the time during our absence, the church enjoy the labors of Bro. Fassett, whose efforts to dispense to them the bread of life are much appreciated.

To Correspondents.

R. ROBERTSON.—Your kind and interesting letter was duly received, as also the bill of accounts. The papers of which you speak are received regularly. We shall write to you soon.

Mrs. S. WILLIAMS.—Will come the first opportunity. J. H. THOMAS.—We send.

JOSEPH SEAVEY.—We still send. You must do the best you can. Will send some one when practicable.

E. L. CLARK.—Shall arrange to visit you on our return from the West.

N. WOODBURY.—Vocalist sent by mail free,—do all you can for its introduction there.

Mr. Miller's Life

Has been delayed by unavoidable circumstances. And we find that the friends all abroad are not disposed to take it in single numbers. They say when it is finished they will take the volume. Now the very reason why we proposed to publish it in numbers, was because we had not the means to get out the volume entire. So we must now either delay, or go on with the whole volume. This we shall endeavor to do, as soon as able.

Bills.

We have delayed sending out bills, not wishing to do so at all if we could avoid it. But we have not heard from a large number. We know that some find it difficult at times to comply with our calls; of course we can find no fault with such. But there are many who do not have this excuse,—negligence being their only reason. Come, friends, wake up!

OUR FRIENDS, who have written us from all abroad in reference to the state of the cause, and for us to visit them, &c., will all be served in turn, according to our best ability. Many thanks to them all.

"The Spirit World."—Such is the new name of the paper published by La Roy Sunderland, before called the *Spiritual Philosopher*. We hope to get time soon to show, that the theology communicated by these spirits, is not such as the Bible would lead us to expect from good spirits.

We would apologize to the subscribers of the children's paper, for failing to issue the number now due at the proper time. We shall endeavor to have it out by the last of the month.

BUSINESS NOTES.

B. E. M.—You are credited to No. 452, for \$1 sent Jan. 22. P. Ryan.—We have none of that book, and beside, cannot be sent by mail. What shall we do with the money?

C. W. C.—However good poetry may be, we do not consider it good taste to put an obituary remembrance only under its proper head.

M. Starr.—We have mailed E. L. Chapman's paper to St. Louis regularly—cannot tell why she does not receive it.

E. Ayres.—Your paper was ordered to be sent to Chicopee Falls, not Cabot. It is now changed to Gramby.

T. O. Smith.—You are credited \$1, paid to J. V. H. at Bristol camp meeting, and the \$1 now sent pays to No. 508.

A letter, enclosing \$2, dated Granville, Dec. 30, 1850, has been received without any signature. As we know neither the writer's name, nor the state and county in which he lives, we are unable to place the money to his credit till further order.

I. C. Wellcome.—Sent you bundle the 7th.

E. Parker.—J. Jewell did not owe anything, and had stopped. We have credited him the \$2, and sent to him again. Is that right?

H. A. Underwood.—You were credited both times to which you allude—the \$2 you now send pays to 560.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, JANUARY 13, 1851.

No. 23. WHOLE No. 505.

THE ADVENT HERALD

PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



GOOD TIDINGS OF GREAT JOY.

BY REV. J. G. LYONS, LL. D.

O! sweep the loud harp's timeful strings,
Break forth, like song-birds after showers,
To tell how He—the King of kings—
Came to this ruin'd world of ours:—
If angels beam'd on Judah's hills,
And bid those watchers then rejoice,
Shall we, whose ears that message fills,
Mock with cold hearts the sacred voice?

When He—the Son of God—was born,
We walked in darkness far astray,
But, fair as Greenland's arctic morn,
He chas'd our long dear night away:
His head that manger cradle press'd,
He toiled and suffered many a year,
To give the fainting nations rest,
To dry the mourner's bitter tear.

Who, who, that ever breath'd on earth,
Hard, prophet, hero, saint, or sage,
Gave cause like this for righteous mirth,
To men of every clime and age?
O! it were shameful and unwise
Before those waning lights to fall,
Yet look with cold and careless eyes
On Him—the Central Sun of all.

Go, tell the trembling slave of guilt,
Whose breast is sad, whose eye is dim,
That Just One's sacred blood was spilt,
To win back Heaven's lost smile for him:
All, all may join his glorious bands,
In that fair world of light and bliss,
Who pure and high commands,
With meek and faithful hearts, in this.

The Earth,

Its Curse and Regeneration.

(Continued from our last.)

If the utterance of Nature in its external frame be so articulate and universal in behalf of a world without the Curse, not less indelibly has the same hope been inscribed upon the Inner Man of all ages, even in the sultriest climes, and most parched seasons of our history. Millions have walked among the ruins of Earth as the Arab saunters among the colums of Baalbec, without a thought either of what is beneath, or beyond,—past, or coming. But the general spirit of mankind has rather been like that of the restless Hebrew, who never wails around the fragments of his Temple without anticipating the better day, when these same foundations shall bear a structure worthier of God, than his fathers saw. Among every people, and at all periods, the anticipation has existed of an era peaceful and resplendent, as Earth enjoyed in its first and only spring. And whilst philosophers demonstrated it, poets wove it into their song, and the legend went forth among Greeks and Romans—was welcomed alike in Egypt and Chaldaea, and was not more the creed of the learned, than the tradition of the multitude. Theopompos of Chios describes "a holy city, much spoken of in Phrygia," the inhabitants of which should never be sick, nor poor, and with whom the gods would mingle. Plato, too, spent his days in devising a scheme for "accelerating the advent of the golden age." The Persian embodies in his religion the hope of a day when all evil shall be unknown. The Hindoo calls the present age Kali-yugam, which is the last and the worst; but the Kreatha-yugam, "the age of universal happiness, is fast approaching, though first there must be a general destruction of the present state of things." And what are the vaticinations of perfectibility, which, from time to time, we hear in our own day, but the poetic reveries of Asia Minor, Greece, and India, re-echoed by hearts which almost instinctively feel that this Earth shall renew its youth? The existence of God, and the immortality of the soul, may be the strong guesses of a sanguine mind. But neither the Resurrection of the Body, nor the Regeneration of the Earth, have analogies to suggest or sustain them; and so we cannot doubt that wherever such hopes are found, they either are leaves severed from

a tree of knowledge which grew before the Flood, or are longings kindled in all hearts by that God who will never bid us thirst without leading us to the spring where we may drink.—Certain, at all events, it is, that from early times the hope we speak of glittered on the edge of darkness, and just as the sun of revelation rose along the firmament, the more fully was the assurance, which at first only throbbed in the feeble pulse of desire, developed and proclaimed.

In Acts 3:21, we are told that "a Restitution of all things" has been predicted "from the beginning of the world." And accordingly, we find in Genesis 5:29 a prophecy given to Lamech in connexion with the birth of Noah.—And in Job 19:25, we find that saint looking forward to that day when Christ would stand upon the Earth. And in Heb. 11:10, we find that Abraham was promised a city built by God.—And by Jacob's vision, Gen. 28:12, as interpreted by John 1:51, we find that even the land where he lay would again be trod by angels. And in Psa. 115:6, we find David exulting that God has given Earth to man. And in Isaiah 65:17, we find a specific prophecy of new Heavens and a new Earth. And in Eph. 1:14, we find Paul alluding to Earth as a purchased inheritance.—And in Rev. 21:5, we find Him who sitteth on the throne declaring, "I make all things new."

Therefore, "by the mouth of all his holy prophets since the world began," God has testified that this Earth is not to be ground into dust, or blown off in vapor—a star to-day, a shade tomorrow; but as designed for man, and purchased by Christ, it shall be renewed. Peter, no doubt, intimates that "the Earth shall be dissolved"—that "the very elements shall melt." But if we compare what is said of the deluge (2 Peter 3:6,) with what is said of the Last Fire (vers. 10, 12,) we will see that the language is only equivalent to Paul's terms in Heb. 12:27, and can by no means justify the idea of erasure as the doom of this world. Of the deluge it is said, "the world was thereby utterly destroyed;" yet was it not annihilated. With regard to the Last Fire, however, the term used represents it only as "unloosing" the bands, and "melting" the substance of the Earth, as one does when he releases gold from its ore, and runs it into another mould by heat. At the flood, judgment smote this solid fabric, and reached "the heavens," where are "the elements." But ruin was forthwith covered up by restitution. And even though in like manner devouring flames lick round and round this globe, and fear not to climb the heights above, and every clasp and ligament shall be unfastened, until not one stone remains upon another, yet out of all this heaving uproar shall ascend a fairer world, and yet the same. For let us note the expressions used to signify the change.

"Restitution of all things" (Acts 3:21,) is one, and it just denotes that all things shall regain their first position. When the heavenly bodies have finished their cycle, and are come back to that point in the firmament whence they began their march—this is, designated, by classical writers, "the restitution of the stars," because now their parallax is the same as when they started. And so, when after its cycle of shocks, and aberrations, and disappointments, this earth shall find its way back to the point from which it was driven by the fall, and every thing is seen as when the first sun burnished its groves, and lakes, and mountains,—this shall be its "restitution."

In Matt. 19:28, our Saviour characterizes the change yet to be effected upon the earth by the still more expressive term REGENERATION, and this gives us a further view of the unfulfilled mind of God. For the reference of the word to a soul we are well acquainted with, and nothing can be deeper or more essential—consistent with unimpaired identity—than the change effected by spiritual regeneration. It is the same substance as was put into the crucible which is drawn forth, when we are "born again," and yet a new man is the result. Even so with this creation of ours. The metal is not merely polished in the end, neither is it destroyed, but it is decomposed through all its

elements, with a view to a new organization.—Corruption is untwisted from the man by regeneration, and a principle inserted that will resist assault and remain ignorant of decay. In like manner, all that is corruptible, and corruption itself, shall be evicted from the soil we tread, and a robust and abiding economy of life substituted by regeneration. First of all, the soul, so fallen, is regenerated according to its capacity and powers. Then the body, which contains this regenerated soul, though now it be so disabled, shall, according to its nature, and in all its members, be regenerated likewise; whilst, in the end, even as the regeneration of the body is required and made sure by the regeneration of the soul, the regeneration of all the elect, in soul and body, will call for, and be followed by, the regeneration of the earth itself.

A final term is employed by Peter in Acts 3:19, to designate the change we are speaking of; and it is one which seems to intimate the end of the restitution and regeneration in rest. The expression alluded to is, REFRESHING, as we have it given in our translation, but which is, perhaps, rendered with greater correctness, rest. It strongly suggests the idea of sorrowful and oppressive toil as the doom of the world at present, and gratefully points to the Sabbath the earth shall enjoy one day, when its present burdens all removed, it shall again breathe freely, and enjoy the cool of eventide after its sweating labors in the day of its curse.

In those three expressions now quoted we have the broad outline of what is yet to be done for the earth; and this might have been sufficient to sustain our hope until the winter was past. But the scene has been laid out over and above in full and graphic detail. For, by Isaiah 30:26, where the light of the sun, it is predicted, shall be sevenfold, we can confidently apprehend a change upon our atmosphere and climate. From the language of the same prophet in chap. 35:1, with regard to the blossoming of the wilderness, it is plain that we are to infer the coming fertility of earth over all its wastes. And does not that passage in Isaiah, chap. 65:20, which asserts "that to die under a hundred" will be the token of God's displeasure, show that the power of death is greatly limited over the race of Adam, though the prediction of chap. 33:24, as to the health of the ransomed indicates the full cessation of mortality in the end. Let us look also to Isaiah 11:6, and we shall see how ferocity is yet to be banished from the animal tribes, and kindness become the law as well of beast as of man. Physical changes seem likewise to be announced upon the very structure of earth, when it is said in Rev. 21:1, "There was no more sea;" and in Isa. 11:4, "Every valley shall be exalted, and every mountain made low;" and in Zech. 14:4, "the Mount of Olives shall cleave in the midst, and there shall be a very great valley." In Micah 4:3, we read the triumph of charity and union instead of war, and hatred, and discord. And are we not permitted to conclude from Matt. 13:43, that the nation of the Lord shall dwell on the scene of harmony and loveliness, and rule the kingdom that has been won?

From this sketch, though brief and compressed, it is manifest that, like the leprosy house, this world shall not only be scraped and pointed, but taken down and rebuilt. Yet, like the temple in the days of Hezekiah, being thoroughly purged, holy worshippers will throng its floor, and serve God with exceeding joy. The rest of the Sabbath shall lie bright on land and sky. The type of Canaan shall be more than realized; and we shall know at last what was predicted by the feast of tabernacles.

Many questions, perplexing, if not insoluble, may indeed be raised in connexion with these points. But, as in the truth of the Resurrection, we undertake to show only what God says he will do—not how he means to do it, so we limit ourselves in the relative truth of the regeneration. Never did Epictetus deliver a wiser aphorism, than when he told his disciples, "to take things as their eye saw them, not as men spoke of them—for not things, nor truths," said he, "is it which disturb mankind; but

opinions about things or truths, are what make all controversy." And it is vain for us to expect satisfaction in prophetic inquiry, until we shake ourselves free from the speculations of men, and cling, in resolute simplicity, to the testimony of God.

It is lamentable to notice how commentators exert their ingenuity to neutralize or reverse the obvious import of the Divine Record as to the subject now before us, and deny the real meaning of those passages we have quoted at the very time they indicate by some casual remark, that they possess the cypher with which they could rightly interpret the entire hieroglyphic. In his paraphrase of Isaiah 30:23, Fraser allows that "the rain" which is there promised is "a temporal blessing," and means "seasonable showers." "The oxen," too, of verse 24, he explains of "the cattle employed in tillage." And when it is predicted at verse 25, "that there shall be upon every high mountain, streams of water," he favors the idea that it is a promise of fertility to the high hills, which, in time past, have been barren. Nevertheless, when he comes to verse 26, in which it is said, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold," he holds that the language is entirely figurative—and means that "the knowledge of Divine things shall be more diffused than at any former period." Again, in his interpretation of chap. 11:6, he is satisfied with saying, that "Messiah will subdue the violent passions of men by which they resemble wild beasts." That passage, too, in chap. 33:24, "the inhabitant shall not say, I am sick," he renders, every member of the true Church shall be free from spiritual maladies." And "the new heavens and earth" of chap. 65:17, he makes "a moral renovation of rulers and subjects." This, however, is not to walk in the light of God, but in sparks of our own kindling—and to turn revelation into a hopeless riddle.

Let us now, however, ascertain, as the last branch of this subject, what Scripture unfolds as to the Means and Date of our world's regeneration; and here, with especial assiduity, must we follow "the sure word of Prophecy," if we are not wholly to lose ourselves in a sea of dreams.

Sanguine philanthropists, as well as philosophical libertines, have dreamed of the Earth outgrowing its infirmities, and restoring itself by its inherent resources. Fondly have they speculated upon the progress of Science, as the march of regeneration; and their delusive hope is, that steam will yet subdue the elements, and chemistry unearse the soil. "The art of husbandry" (says Samuel Hopkins, vol. 2, 71), "will be greatly advanced, and men will have skill to cultivate and manure the Earth in a much better way than ever before—so that the same land will then produce much more than it does now. In this way, the Curse which has hitherto been on the ground, will be in a great measure removed. There will be, also, great advances made in all those mechanic arts by which the Earth will be subdued, and all the articles of life will be made in a much better manner than now. Ways will be found out to cut rocks into any shape, and to remove them from place to place, with as little labor as that with which they now cut and remove the softest wood. That art by which they removed great stones, and raised them to a vast height, when they built the pyramids of Egypt, and the Temple of Jerusalem, is now lost. But this art may be revived in the Millennium, and then, in a literal sense, the valleys shall be filled, and the mountains and hills be made low, to render travelling more convenient. When all those things are considered, it will appear evident

that, in the days of the Millennium, there will be plenty of all the necessities of life to render men more easy and comfortable. And it will not then be needed for any man or woman to spend the greatest part of their time in labor to procure a living. It will not be necessary for each one to labor more than two or three hours a day, and the rest of their time will be spent in reading and public worship. Large tracts

now covered with water, caves, and arms of the sea, may be drained, or the water shut out by banks and walls, as in Holland, and this will enlarge the Earth. It will be easy for the most learned to determine what is the best language to be adopted universally, and that language will be taught in all the schools. Ways will be invented to learn children to read this language with propriety, and spell it with correctness, in much less time than now. Ways may be invented like short-hand, by which it will be easy to communicate ideas to them who live at a distance. There will be no need of translating books. Many hundreds of thousands of copies will be cast off by one impression. And the Bible, one of which, at least, every person will have, by printing such a vast number of them at once, may be afforded much cheaper than now."

Such is the means on which the great majority of Christians would rely for the regeneration of our Earth, and which they deem amply sufficient for bringing in the Millennium. But, granting that the means were inadequate to the result which is anticipated, a regeneration of Earth on this basis would not answer the end in view—for if a man, who brought the Curse on Earth, retrieves it from the Curse, then man is his own redeemer—and if the usurper be expelled, yet the rebel is exalted.—(To be continued.)

The Saints Unknown in this World.

Out of the millions of mankind that spread over the earth, in every age, the great God has been pleased to take some into his own family, has given them a heavenly and divine nature, and made them his sons and his daughters. But he has set no outward mark of glory upon them; there is nothing in their figure or in their countenance to distinguish them from the rabble of mankind. And it is fit that they should be in some measure unknown among their fellow-mortals; their character and dignity is too sacred and sublime to be made public here on earth, where the circumstances that attend them are generally so mean and desppicable. Divine wisdom has appointed the other world for the place of their full discovery; there they shall appear like themselves, in state, equipage, and array becoming the children of God and heirs of heaven.

Their blessed Lord himself, who is God's first-born Son, was a mere stranger, and unknown amongst men; he laid aside the rays of divinity and the form of a God when he came down to dwell with men, and he took upon him the form of a servant. He wore no divine majesty on his face, no sparks of godhead beaming from his eyes, no glaring evidence of his high dignity in all his outward appearance. Therefore the world knoweth us not, because it knew him not. But he shall be known and adored when he comes in the glory of his Father with legions of angels, and we know that when he shall appear, we shall be like him. The life of the saints is hidden with Christ in God. But when Christ, who is their life, shall appear, they also shall appear with him in glory.—1 John 3:1, 2; Col. 3:3, 4.—In that day they shall stand forth before the whole creation in fair evidence; they shall shine in distinguished light, and appear vested in their own undoubted honors. But here it seems proper there should be something of a cloud upon them, both upon the account of the men of this world, and upon their own account too, as well as in conformity to Christ Jesus their Lord.

First, upon their own account, because the present state of a Christian is a state of trial. We are not to walk by sight, as the saints above and angels do; they know they are possessed of life and blessedness, for they see God himself near them, Christ in the midst of them, and glory all around them. Our work is to live by faith, and therefore God has not made either his love to us or his grace in us so obvious and apparent to ourselves, as that every Christian, even the weak and the unwatchful, should be fully assured of this salvation. He has not appointed the principle of life within us to sparkle in so divine a manner as to be always self-evident to the best of Christians, much less to the lukewarm and the backslider. It is fit that it should not be too sensibly manifest, because it is so sensibly imperfect, that we might examine ourselves whether we are in the faith, and prove ourselves, whether Christ, as a principle of life, dwell in us, or no.—2. Cor. 13:5. While so many snares, and sins, and dangers attend us, and mingle with our spiritual life, there will be something of darkness ready to rise and obscure it, so that we may maintain a holy jealousy and solicitude about our own state, that we may search with diligence to find whether we have a divine life or no, and be called and urged often to look inwards.

This degree of remaining darkness, and the doubtful state of a slothful Christian, is sometimes of great use to spur him onward in his race of holiness, and quicken him to aspire af-

ter the highest measures of the spiritual life; that when its acts are more vigorous it may shine with the brightest evidence, and give the soul of the believer full satisfaction and joy. It serves also to awaken the drowsy Christian to keep a holy watch over his heart and practice, lest sin and temptation make a foul inroad upon his divine life, spread still a thicker cloud over his best hopes, and break the peace of his conscience. Though the principle of grace be not always self-evident, yet we are required to give diligence to make and to keep it sure.—2 Pet. 1:10. And as it was proper that every little seed of grace should not shine with self-sufficient and constant evidence on the account of the Christian himself, so, secondly, it was fit that their state and dignity should not be too obvious to the men of the world, that they might neither adore nor destroy the saints. A principle of superstition might tempt some weaker souls to pay extravagant honors to the Christian, if he carried heaven in his face, and it were visible in his countenance that he was a son of God. On the other hand, the malicious and perverse part of mankind might imitate the rage of Satan, and attempt the sooner to destroy the saint.

This was the case of the blessed Paul. When he had wrought a miracle at Lystra, and appeared with something divine about him, when he healed the cripple by a mere word of command, the people cried out with exalted voices, "The gods are come down to us in the likeness of men;" immediately they made a Mercury of St. Paul, they turned Barnabas into Jupiter, and the priest brought oxen and garlands to the gates to have done sacrifice to them; this was the humor of the superstitious Gentiles. But in several of the Jews their malice and envy wrought a very different effect; for they persuaded the people into fury, so that they stoned the blessed Apostle, and drew him out of the city for dead.—Acts 14.

Thus it fared with our Lord Jesus Christ himself in the days of his flesh: for the most part he lived unknown among men, he did not cry nor make his voice be heard in the streets; but when he discovered himself to them on any special occasion, the people ran into different extremes. Once when the characters of the Messiah appeared with evidence upon him, they would have raised him to a throne and made an earthly king of him.—John 6:15. At another time, when his holy conduct did not suit their humor, they were "filled with wrath, and led him to the brow of a hill to cast him down headlong."—Luk 4:29. Therefore our blessed Lord did not walk through the streets, and tell the world he was the Messiah; but by degrees he let the characters of his mission appear upon him, and discovered himself in wisdom as his disciples and the world could bear it, and as the Father had appointed.

Let us imitate our blessed Lord, and copy after so divine a pattern; let our works bear a bright and growing witness to our inward and real Christianity. This is such a gentle sort of evidence, that though it may work conviction in the hearts of spectators, yet it does not strike the sense with so glaring a light as to dazzle the weaker sort, who behold it, into superstitious folly; nor does it give such provocation to the envy of the malicious, as if the saints had borne the sign of their high dignity in some more surprising manner in their figure or countenance.

I might add also, there is something in this sort of evidence of their saintship, that carries more true honor in it, than if some heavenly name had been written in their forehead, or their skin had shone like the face of Moses when he came down from the Mount. It is a more sublime glory for a prince to be found amongst the vulgar in undistinguished raiment, and by his superior conduct and shining virtue to force the world to confess that he is the son of a king, than to walk through the rabble with ensigns of royalty, and demand honor from them by the mere blaze of his ornaments.

Monthly Concert.

We give the following article from the *Traveller*, on account of its statistics—showing the probability of the world's conversion:

The usual Monthly Concert of Prayer for Foreign Missions, was omitted in several of the churches on Sunday evening, and a general meeting was held at Park street Church, suited to the beginning of the year and of the half century.

Rev. Dr. Anderson occupied some thirty or forty minutes in a statistical statement showing the present religious condition of the world, in contrast with its condition at the beginning of the present century. This was given under a view of the nature and extent of the visible movement—the evangelical means in existence for the world's salvation—the working power of the Church.

Fifty years since, there was nothing of the missionary spirit which now exists in the

churches. The Society for Propagation of the Gospel among the Indians, now under the control of the Unitarians, had been in existence thirteen years, and there were two Societies for the same object in New York, which had been formed three years; the contributions by all of them were small. The Presbyterian General Assembly made its first appropriation for the conversion of the Indians in 1803, and the amount was only \$200.

In Great Britain the Baptist Missionary Society had been formed eight years, and there were three or four other Societies still younger. The total sum contributed by all of the missionary societies in that country at the present time is \$4,000,000—then it was but \$20,000. The English Society for the Propagation of the Gospel was nearly one hundred years old, yet its contributions were of little amount.

In this country the Tract Society had its origin in a movement begun in 1799; and the Bible Society was formed in 1804.

Dr. Anderson classified the various evangelical denominations under five divisions, as follows: Congregationalists, 200,000 church members, with a population of 1,500,000; Presbyterians, 700,000 church members, and 4,500,000 population; Baptists, 700,000 and 4,000,000; Episcopalians, 100,000 and 800,000 people; Methodists, 1,200,000 and 5,000,000—making a total of three millions of church members and fifteen or sixteen millions of people. For convenience, these divisions might be reduced to two; the first, including Congregationalists, Presbyterians, and Baptists, which may be called the Congregational family, the people being predominant in ecclesiastical affairs, embrace 18,000 churches, 17,000 ministers, one and a half-millions of members, and a population of ten millions; the second, including Episcopalians and Methodists, which may be called the Episcopal family, the voice of the clergy being predominant in ecclesiastical affairs, has 11,000 churches, 6000 ministers, one and a half millions of members, and six millions of people.

In the department of Home Missions, these divisions expend in the support of the Gospel, including Tract, Bible, Sunday School, and labor for seamen, \$760,000 annually; in the last year for building churches, \$2,500,000; for the support of 17,000 pastors and 1500 missionaries, a sum sufficient to make a total of a little short of \$9,000,000. Deducting the amount paid by those who were not members of churches, and the average would not be above \$2 per each member.

In Foreign Missions, the first, or Congregational division, contributes \$620,000, and the Episcopal \$60,000; adding \$60,000 for foreign tract distribution, and the total is \$740,000—an average of twenty-five cents to a church member, or five cents each to the population under the ministrations of these churches. These facts would seem to show that there was little danger of drawing severely upon the revenues of the country.

These results furnished two subjects for remark, which were briefly dwelt upon—the amount of means contributed, in comparison with what might be done, and the labor accomplished, compared with the labors of fifty years since.

To add to the completeness of the view, and to show the contributions of the same class of Christians in Great Britain, it was added, that those who may be classed as the Congregationalists,—the Congregationalists, Baptists, and Independents,—contribute for Foreign Missions \$2,000,000, or three times the sum contributed in this country. The contributions for the Home Missions are within a few thousand dollars of the sum contributed here. Yet the Congregational class in Great Britain are far less in number and ability than in this country.

To narrow the view still further—there are in Boston fourteen Orthodox Congregationalist churches, with 4654 members, and a population connected with them of 20,000. The contributions last year for Foreign Missions, including the American Board, American Missionary Association, and the Christian Alliance, were \$19,000; Home Missions, \$12,936; Bible Society, \$2932; Education Society, \$1223; making a total of \$36,091. Of the foreign contributions, \$17,132 were to the American Board.

The total contributions at the Monthly Concerts were \$1456, being \$200 more than the previous year. The receipts of the Board for the five months of the present financial year amount to little more than \$92,000—an increase of about one hundred dollars a month.

In conclusion, Dr. Anderson stated that the wants of the Board were largely increased the present year, and urged the importance increasing the contributions of the city churches, from its effect on the country. This was made more important from the consideration that the main reliance of Foreign Missions was upon this country and Great Britain, but \$300,000 being contributed on the continent of Europe for that object.

Rev. Mr. Foster, of Suffolk street Church, followed in a short address upon cultivating a

greater spirit of benevolence, and upon the encouragement afforded of the prevalence of Christianity from the results of the last fifty years.—In that space of time there had been fifty millions of Bibles printed and distributed, and the Romish priests had diminished nine hundred thousand.

Rev. Mr. Kirk addressed the audience upon the question—Where are we in the world's history? In answering it he thought the greatest encouragement existed for Christians to labor for the world's conversion. After taking a view of the removal of the various obstacles which had been in the way, he concluded by urging that this was a time for larger views of things—for greater efforts, sympathies, more money, and larger faith.

Gems from Samuel Rutherford.

1. A land that has more than four summers in the year—what a singing life is there!—There is not a dumb bird in all that large field, but all sing and breathe out heaven, joy, glory, dominion, to the High Prince of that new-found land. And verily the land is sweeter than He is the glory of that land.

2. Oh how sweet to be wholly Christ's, and to be wholly in Christ—to dwell in Immanuel's high and blessed land, and live in that sweetest air, where no wind bloweth but the breathings of the Holy Ghost;—no sea nor floods flow but the pure water of life that floweth from under the throne and from the Lamb,—no planting but the tree of life, that yieldeth twelve manner of fruit every month. What do we here but sin and suffer? Oh, when shall the night be gone, the shadows flee away, and the morning of the long, long day without cloud or night dawn? The Spirit and the Bride say, "Come!" Oh, when shall the Lamb's wife be ready, and the Bridegroom say, Come?

3. As holy walking is a duty coming from us, it is no ground of true peace. Believers often seek in themselves what they should seek in Christ.

4. Your heart is not the compass that Christ saileth by.

5. The gospel is like a small hair that hath no breadth, and will not cleave in two.

6. Often in us complaining is but an humble backbiting and traducing of Christ's new work in the soul.

7. Make meikle (*Scotice, much*) of assurance; it keepeth your anchor fixed.

8. The law shall never be my doomster by Christ's grace; I shall find a sure enough doom in the gospel, to humble and cast me down.—There cannot be a more humble soul than a believer. It is no pride of a drowning man to catch hold of a rock.

9. I dare avouch the saints know not the length and largeness of the sweet earnest, and of the sweet green sheaves before the harvest, that might be had on this side of the water, if we would take more pains.

10. I am every way as hard-hearted and dead as any man, but yet I speak to Christ through my sleep.

11. The little stones and pillars of this New Jerusalem suffer more knocks of God's hammer and tools than the common side-wall stones.

12. If His love were not in heaven, I should be unwilling to go thither.

13. Welcome, welcome, sweet, sweet cross of Christ. Welcome, fair, lovely, Royal King, with thine own cross.

14. Oh! if I could dote as much upon Himself, as I do upon His love.

15. Oh, when will we meet? Oh, how long is it to the dawning of the marriage day! O sweet Jesus, take wide steps! O my Lord, come over mountains in one stride! O my Beloved, flee as a roe or young hart upon the mountains of separation.

16. He who seeth perfectly through all your evils, and knoweth the frame and constitution of your nature, and what is most healthful for your soul, holdeth every cup of affliction to your head with his own hand. Never believe that your tender-hearted Saviour, who knoweth the strength of your stomach, will mix that cup with one dram weight of poison. Drink then with the patience of the saints, and the God of patience bless your physic.

17. Build your nest upon no tree here; for ye see God hath sold the forest to death, and every tree whereupon we would rest, is ready to be cut down, to the end that we might flee, and mount up, and build upon the Rock, and dwell in the holes of the Rock.

18. I know that in spiritual confidence, the Devil will come in, as in all other good works, and cry, "Half mine," and so endeavor to bring you under a fearful sleep, till He whom your soul loveth be departed from the door, and have left off knocking; and therefore here the Spirit of God must hold your souls fast in the golden mid line, betwixt confident resting in the arms of Christ, and drowsy sleeping in the bed of fleshly security.

19. There be many Christians, most like unto young sailors, who think the shore and the

whole land do move, when the ship and they themselves are moved; just so not a few think that God moveth, and saileth, and changeth places, because their giddy souls are under sail, and subject to alteration, to ebbing, and flowing; but the foundation of the Lord standeth sure. God knoweth that ye are his own. Wrestle, fight, go forward, watch, fear, believe, pray; and then ye have all the infallible symptoms of one of the elect of Christ within you.

20. It is hard when saints rejoice in the sufferings of saints, and redeemed ones hurt, and go nigh to hate redeemed ones. For contempt of the communion of saints we have need of new-born crosses scarce ever heard of before.—Our star light hideth us from ourselves, and hideth us from one another, and Christ from us all. A doubt it is if we shall have fully one heart till we shall enjoy one heaven.

21. It is a fearful thing to be a debtor and a servant to sin; for the court of sin ye will not be able to make good before God, except Christ both count and pay for you.

22. Show yourself a Christian by suffering without murmuring, for which sin fourteen thousand and seven hundred were slain. (Numbers 16:49.) In patience possess your souls; they lose nothing who gain Christ.

23. Believe me, my mind is that ye are well lodged, and that in your house there are fair ease rooms and pleasant lights. If ye can in faith lean down your head upon the breast of Jesus Christ; and till this be ye will never get a sound sleep. Jesus, Jesus be your shadow and covering; it is a sweet soul sleep to lie in the arms of Christ, for his breath is very sweet.

The Insucess of Sacrilege.

And that thou mayest neither doubt nor yet wonder at the insucess of sacrilegious persons, first weighing what David prayed against those that did but say, "Let us take to ourselves the houses of God into our possession;" next remember the many and grievous curses impreacted by founders of religious houses, and those seconded by their spiritual mother, the Church, she enjoined it by the natural parent, in several Acts of Parliament, and canst thou hope good from their blessings, and not fear evil from their curses? If thou thinkest the founders idolatrous, the Church Popish, and therefore their curses not regardable, let that in Ezra rectify thy error, where thou shalt find Darius finishing what Cyrus began, the second Temple at Jerusalem, then restoring what Nebuchadnezzar had taken, all the golden and silver vessels; then he gives cattle, corn, wine, oil, &c., for sacrifices, and adds this curse upon the violators, "And the God that hath caused his name to dwell there, destroy all, king and people, that put to their hand, to alter and destroy this house of God" which is at Jerusalem. There thou mayest observe both an idolater giving and a heathen cursing, yet is his gift acceptable and his curse prevalent: for thou shalt find Antiochus Epiphanes, his armies destroyed, himself dejected and complaining even to death, of his great tribulation and misery, acknowledgeth that they befall for his evil done at Jerusalem; for he took thence the golden altar, the table of the shew-bread, the vessels of gold and silver, as thou mayest read in the first chapter of the first book of Maccabees, and himself dying of a most loathsome disease. And shortly after his son, Antiochus Upater, is slain; and in the same chapter thou mayest observe Nicanor threatening to burn up the Temple, and presently, he first, and after, all his army is slain, not one escapeth; the head and right hand of Nicanor, which had been lifted up against the Temple, is cut off and hung up towards Jerusalem. Heliodorus is sent to Jerusalem by Seleucus, King of Asia, to take the treasure out of the Temple, and while in the Temple disposing the treasure, he is smitten of God and ready to die, until Onias, the High Priest, at the entreaty of friends, offers sacrifice for him and obtains his life; and Heliodorus returns to the king and declares what befall him. The king yet thirsting for the money of the Temple, would send another, and demanding of Heliodorus whom, he answered, thy enemy or a traitor; for if he escape with life, he shall be sure to be scourged: so certain is the punishment of sacrilege.

"Remember that of all the specious pretences and large promises made both by Wolsey and Henry VIII. upon their several dissolutions, not any one of them is performed; Wolsey neither settles his Colleges, nor Henry VIII. eases his subjects of loans, taxes, and impropriations; maintains no soldiers for the defence of the kingdom, nor disposes the lands as the statute directs, to the honor and pleasure of Almighty God: nor indeed to the profit of the kingdom, if thou weighest the profit and convenience the public had before with what they have now; the burdens and charges that we have since groaned under and formerly not known; but that evil is only to be lamented, not cured; may we happily prevent the like for the future!"

The History Papal Superstition.

The religion of the dark ages, to almost the whole of which the Church of Rome adheres with blind and unwise pertinacity, was addressed exclusively to the imagination, and found its way through the imagination alone, to the feelings. If this system was formed and perfected in misjudging compliance with the state of the human mind, candor, as well as charity, will acknowledge that the motive for its original adoption may have been pious and Christian. The progress of barbarism, and the progress of Roman Catholic doctrine, were simultaneous. For in the barbarian, as in the child, the imagination is a most active and easily excited faculty;—the reason is dormant. The Christian, therefore, was taught by symbolic representation rather than argument, and the prophetic office delegated to the outward ceremony and significant rite. Thus the imagination being the only channel through which religious knowledge could be easily conveyed, its task was facilitated by all practicable means; everything was, as far as possible, brought down to the comprehension of the senses; and the conceptions of the imagination assisted, by embodying, as it were, the truths of religion in the painting and the statue. The whole of the evangelical history, to say nothing of the monstrous and incoherent legends which were engrafted upon it, all the facts of Christianity were made graphic and visible; the life of Christ was told by pictures of his miracles. His death was preached by the crucifix.

That, however, which began in pious concession to the weakness of man, aided in confirming that weakness, and substituting a superstition almost heathen for the spiritual doctrine of Christianity. That which we first adopted to enforce the higher articles of the Creed on an ignorant and unreasoning people, became itself the Creed. The ritual which was intended to preach by lively representations, hallowed its forms and images, as if they were an integral and essential part of the religion. All these doctrines, which were subsequently abused by the fraud, or retained by the blindness of ecclesiastical tyranny, grew up gradually out of this system of teaching. Not only the worship of images, of saints and angels, but that of the Virgin, but unquestionably Transubstantiation itself, and the Sacrifice of the Mass, may be deduced from the increasing desire of governing the mind through the imagination. The symbol was transformed into the God by precisely the same process that the Pagan idol, which represented the attributes of some immaterial and beneficent being, became the actual adored and dreaded divinity. Hence, throughout Christendom, instead of gazing with awful horror and devout humility upon the secrets of this immaterial world, the whole was familiarized, and with daring, though unintentional profanation, exhibited in distinct and vivid lineaments. The celestial hierarchy of heaven was disciplined and marshalled into ranks and orders; each angel had his office and function. Hell was laid open with equal presumption; and, to complete the system, the more accessible region of purgatory gained an easy belief. A perpetual intercourse took place between this world and the next; everything which occurred within this nearer place of probation was under the direct cognizance of the priesthood. Souls returned in visible forms, or at least with audible voices, to demand the masses, which were to shorten the purgation, or to bear witness to their efficacy in expediting the work of their final salvation. Even the heaven of heavens was not secure against the profane invasion; the Immortal, the Incomprehensible, He whom no one but the Son hath seen, was embodied.—The Godhead itself assumed form and substance; the ineffable union was described not in words only, but in forms and colors, and represented under whatever symbols appeared most appropriate.

Dana Millman.

Luther and Loyola.

With reference to Loyola's chivalrous dedication of himself to the Virgin Mary, as her true and faithful knight, Mr. Taylor, in his life of Loyola, remarks:—

"It was thus, in the year 1522, the eve of the Annunciation, that Ignatius Loyola consecrated himself to the Christian warfare; and the coincidence of time has not escaped the notice of his biographers, that nearly at the same moment, when this 'holy man' was devoting body and soul under the auspices of the Virgin to the service of God and of mankind, that 'execrable heretic Luther,' summoned to the Diet of Worms by the Emperor Charles V., enounced the poison of his opinions, and with all insolence proclaimed war against the apostolic chair, and impugned every Catholic verity. Thus does it appear, say they, (and the allegation will be assented to on the opposite side, if only a transposition of the names be permitted)—thus does it appear that, while Satan on the one side was sending forth his chosen champion, Christ also took care to furnish and to bring forward his

own servant for the defence of the truth. Certain it is (adds Taylor) that at the same moment two men, whose influence has been co-extensive and permanent, presents themselves on the stage of European affairs, and each of them, formally or virtually, professes to be 'sent of God' for the restoration of the maintenance of the most momentous truths. There is, however, a circumstance attaching to the ministry of each man which cannot be regarded as of no significance, bearing as it does upon their several pretensions. It is this: that while one of these professed 'servants of Christ' declares his willingness to stand or fall by Christ's own Word, the other makes no such appeal to the authority of Scripture; but, instead of doing so, sets forward on his course as the champion of Mary, placing himself under her guardianship, and looking to her for grace and help! Presenting themselves, therefore, under these conditions, undoubtedly Luther must be condemned, if the rules to which he himself appeals condemn him; but Loyola's divine legation fails if Mary be not in truth the arbitress of human destinies, and the source of grace in the world."

London Christian Observer.

murmurs and the rills sing, and high upon the tall mountain tops, where the naked granite glitters like gold in the sun, where the storm-cloud broods and the thunder storms crash, and away far out on the wide, wild sea, where the hurricane howls music, and the big waves roar the chorus, sweeping the march of God,—there he brews it, that beverage of life, health-giving water. And everywhere it is a thing of beauty; gleaming in the dew-drop; singing in the summer rain; shining in the ice-gem, till the trees all seemed turned to living jewels, spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail shower; folding its bright snow curtains softly about the wintry world; and weaving the many colored iris, that seraph's zone of the sky, whose warp is the rain-drop of earth, whose woof is the sunbeam of heaven, all checked over with celestial flowers, by the mystic hand of refracton. Still always it is beautiful—that blessed life-water! no poison bubbles on its brink; its foam brings no madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its depths; no drunkard's shrieking ghost from the grave curses it in words of eternal despair. Speak out, my friends, would you exchange it for demon's drink, alcohol?"

A shout like the roar of a tempest answered—“No!”

Milton.

His principal characteristic is majesty. In Milton's character and work is consummated the union of human learning and divine love. Here, as in an old world cathedral, illuminated by the setting sun, and resounding hallelujahs, blends the most perfect devotion with the most perfect art. All is grand, and beautiful, and holy. In the "Paradise Lost," you come into contact with thoughts which sweep the whole compass of letters, and the fresh fields of nature made lustrous by the fine frenzy of the poet; here also, and more especially, you come into contact with "thoughts which wander through eternity." You trace his daring flight, not simply through the realms of primeval glory, but of chaos and elder night. You follow the track of his burning wing through the hollow abyss, "whose soil is fiery marl," whose roof is one vast floor of lurid light, and whose oceans are "floods of sweltering flame." You mingle, shuddering with infernal hosts, or listen with rapture to the far-off choir of cherubim and seraphim, the glorious mingling of sweet sounds "from harp, lute, and dulcimer." You stand on the dismal verge of Pandemonium, with its dusky swarms of fallen spirits, glimmering through the shadows, "thick as the leaves of Vallambrosa," see borne upon its burning marl, or sailing through the gloomy atmosphere, that form of angel ruined, vast, shadowy, and terrible, which when it moves causes the abyss to shudder. You gaze with astonishment and awe upon the starry domes which rise, "like an exhalation," from the fiery depths, and tremble at the shout of defiance from the multitudinous army, as it rings through those lurid hills. Or, rising oppressed with the splendor and woe of the infernal regions, you pass, with the gentile poet, into the fragrance of Paradise, bathe your eyes in celestial dews, wander with heavenly guests through the melodious groves and "amarantine bowers" of Eden, quaffing immortal draughts from cool fountains, soothed by the song of early birds, and finding rest unutterable beneath the shadow of the tree of life; or, it may be, holding converse high, on some "serener mount," with angelic forms, or with that noblest pair, whose innocence and beauty are fresh as the young dews which glisten upon the flowers of Eden. You catch the spirit of that high Christian seer, gaze through the long vista of time, behold the wonders of Calvary, man redeemed, and the gates of glory thronged with rejoicing myriads.

Rev. R. Turnbull.

A Splendid Description.

One Paul Danton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than usually furnished. When the people were assembled, a desperado in the crowd called out, "Mr. Paul Danton, your reverence has lied.—You promised us not only a good barbecue, but better liquor. Where is the liquor?"

"There!" answered the missionary, in tones of thunder, and pointing his motionless finger at the matchless double spring, gushing up in two strong columns, with a sound like a shout of joy from the bosom of the earth. "There!" he repeated, with a look terrible as the lightning, while his enemy actually trembled on his feet; "there is the liquor which God, the Eternal, brews for all his children!"

"Not in the simmering still, over smoky fires, choked with poisonous gasses, and surrounded with the stench of sickening odors and rank corruptions, doth your Father in heaven prepare the precious essence of life, the pure cold water. But in the green glade and glassy dell, where the red deer wanders, and the child loves to play, there God brews it; and down, low down in the deepest valleys, where the fountain

My principal method of defeating heresy, is by establishing the truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.

Many have puzzled themselves about the origin of evil; I observe there is an evil, and that there is a way to escape it, and with this I begin and end.

I can conceive a living man without an arm or a leg, but not without a head or heart; so there are some truths essential to vital religion, and which all awakened souls are taught.

We should take care we do not make our profession of religion a receipt in full for all other obligations.

A man truly illuminated will no more despise others, than Bartimeus, after his own eyes were opened, would take a stick and beat every blind man he met.

When weak arguments are adduced to sustain a good cause, and are refuted, it is a common error for men to suppose that the contrary side of the question is established. The

point at issue is yet untouched. To show the inconclusiveness of an argument is not to decide one upon the opposite side of the question. * * * It is very important in debate to introduce but few arguments and sustain them well. In war, Philip of Macedon and Alexander the Great, owed their success to the introduction of the *phalanx*. Napoleon gained his victories by concentrating his forces upon a single point.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 18, 1851.

ISRAEL—THE GOOD OLIVE TREE.

"The Lord called thy name A GREEN OLIVE TREE, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the Lord of hosts that planted thee hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense to Baal."—Jer. 11:15, 17.

Among the various symbols and figures to which God has likened his church on earth, perhaps there is none which is more beautiful, or more appropriate, than that of the "OLIVE TREE." Of this the apostle says,—"For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches."—Rom. 11:16. Nothing that is unholy can pertain to it; and as soon as any appearances of evil are manifested, all the branches thus affected are broken off.

The ROOT of this Tree has for its origin the Covenant which God made with our father ABRAHAM (Gen. 17:1-9), "And when ABRAHAM was ninety years old and nine, the LORD appeared to ABRAHAM, and said unto him, I am the Almighty God: walk before me and be thou perfect: and I will make my Covenant between me and thee; and I will multiply thee exceedingly. And ABRAHAM fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called ABRAHAM; but thy name shall be ABRAHAM; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto Thee, and to thy Seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING POSSESSION; and I will be their God. And God said unto ABRAHAM, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations."

This Covenant has been partially fulfilled: God has multiplied ABRAHAM exceedingly, made him the father of kings and many nations, and has been a God to him and his seed after him. But it still remains to be fulfilled that he and his seed are to receive the land of promise for an everlasting possession. Both have dwelt therein; but, according to the Scriptures, not possessing or inheriting it.—After ABRAHAM's father was dead, "God removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him."—Acts 7:4, 5. "By faith ABRAHAM, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:8-10. Thus, although the patriarchs dwelt in the very land which they were after to receive for an inheritance, yet they were only heirs of that promise, and received none inheritance therein. Yet God has promised to give it to them; and he repeats this promise to MOSES, (Exodus 6:2-4), saying, "I am the Lord: and I appeared unto ABRAHAM, unto ISAAC, and unto JACOB; and I have established my Covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."—And he repeatedly promises that he will remember his Covenant with ABRAHAM, and will remember the land. This is the Foundation, the Root of the Good Olive Tree.

But the Promise was to the Seed of ABRAHAM as well as to him. They were also to receive the land

of Canaan for an everlasting possession: and were likewise enjoined to keep the Covenant of God, the outward sign of which was the ordinance of circumcision. ABRAHAM believed God, and it was accounted to him for righteousness; thus the root was holy; and as the root was holy, so must be all the branches: nothing that is unholy can pertain to it.

We then come to the literal descendants of ABRAHAM, the trunk and branches of the OLIVE TREE, the pious Israelites, the holy patriarchs and saints of old, a long line of worthies: "for the time would fail to tell of GIDEON, and BARAK, and SAMPSON, and of JEPHTHA, of DAVID also, and of SAMUEL, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens: women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:32-40.

Here then we have the *literal seed* of ABRAHAM, constituting the body and branches of the Olive-Tree, to whom with ABRAHAM, the everlasting covenant was made, that they should inherit the land of Canaan for ever. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable: these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessd that they were strangers and pilgrims on the earth." "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11:12-16.

Thus we see that the literal seed of ABRAHAM, although, like him, they dwelt in the land of promise—in the land which they with him "should after receive for an inheritance," yet none of them received the promises; they confessed they were all pilgrims and strangers in their own land; but having seen them afar off, they died in the faith, being persuaded that they should inherit the land of promise. As God said to Moses, (Levit. 25:23), "The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me;" so responds the Psalmist, (1 Chron. 29:15), "For we are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, and there is none abiding."

We are thus presented with the Olive Tree and its Natural Branches, which were never broken off. The question here arises, Is the *literal seed* of ABRAHAM limited to those who are of Jewish origin, and does it include all the carnal Jews? This can only be answered by the testimony of the Scriptures, wherein that which is the *literal Seed* of ABRAHAM is expressly defined. We thus find that God has made provision, not only for breaking off all the unholy branches, but also for grafting in, contrary to nature, of other branches from the olive tree, which is wild by nature, so that they also may partake of the root and fatness of the good Olive Tree. All the carnal Jews who knew not God have been rejected by him, and broken off. In the days of ESAIAS, when the Jews had killed the prophets, and digged down the altars of God, and he thought he was left alone, yet God had reserved to himself seven thousand men who had not bowed their knee to the image of Baal, and who remained the unbroken branches of the Olive Tree—all the rest of the entire nation being broken off, being no longer branches of, or retaining the root or fatness of the Olive Tree. It was also the same in the days of the apostles: while the great body of the nation accounted themselves unworthy of eternal life, it was not so with a goodly number of the natural branches. There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, who, on the day of Pentecost, about three thousand souls, gladly received the word and were baptized. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.—Acts 2. Afterwards about five thousand men, the children of the prophets and of the covenant, which heard the word, believed.—5:4. Again, multitudes of believers, both men and women, were added to the Lord.—5:14. Thus the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.—6:7. These were all the natural branches, so that God did not cast away

his people whom he foreknew; but as there were seven thousand in the days of ESAIAS, so was there a remnant, in the time of PAUL, according to the election of grace,—the other branches being broken off because of unbelief. Thus none of the unbelieving Jews are branches of the Olive Tree.

God has not only made provision for the breaking off all unholy branches, but he has made provision for the grafting in of other branches. Under the Mosaic dispensation, provision was made for the admission of strangers to all the privileges and immunities of the seed of ABRAHAM. And God commanded them, saying, "One ordinance shall be both for you of the congregation, and the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord; one law and one manner shall be for you, and for the stranger that sojourneth with you."—Num. 15:15, 16. NICHOLAS, one of the seven deacons, was a proselyte of Antioch, and had been thus grafted in. Among those that were converted on the day of Pentecost were both Jews and proselytes—Acts 2:10; and many Jews and religious proselytes followed PAUL and BARNABAS: who speaking to them, persuaded them to continue in the grace of God.—13:43. Our SAVIOUR assured us that God was able of these stones to raise up children unto ABRAHAM, Matt. 3:9; and he denied that the carnal Jews, who sought to kill him, were children of ABRAHAM,—they being of their father the devil.—John 8:44: for, said he, "If ye were ABRAHAM's children, ye would do the works of ABRAHAM."—(To be continued.)

THE GLORY.

BY REV. H. DONAR.

(Concluded.)

All that is glorious whether visible or invisible, material or immaterial, natural or spiritual, must have its birth-place in God. "Of him, and through him, and to him are all things, to whom be GLORY for ever."—Rom. 11:36. All glorious things come forth out of him, and have their seeds, or germs, or patterns in himself. We say of that flower, "how beautiful;" but the type of its beauty,—the beauty of which it is the faint expression, is in God. We say of that star, "how bright;" but the brightness which it represents or declares, is in God. So of every object above and beneath. And so especially shall it be seen in the objects of glory which shall surround us in the kingdom of God. Of each thing there, as of the city itself, it shall be said, "it has the glory of God."—Rev. 21:11.

Glory, then, is our inheritance. The best, the richest, the brightest, the most beautiful of all that is in God, of good, and rich, and bright, and beautiful, shall be ours. The glory that fills heaven above, the glory that spreads over the earth beneath, shall be ours. But while "the glory of the terrestrial" shall be ours, yet in a truer sense "the glory of the celestial shall be ours." Already by faith we have taken our place amid things celestial, "being quickened together with CHRIST, and raised up with him, and made to sit with him in heavenly places."—Eph. 2:6. Thus we have already claimed the celestial as our own; and having risen with CHRIST, we "set our affections upon things above, not on things on the earth."—Col. 3:2. Far-ranging dominion shall be ours; with all varying shades and kinds of glory shall be encompassed, circle beyond circle stretching over the universe; but it is the celestial glory that is so truly ours, as the redeemed and the risen; and in the midst of that celestial glory shall be the family mansion, the Church's dwelling-place and palace,—our true home for eternity.

All that awaits us is glorious. There is an inheritance in reversion; and it is "an inheritance incorruptible, and undefiled, and that fadeth not away."—1 Pet. 1:4. There is a rest, a sabbath-keeping in store for us (Heb. 4:9); and this "rest shall be glorious."—Isa. 11:10. The kingdom which we claim is a glorious kingdom. The crown which we are to wear is a glorious crown. The city of our habitation is a glorious city. The garments which shall clothe us are garments "for glory and for beauty." Our bodies shall be glorious bodies, fashioned after the likeness of CHRIST's "glorious body."—Phil. 3:21.

Our society shall be that of the glorified. Our songs shall be songs of glory. And of the region which we are to inhabit it is said, "the glory of God doth lighten it, and the Lamb is the light thereof."—Rev. 21:23.

The hope of this glory cheers us. From under a canopy of night we look out upon these promised scenes of blessedness, and we are comforted. Our dark thoughts are softened down, even when they are not wholly brightened. For day is near, and joy is near, and the warfare is ending, and the tear shall be dried up, and the shame be lost in the glory, and "we shall be presented faultless before the presence of his GLORY with exceeding joy."

Then the fruit of patience and of faith shall appear, and the hope we have so long been clinging to shall not put us to shame. Then shall we triumph and praise. Then shall we be avenged on death,

and pain, and sickness. Then shall every wound be more than healed. Egypt enslaves us no more. Babylon leads us captive no more. The Red Sea is crossed, the wilderness is passed, Jordan lies behind us, and we are in Jerusalem! There is no more curse—there is no more night. The tabernacle of God is with us; in that tabernacle he dwells, and we dwell with him.

It is "the God of all grace" who "has called us to his eternal *glory* by CHRIST JESUS." It is "when the chief Shepherd shall appear, that we shall receive the crown of *glory* that fadeth not away."—1 Pet. 5:4, 10. And this "after we have suffered a while," and by suffering have been "made perfect, established, strengthened, settled." So that suffering is not lost upon us. It prepares us for the glory. And the hope of that glory, as well as the knowledge of the discipline through which we are passing, and of the progress of preparation going on in us, sustains us, nay, teaches us to "glory in tribulation." This is comfort, nay, it is happiness. Strange in the world's eye, but not strange in ours! All that the world has is but a poor imitation of happiness and consolation; ours is real, even now; how much more hereafter! Nor will a brief delay and a sore conflict lessen the weight of coming glory. Nay, they will add to it; and it is worth waiting for, it is worth suffering for, it is worth fighting for. It is so sure of coming, and so blessed when it comes.

"The mass of glory," says Howe, "is yet in reserve; we are not yet so high as the highest heavens." All this is hanging over us,—inviting us on, stirring us up, loosening us from things present, so that the pain of loss or sickness, or bereavement, falls more gently on us, and tends but to make us less vain and light,—more thoroughly in earnest.

"That they may behold my glory," the Lord pleaded for his own. This is the sum of all. Other glories there will be, as we have seen; but this is the sum of all. It is the very utmost that even "the Lord of glory" could ask for them. Having sought this he could seek no more; he could go no farther. And our response to this is, "Let me see thy glory;" yes, and the glad confidence in which we rest is this, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." This is our ambition. Divine and blessed ambition, in which there is no pride, no presumption, and no excess! Nothing less can satisfy than the direst, fullest vision of incarnate glory. Self-emptied before the Infinite Majesty, and conscious of being wholly unworthy even of a servant's place, we yet feel as if drawn irresistibly into the innermost circle and centre, satisfied with nothing less than the fulness of Him that filleth all in all.

"The glory which thou gavest me I have given them."—John 17:22. No less than this, both in kind and amount, is the glory in reserve, according to the promise of the Lord. The glory given to him he makes over to them! They "are made partakers of CHRIST," and all that he has is theirs. Nay, and he says, "I have given;" as if it were already theirs by his gift, just as truly as it was his by the Father's gift. He receives it from the Father only for the purpose of immediately handing it over to them! So that even here they can say, "This glory is already mine, and I must live as one to whom such infinite glory belongs." Beholding, as in a glass, this glory of the Lord, they are changed into the same image from glory to glory."—2 Cor. 3:18. To fret or despond is sad inconsistency in one who can say, even under sorest pressures, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Look at them by themselves, and they do seem at times most overwhelming; place them side by side with the eternal glory, and they disappear.

"The riches of his glory," says the apostle in one place (Rom. 9:23); "the riches of the glory of his inheritance in the saints," writes he in another. Eph. 1:18. Strange expressions these! They carry us up to a height of such infinite glory and joy, that we feel bewildered and overwhelmed. Just as there are "riches of grace," and "riches of mercy," and "riches of love," and "riches of wisdom," so there are "riches of glory;" glory in abundance, such as shall make us rich indeed; glory spread over our whole inheritance, so that we shall "have all and abound." Nay, this glory is that which God counts his riches, that which he reckons the perfection of his inheritance,—the very essence of its beauty and its blessedness.

"The liberty of the glory of the children of God," writes the apostle, (Rom. 8:21),—thereby telling us that there is a glory which is the peculiar property of the saints,—a glory of which they can say, it is our own, thereby marking it out from the glory of all other creatures. This glory contains *liberty*. It sets free those who possess it. Corruption had brought with it chains and bondage; glory brings with it divine liberty! It is not the liberty that brings the glory; it is the glory that brings the liberty.

Blessed liberty! Freedom from every bondage! Not only the bondage of corruption, and sin, and death, but the bondage of *sorrow*! For is not sorrow a bondage? Are not its chains sharp and heavy? From this bondage of tribulation the glory sets us eternally free. It is the last fetter, save that of the grave, that is struck from our bruised limbs, but when it is broken, it is broken for ever!

And this liberty which the glory brings to us is one which shall extend to the unconscious creation around us. We brought that creation into bondage, covering it with dishonor, and making it the prey of corruption. It now groans and travails under this sore bondage. But as it has shared our bondage, it is also to share our liberty; and that same glory which brings liberty to us shall introduce the oppressed and dishonored creation into the same blessed freedom! O longed-for consummation! O joyful hope! O welcome day, when the Bringer of this glory shall arrive, and the voice be heard from heaven, "Behold, I make all things new!"

Nor is it liberty only which this glory contains in it, but *power* also, as it is written, "strengthened with all might according to the power of his glory." —Col. 1:11. This glory has, even now, a power-giving energy, whereby we are strengthened "to all patience and long-suffering with joyfulness." Thus, "rejoicing in hope of the glory of God," (Rom. 5:2,) we are fitted for all manner of tribulation and endurance. Though still among the things "not seen," it not only flings forth a radiance which brightens our path, but sheds down a strength which enables us "to run with patience the race that is set before us." And so, in an unholy world, we "walk worthy of Him who hath called us unto his kingdom and *glory*," (1 Thess. 2:12,) having that prayer fulfilled in us, "The God of all grace, who hath called us unto his eternal *glory* by JESUS CHRIST, after that ye have suffered a while, make you perfect, establish, strengthen, settle you." —1 Pet. 5:10.

"CHRIST in you the hope of *glory*." An indwelling CHRIST is our earnest, our pledge, our hope of glory. Having him, we have all that is his, whether present or to come. He is the link that binds together the *here* and the *hereafter*. We died with him, we went down into the tomb with him, we rose with him, and our life is now hid with him in God; but "when he who is our life shall appear, then shall we also appear with him in *glory*." —Col. 3:4.

The joy with which we rejoice is a joy "unspeakable and full of *glory*," or more literally, a "glorified joy;" a joy such as PAUL had when caught up into paradise; a joy such as JOHN's when placed in vision within sight of the celestial city; a joy into whose very essence the thoughts of glory enter; a joy which makes the soul which possesses it feel as if it were already compassed about with glory, as if it had "come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and Church of the first-born which are written in heaven." —Heb. 12:22.

"The glorious gospel of CHRIST," says the apostle (2 Cor. 4:4); and again, "the glorious gospel of the blessed God" (1 Tim. 1:11); or, more literally, "the gospel of the glory of CHRIST," that is, "the good news about the *glory* of CHRIST," and "the good news about the *glory* of the blessed God." As it is, "the gospel of the kingdom," or good news about "the kingdom," that is preached, so it is good news about "the *glory*." These good news God has sent, and is still sending to this world. In believing them, and receiving God's record concerning the glory, we become partakers of it, and continue to be so, "if we hold the beginning of our confidence steadfast unto the end." These good news most fully meet our case, however sad or sinful, and shed light into our souls even in their darkest and most desponding hours.

Our present "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of *glory*." So that glory is not merely the *issue* of the tribulation, but in some sense its *product*. Tribulation is the soil, and glory is the blossom and the fruit. The soil is rough and unseemly, but the produce is altogether perfect. It may seem strange that out of such a field there should spring verdure so fresh and fruit so divine. Yet we know that such is the case. How much we owe to that unlikely soil! Not only do all things work together for *good* to us, but they as truly work together for *glory*.

Faith lays hold of this and prizes tribulation, nay, glories in it; so realizing the joy as to lose sight of the sorrow, save as contributing to the joy; so absorbed in the glory as to forget the shame, excepting in so far as it is the parent and precursor of the glory.

Most needful is it that we should realize these prospects, these glimpses which God has given us of what we are yet to be. It is not merely lawful to do so for the relief of the laden spirit, but it is most vitally important to do so for the *health* of our soul,

for our growth in grace, and for enabling us to press on with cheerful energy in the path of service towards God and usefulness to our brother saints or fellow men.

The Man of sorrows had joy set before him. And it was for this that he endureth the cross, despising the shame.—Heb. 12:2. He needed it, and so do we; for He who sanctifieth and they who are sanctified are all of one. He found in it strength for the bearing of the cross and the endurance of the shame. So may we, for as the path he trod is the same that is given to us to tread in, so the strength is to be found where our forerunner found it. There is joy in store for us, even as for him; joy not only like his own, but his own very joy.—John 15:11. This makes us willing to bear the cross in all its weight and sharpness; nay, it lightens it so that oftentimes we do not feel its pressure. We can glory both in the cross and the shame. We have less of these than he had, and we have all his consolation, all his joy to the full.

When this is lost sight of, selfish melancholy often fastens on us. We brood over our griefs till they engross us entirely, to the shutting out of all else.—We magnify them; we spread them out and turn them over on every side in order to find out the gloomiest. We take credit to ourselves for endurance, and thus feed our pride and self-importance. We fret under them, and at the same time grow vain at being the objects of so much sympathy—at having so many eyes upon us, and so many words of comfort addressed to us.

Nothing can be more *unhealthy* than this state of soul, nor more unlike that in which God expects a saint to be. It shuts us into the narrow circle of self. It contracts as well as distorts our vision. It vivifies our spiritual tastes, it lowers our spiritual tone, it withers and shrivels up our spiritual being, unfitting us for all offices of calm and gentle love, nay, hindering the right discharge of plain and common duty. It is in itself a sore disease, and is the source of other diseases without number.

To meet this unhealthy tendency God seeks to draw us out of ourselves. He does so in holding up the cross for us to look upon and be healed; but he also does this by exhibiting the crown and throne.—The cross does not annihilate man's natural concern for self, but it loosens our thoughts from this, by showing us, upon the cross, One to whose care we may safely intrust self with all its interests, and in whose pierced hands it will be far better provided for than in our own. So the vision of the glory does not make away with self, but it absorbs it, and elevates it, by revealing the kingdom in which God has made such blessed and enduring provision for us, as to make it appear worse than folly in us to brood over our case, and make self the object of our sad and anxious care. If we are to have glory as surely and as cheaply as the lilies have their clothing, or the ravens their food, why be so solicitous about self?—Or why think about self at all, save to remember and to rejoice that God has taken all our concerns into his own keeping for eternity?

Thus God beguiles us away from our griefs by giving us something else to muse over,—something more worthy of our thoughts. He allures us from the present, where all is dark and uncomely, into the future, where all is bright and fair. He takes us by the hand and leads us, as a father his child, out from the gloomy region which we are sadly pacing, with our eye upon the ground, bent only upon nourishing our sorrows, into fields where all is fresh and Eden-like; so that, ere we are aware, joy, or at least the faint reflection of it, has stolen into our hearts, and lifted up our heavy eyes. He would not have us abiding always in the church-yard, or sitting upon the turf beneath which love is buried,—as if the tomb to which we are clinging were our hope, not resurrection beyond it;—he would have us to come forth; and having allured us away from that scene of death, he bids us look upwards, upbraiding us with our unbelief and folly, and saying to us,—"They whom you love are yonder; ere long He who is their life and yours shall appear, and you shall rejoin each other, each of you embracing, not a weeping, sickly fellow mortal, but a glorified saint, set free from pain and sin."

There is nothing more *healthy* and genial for the soul than these anticipations of the morning, and of morning glory. They are not visionary, save in the sense in which faith is "the substance of things hoped for, the evidence of things not seen." They transmute the life of heaven through our frame, either, on the one hand, making our languid pulse to beat more swiftly, or, on the other, our feverish pulse to throb more calmly and evenly. They act as regulators of the soul in its wild and inconstant movements, neither allowing us to sink too low nor soar too high. They tend to steady our extreme impulses by acting as a counterpoise to the weight of grief which so crushes us with its pressure.

They withdraw us from self and self-broodings, they widen the circle of our sympathies, and throw back into the distance the fence of exclusiveness, which, in times of suffering, we are apt to throw up

around ourselves. They check mere sentimentality, and forbid us to indulge the flow of grief for its own luxury. They prohibit morbid gloom, which loves to shut out society, and chooses loneliness. They fill us with energy for facing the toils, and with ready courage for braving the dangers of the night. They animate us with the calm but indomitable confidence of hope,—a hope which expands and brightens as its object approaches.

The morning! That is our watchword. Our matin and even-song are full of it. It gives the hue to life,—imparting color to that which is colorless, and freshening that which is faded. It is the sum and term of our hopes. Nothing else will do for us or for our world,—a world over which the darkness gathers thicker as the years run out. Stars may help to make the sky less gloomy; but they are not the sun. And besides, clouds have now wrapped them so that they are no longer visible. The firmament is almost without a star. Torches and beacon-lights avail not. They make no impression upon the darkness; it is so deep, so real, so palpable.—We might give up all for lost, were we not assured that there is a sun, and that it is hastening to rise.

The church's pilgrimage is nearly done. Yet she is not less a pilgrim as its end draws nigh. Nay, more so. The last stage of the journey is the dreariest for her. Her path lies through the thickest darkness that the world has yet felt. It seems as if it were only by the fitful blaze of conflagrations that we can now shape our way. It is the sound of falling kingdoms that is guiding us onward. It is the fragments of broken thrones lying across our path that assures us that our route is the true one, and that its end is near,—that end, the morning with its songs; and in that morning, a kingdom; and in that kingdom, glory; and in that glory, the everlasting rest, the sabbath of eternity.

The Essex Conference.

DEAR BRO. HIMES:—The Circular of the Essex Conference came duly to hand; and their proposal for a general union and co-operation of Adventists has my most hearty approval. Union is strength, and a house divided against itself cannot stand. That measures should be taken to prosecute our work more systematically than has yet been done, must be evident to all who have paid any attention to passing events. If we have faith in what we profess to believe, the spread of this gospel of the kingdom should be with us paramount to every other consideration; and if we can so combine our strength and arrange our plans of operation as to make a stronger impression on the public mind than we are now making, it should at once be done. I am persuaded that so far from our work being done, the Advent faith is yet destined to take a wider range, and produce a more decided effect than ever before; and that every successive month will invest it with deeper interest and more importance. As I have frequently said, so I repeat, it is destined to be the most important question of speculative theology which ever agitated the Christian world. May the great Head of the Church direct in this important work, and open before us a door of usefulness, and render us instruments of bringing many to the fountain opened for sin and uncleanness. Yours in hope of eternal life,

Philadelphia, Dec. 29, 1850. J. LITCH.

Peace.

In our language there is scarcely a sweeter word, or one that has a sweeter meaning, than *PEACE*. It comes gracefully from lips which inclose a peaceful heart. It is of ancient and hallowed memory. Its associations are heavenly and sublime. When the Prince of Peace came into the world, "a multitude of the heavenly host praised God, saying, Glory to God in the highest, and on earth *peace* and good will to men." When Jesus said to the boisterous sea, "Peace, be still,"—"there was a great calm." Among the later sayings of Jesus we have the following "gracious words" to his disciples, "Peace I leave with you, my peace I give unto you."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." —Rom. 5:1. "For he is our peace." —Eph. 2:14. How much it has cost to give the sinner peace. We had miserably revolted from God. We were at open war with him, with his law, and with his grace.

"We had set at naught all his counsel, and would none of his reproof." —Prov. 1:28. But Christ has become mediator between God and man. By virtue of the offering up of himself—the shedding of his blood, and the laying down of his life—we enjoy peace.—"Let us follow peace with all men, and holiness, without which no man shall see the Lord." —Heb. 12:14. Who would not be a peace-maker? for such are blessed. Who would not "live in peace?" that the "God of peace" may be with them.

Those who would be found of Christ in peace at his coming—should strive earnestly for the things which make for peace—they should be at peace within themselves—and if possible among themselves.

B. M.

Christ's Love for Children.

"Nothing was more surprising or offensive to the scribes and Pharisees, or more embarrassing to his own disciples, than the interest which he took in children. He astonished his disciples, who saw not the depth of the principle involved, by the readiness

with which he allowed them to be brought to him; by his laying his hands on their heads; by his taking them up in his arms and blessing them. He probably astonished them no less by his solemn thanksgiving in the words which constitute my text:—'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' He excited no less astonishment when the children cried hosanna in the temple, rousing the indignation of the priests and the scribes, and when he coolly silenced their murmurs by repeating the passage of Scripture, 'Out of the mouths of babes and sucklings hast thou perfected praise.' And he evinced his interest in children, and probably excited their astonishment no less, when he placed a little child among his disciples, and said, 'Except ye be converted, and become like little children, ye shall not enter into the kingdom of heaven.'

"In regard to his own instructions, as adapted to interest children, or as contemplating them in the application of the principles of religion to them, there are two things to be said: one relates to the manner of his personal intercourse with others; the other to the nature of his instructions.

"In respect to the former—his simplicity, gentleness, kindness, courtesy, would be likely to be eminently attractive to children. Is it not true, that, valuable as courtesy and politeness are everywhere, they go *further* with children than they do with those of riper years? Is it not true that children are more repelled by harshness, by incivility, by unkindness, or abruptness of manner, by a frown, than we are in mature life! So artless and guileless themselves, they expect the same things in others; and they have not yet learned, by intercourse with the world, to find a want of this in others, so as to be a rule of action for themselves, or so to discipline their mind as to get along with others, notwithstanding the roughnesses and unevennesses to be encountered. We, in mature life, are obliged to learn to make our way amidst much that is rough and repelling, and the expectation of meeting that, constitutes an element in our calculations. Children do not; and when there is not, on our part, gentleness and kindness of manner, there is no way of access to their hearts. Now it was a characteristic, perhaps we might almost say, a *peculiarity*, of the Saviour, that, when he entered on the employments of manhood and the Messiahship; when he engaged in the great work of redeeming a world; when, with matchless eloquence, he addressed thousands and tens of thousands; when he gave utterance to the profoundest sentiments that ever fell from human lips, he still retained all the simplicity of character which he had when a child, and evinced in his manner all that would meet the sympathies of a child, and go at once to his heart.

"No other discourses are so remarkable for simplicity as those of the Saviour. Nothing was more wonderful in him—evincing the highest characteristic of a great mind—than the ease with which he clothed the profoundest doctrine in the plainest language, or, by some apt illustration, so presenting it that it could be comprehended by minds of the humblest order. He had, too, an eye for natural beauties. He abounded, in his teachings, in illustrations drawn from flowers, and birds, and plants, and fountains.—He was fond of narrative and parable. When he had a great truth to communicate, he had a parable at command, that would illustrate it better by far than any abstract theological or metaphysical statement; and it is easy to conceive how his method might be interesting to children. What could have been made more interesting to them than the Parable of the Prodigal Son, or the Good Samaritan, as told by himself?

"In further illustration of the point now before us, I refer to the Bible itself, as a book adapted to be put into the hands of children. With all that is valuable in the Novum Organum, or the Principia; in a treatise on Conic Sections, Fluxions, or Chemistry; it is plain that they cannot be put with profit into the hands of children. The same may be said of Edward's on the Will; of Dwight's Theology, and of Paley's Moral Philosophy. They are all too abstruse, too profound, too argumentative; they suppose too high a mental capacity, and too much knowledge, to make them of value to a child; nor is there any way by which they could be so simplified as to make them interesting or intelligible to a child. The question now is, whether the same difficulty exists in regard to the Bible; or whether, while unfolding truths far in advance of what any human mind could have originated, or can yet fully apprehend, there has been inwoven any arrangement as if the minds of children were contemplated, and their capacities and mental habits were consulted; or any thing that will justify us in putting the Bible into their hands, with the expectation that they will be interested in it and will understand it."

Rev. A. Barnes.

Execution of an Innocent Man.

It is probable that Hicks, who was executed at Monticello, Mississippi, last spring, for the murder of William Allen, was not guilty of the crime. The coroner's inquest found that Allen was shot in the head, but the remains have been since exhumed, and examined by physicians, from whose report it appears that he was not shot, but was probably killed by a blow, according to Hicks' confession made to a minister, and published after his execution. The confession of Hicks, with whom Allen had been travelling, was to the effect, that on Sunday morning, while he, Hicks, had left their camp, at Ford's Cowpens, to examine some houses near by, his wife came running to him, telling him she was afraid she had killed Allen. Hicks returned to the camp, and finding that Allen was indeed dead, or nearly so, removed the body about 150 rods off, and left him with his clothes beside him. It appears that after Hicks had gone out, Allen took a large draught of whiskey and then approached Mrs. Hicks with only his shirt, drawers, and socks on, "with the design of hugging her, as she said," and that she threw at him the wagon hammer, which she had in her hand, pounding coffee. It hit him on the head and caused his death. She did not know that Allen's design was of the basest kind, but her only intention was to keep him off. On the trial, Hicks' prevarications tended to strengthen the circumstances against him, but those very prevarications arose from his determination not to implicate his wife. Had he told the truth at first, and called for a medical examination of the deceased, it is highly probable that he would have been acquitted, and the law have been spared the odium of a judicial murder. But we must say that his wife, in keeping silent while her innocent husband was executed, failed in the high courage and virtue which her sex have so often exhibited.

CORRESPONDENCE.



CHRIST A PRIEST AND KING.

"He shall sit and rule upon his throne, and he shall be a priest upon his throne."—ZECH. 6:13.

See our Priest in glory rise,
And he himself a sacrifice!
He is a King to make us free
From Satan our great enemy.—
A Priest our sins to expiate,
A King the same to extirpate.—
A Priest to take our guilt away,
A King to break sin's potent sway.—
A Priest to pardon all our sin,
A King to make us pure within.—
A Priest to make our title sure,
To joys which ever shall endure;
A King to make us fit to be
The heirs of bliss eternally.
As Priest he makes it possible
For God to pardon, cleanse, and heal.
As King he conquers, so that we
Accept his pardon, which is free.
As Priest, through grace, we are restored
To the favor of our Lord:
And as a King he makes us shine
In his own image, so divine.
Then let us all, with holy joy,
Our talents evermore employ,
Offerings of praise and prayer to bring
To Jesus Christ, our Priest and King.

REV. 20:6.

BY O. R. FASSETT.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Perhaps no chapter in the Bible has been more misunderstood and perverted than the one from which I have chosen my text. Even the text has been variously interpreted, according to the imagination of different expositors. We conceive it to be the hinge on which the whole chapter turns,—the key-stone of the arch, for by a right understanding and interpretation of it, we shall gain a correct view of the whole chapter. The importance of the verse to a proper understanding of the chapter, is acknowledged by all who have considered it; hence the efforts to define the words and terms to meet the different views of their interpreters.

It is pretty generally admitted, that the chapter is descriptive of the millennial state on earth;—the word "millennium" being derived from the Latin word "mille," signifying "a thousand;" but its true character, as well as its relation to the Second Advent of our Lord, has been the principal point of controversy.

I have no other desire in calling the attention of my brethren to this chapter, than to promote the cause of truth, and defend the original Advent faith as proclaimed by us. The many and diverse opinions put forth of late have been a source of trial to me, as the chapter has appeared so lucid and clear to my own mind from the beginning. If, therefore, I can be the means of settling the faith of any on this interesting and important portion of God's word, my heart will be gratified, and my prayer answered. To do this, let me,

I. Define the terms used in the text; and
II. Give an analysis and exposition of the chapter.

I. Define the words and terms used in the text.

1. "Resurrection."—This word is used only in one sense in the Scriptures, and invariably refers to a resurrection of the mortal body from the grave, or dust. Conversion, or a spiritual awakening, is sometimes denoted by it, as in Eph. 5:14—"Awake, thou that sleepest, and arise from the dead, and Christ will give thee light." But the word in our text is not used as a figure, as is evident from the following considerations:

(1.) It would then imply, that every one so awakened, would assuredly live one thousand years.

(2.) It would teach that every such one would not be hurt of the second death.

(3.) It would also teach, that every such one will be made a priest unto God, and will reign with Christ.

Every attempt, therefore, to force such an interpretation on the word, or passage, would meet with such difficulties. The only consistent and intelligible view of it is that which defines it as a bodily resurrection. There is an abundance of Scriptural testimony in favor of this view. It is likewise based on the resurrection of our Lord. (See 1 Cor. chap. 15, and 1 Pet. 1:3.)

2. "First resurrection."—That there are two resurrections, different in character, and apart in time, is as evident from the teaching of the Scriptures, as that all mankind will ultimately be raised. The following passages will prove this point.

(1.) Order of character.—"For as the Father raiseth up the dead, and quickeneth them, even so the Son of man quickeneth whom he will." "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." The word "hour," in this place, is of the same signification with the word "time;" viz., "the time is coming, and the time now is."—This was true: there had been raised by Christ, Lazarus, the widow's son, &c., but not raised in a single hour. Now mark! "Marvel not at this:"—as though he would say, Marvel not because these few now hear the voice of the Son of God, and live—"for the hour [time] is coming, in the which all that are in their graves shall hear his voice, shall come forth; they that have done

good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5:21-29. This passage teaches the universality of the resurrection—a resurrection of all men—and also the order as to character.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:14, 15. Now add.—"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke 14:14. The first of these passages proves the resurrection of all men—the just and the unjust—and the last, that the resurrection of the just is distinct from that of the unjust. What propriety is there in the language—"Thou shalt be recompensed at the resurrection of the just,"—if both the just and unjust come forth at the same time?

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Philip. 3:10, 11. Did not the apostle know, that all men were to be raised ultimately, and that he must of necessity be resurrected from the dead? Why does he desire to attain to a state of fellowship with Christ, in order "if by any means he might attain" that which all must attain? Here is the secret.—He desired to have part in the "first resurrection,"—"the resurrection from among the dead," as the passage should have been translated, (Whiting,) leaving the wicked dead behind in the grave.

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me."—Psa. 49:14, 15. Here the upright, like David, are to be redeemed from the grave while the wicked are being consumed, and their beauty perishing in the grave from their dwelling.

"That they might obtain a better resurrection."—Heb. 11:35. This is spoken of those prophets and ancient worthies who wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented. They suffered that they might attain "a better resurrection."

(2.) Order of time.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die," (old and young, righteous and wicked,) "even so in Christ shall all be made alive. But every man in his own order,"—the order here given respects time and character,—"Christ the first fruits, afterward they that are Christ's at his coming."—1 Cor. 15:12-23. If all, both righteous and wicked, who die in Adam, are all raised at the advent of Christ, then all are Christ's, and Universalism is true.—There is no avoiding this conclusion. But the order laid down by Christ and his apostles is—first, Christ as the first fruits, "afterward they that are Christ's at his coming." "The rest of the dead lived not again until the thousand years were finished."—Rev. 20:5. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. 21:16. How long? "The rest of the dead (wicked) lived not again until the thousand years were finished."

"And Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:34-36. Here let me inquire: Are not all to be raised from the dead? If, then, there is not an order to the resurrection as respects time and character, so certainly as that all are raised, they are to be "made equal to the angels," "to die no more," &c., for they are "the children of the resurrection!" But, says our text, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." And v. 5—"The rest of the dead lived not again until the thousand years were finished."—These passages must suffice on this point. If it can be proved that there is future resurrection of all men, it can be also proved that there are two resurrections as to order of character and time. The one is as susceptible of proof as the other. To deny the one will lead us to deny the other, when all the proofs are before us.

It is true, that without the 20th chapter of Revelation, it would be difficult for us to determine the length of the intervening time between the resurrection of the righteous and that of the wicked. So also to the Jewish Church and the world previous to the first advent, it would have been wholly impossible for them to have determined that the two advents of the Messiah were two thousand years apart, without the book of Daniel. We might as well discard the time given us in Daniel relating to the two advents, as the time given in the Revelation relating to the two resurrections. If there are two resurrections, then the time is given us in Scripture, for time is given in connection with every important event. That time is, therefore, one thousand years, as revealed in the text: for it is the only place in the Bible where the time is definitely stated in regard to the two resurrections.

We are told by some, that "the first resurrection" is conversion. If this be so, then the second must be; for by what rule shall we determine the one to be conversion, and the other not?

Again. The second, whatever be its nature, must take place just one thousand years after the first. If it be conversion, then there are to elapse one thousand years in which there are to be no conversions! for "the rest of the dead (in trespasses and sins) lived not again till the thousand years were finished."

3. "Second death." The passages in which this expression occurs are, Rev. 2:11, 20:6, 14, and 21:8, from which we learn that it refers to the fearful and final end of the ungodly;—it can refer to nothing else.

4. "Priests of God." What is implied by this distinctive relation to God, may be gathered from the following scriptures.—"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."—Ex. 19:5, 6. The requisite to make that nation a kingdom of priests to God, was to obey his voice, and keep his covenant. This they did not do, so that ultimately they were rejected. Accordingly Peter tells us, (1 Pet. 2:5, 9, 10), "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

From this we learn, that those who "offer up spiritual sacrifices, acceptable to God," have this distinguishing appellation. Not that they officiate as did the Aaronic priesthood under the law, in the tabernacle and temple, for that was only a shadow of things to come. Says the Saviour: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John. 4:28. The "priests of God" are those who offer up such acceptable worship, or sacrifice, to him through Jesus Christ. And in the future and perfect state of the righteous, they will even more fully offer a pure and holy offering. Hence, "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10.

5. "And shall reign with him." This demonstrates that this passage is to be understood as others, where the phraseology, "kings and priests," is used. Mark the following particulars. (1.) This reign is with Christ, (v. 4,) not his Spirit. The Spirit and Christ are two distinct persons in the Godhead.

(2.) The office of the Spirit, or Holy Ghost, is not to reign as king. It is our "guide," our "comforter," our "teacher," and is to quicken our mortal bodies at the last day. Christ is our Prophet, Priest, and King, and we are to reign with him in person.

(3.) This reign is with Christ on the earth.—Rev. 5:9, 10; 11:15.

6. "A thousand years." Some seem to think that this cannot belong to the everlasting reign in the immortal state, because of the limited period here mentioned. But let me ask, Did you ever know of one who has ever attained to that age? Methuselah lived nine hundred and sixty-nine years, lacking thirty-one years of a thousand; and he was the oldest man that ever lived in a mortal state. The thousand years is here mentioned as the duration of other events, rather than that of the reign of the saints: it is the time intervening between the two resurrections,—it is the duration of Satan's confinement.—The saints reign this thousand years, but their reign does not then terminate, but continues on forever and ever. This fact should be observed.

Thus in defining scripturally the words and terms that make up the passage, we are compelled to take the literal view. The great objection to the other, or mystical method, is, that there is no certain rule to be governed by in its interpretation. Hence we have the views of this class of interpreters continually conflicting. Compare those of the Swedenborgians, the Shakers, and a host of similar expositors of this chapter; no two of them agree.

The doctrines taught in the text are—1st. That there are two resurrections, one thousand years apart. 2d. That the righteous have part in the first, which takes place at the commencement of the thousand years, and are "blessed and holy." That the wicked have part in the second, which takes place at the termination of the thousand years, and are accordingly accursed.

II. Analysis of the chapter.

Vs. 1-3—Instruct us in regard to the disposition made of Satan, that Old Serpent, which is the Devil, during the thousand years. An angel comes down from heaven, having the key of the bottomless pit and a great chain in his hand. He lays hold of the dragon, that old serpent, and binds him a thousand years, so that he deceives the nations no more till they are finished.

Vs. 4-6—Teach who are the distinguished and favored ones who have part in the first resurrection, and who reign with Christ during the thousand years in which the devil is bound. Also those who have part in the second resurrection, and enjoy no part of the millennial reign. Those who reign with Christ during the thousand years, are those to whom "judgment was given,"—those who were beheaded for the witness of Jesus, &c.—those who have part in the first resurrection,—those on whom "the second death hath no power," &c.

Vs. 7-10—Present us with the events to take place at the end of the thousand years. I will enumerate them in their order. 1. Devil loosed out of his prison. 2. Wicked dead are raised. 3. Devil deceives the nations thus raised. 4. Marshals them to attack the city. 5. They come up on the breadth of the earth, an exceeding great army, and encompasseth the city. 6. City is not taken, no battle fought. 7. God's judgments destroy them. 8. The saints with Christ, unharmed, and reign for ever.

Vs. 11-15—We have in these verses a description of the judgment, of which he had not before given us an account. Because here given, it does not follow that it takes place at this juncture, for it could not take place after the event specified in the last clause of v. 9. The judgment of the righteous and wicked must be consequent on their resurrection. Hence, the judgment must occupy the thousand years.

John beholds great white throne, and Him that sat thereon, from whose face the heaven and earth fled away. He saw the dead, small and great, stand before God, and the books opened, with the book of life, and the dead were judged out of those things

written in the books according to their works. These events we understand to take place at the commencement of the thousand years, on the resurrection of the righteous. "The sea gave up the dead which was in it," an announcement that all will ultimately be raised, whether in sea or land. "And death and hell delivered up the dead which were in them; and they were judged every man according to their works." This event transpires at the end of the thousand years, on the resurrection of the wicked dead.—v. 5.

LETTER FROM ENGLAND.

"And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth."—Rev. 17:5.

How forcible and striking the inspired inscription of that despotic and anti-Christian system symbolized by a woman seated upon a scarlet colored beast, and drunken with the blood of the martyred saints! The prophet Daniel, and the holy seer of Patmos, saw in vision the most vivid representations of the great apostacy, both in her civil and ecclesiastical capacity; and in their faithful record we have her persecuting presumptions and blasphemous propensities boldly described,—while from the same source we learn that the great object of her bitter hatred is the true Church of Christ, "the saints of the Most High." The characteristics implied in the above inscription have been most strikingly developed in the acts of the power referred to, and stand forth in bold relief, in view of which we inquire, Who can question its appropriateness,—and hence its inspiration?

The Roman Catholic hierarchy, like other great political establishments, has within the last half century experienced a variety of reverses: and although at times she has felt and expressed sorrow at her humiliated condition, while contrasting it with the days of her more extended power and prosperity, we may rest assured that the inspired delineation of her character in its different aspects, as recorded in the word of the Lord, is not distorted. Facts prove that her moral portrait is not overdrawn and too deeply colored, or the epithets applied extravagant or too forcible. Although for some time past she has been unable to slaughter by thousands the "saints of the Most High," and practice the unimaginable horrors of the Inquisition on those who may dissent from the dogma, that the soul may be purified and prepared for the judgment, and ultimate glory, by passing through her burning, purgatorial flames, as a substitute for the blood of Jesus Christ, which cleanseth from all sin,—although she may not be able to wreak her revenge on those who in the fear of God, dare to denounce her blasphemous assumptions, or drag monarchs from their thrones and princes from their seats, to place them beneath her crushing feet, and also to compel them to acknowledge her supremacy,—it is not because she has repented of her former atrocities, become illumined by the "march of intellect," and therefore more gentle and benevolent in her disposition; but because she possesses not the necessary power! She still bears the mark of her apocalyptic brand, and her insatiable desires are the same; but to her great annoyance and disquietude, she has not the means of carrying them out! Her Cardinals and Jesuits, Priests and Puseyites, are unitedly endeavoring to forward her interests, hide her deformity, obliterate her inscription, and make her appear attractive; and at the present time, sanctioned by Pope Pius the Ninth, the whole machinery connected with the iniquitous system of which he is the head, is in active operation; and recent developments prove that the Romish Church is making a desperate effort to regain her lost dominion, to embrace once more within her dragonic grasp "the saints of the Most High," to drink more freely of their blood, consume more faggots in their destruction, and again exercise those diabolical functions she assumed in consequence of her intellectual and moral affinity to the king of the regions with which she is in league! But the present struggle may be her last: her thirst for blood may not be assuaged; her attempt to conceal her widowhood will prove abortive; her anticipated power and prosperity will prove in reality, adversity and destruction; and ere long she must reel from the back of the scarlet beast upon which she rideeth,—her plagues will come upon her suddenly, and the whole system, like a mighty milestone, will be cast into the abyss, and sink to rise no more!

"Avenge, O Lord, thy slaughtered saints, whose bones lie scattered on the Alpine mountains cold. Even they who kept thy truth so pure of old, When all our fathers worshipped stocks and stones, Forget not. In thy book record their groans Who were thy sheep, and in their ancient fold Slain by the bloody Piedmontese, that roll'd Mother with infant down the rocks. Their moans The vales redoubled to the hills, and they To heaven. Their martyr'd blood and ashes sow O'er all the Italian fields, where still doth sway The triple tyrant, that from these may grow A hundred fold, who, having learn'd the way, Early may fly the Babylonian woe."—MILTON.

In consequence of the recent bold step of the Pope in dividing the territory of England, as particularized in his published Bull, creating Dr. Wiseman cardinal and archbishop of Westminster, and investing him with power which infringes upon the rights of the Queen, the Protestants in England have been electrically aroused from their torpor. Lectures are being delivered by distinguished individuals on the assumptions of the Pope, as recently developed. Meetings have been held in various places, and petitions expressive of loyalty to the Queen, and indignation at the interference of the Pope within the limits of her dominion, have been numerously signed and forwarded; but much to the discomfiture of Puseyites, or semi-Papists, avowed Catholics, and the newly created Cardinal himself. The whole country has been aroused, and in order to allay the feeling of indignation existing, Cardinal Wiseman has made an "Appeal" to the British public, in order that, if possible, its tone might be modified.

INSPIRED ADVICE TO THE TRUE CHILDREN OF GOD:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."—Rev. 18:4-21.

Soon the prayer of the martyr saints will be avenged,—the Saviour will appear in glory, the elect will be gathered, the kingdom will be established, and the faithful will reign with Him forever, even forever and ever.

J. W. BONHAM.

Brighton, Dec. 8th, 1850.

THE PREPARATION "TO STAND BEFORE THE SON OF MAN."

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—LUKE 21:34-36.

"Take heed."—This warning is addressed to Christians. They are warned of danger; and those dangers are plainly pointed out. Christians should take heed to themselves, with the expectation of avoiding the wrong. Without an expectation of success, we should be like the man of whom James says, "Let not that man think that he shall receive anything of the Lord."

That Christians will have to live in the midst of these abominations is certain, from the teachings of our Lord. He says: "And as in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all: even thus shall it be in the day when the Son of man is revealed."—Luke 17:26-30.

By as much as our times are growing more and more like the times of Noah and Lot, Christians should be awake to the peculiar perils of these days. They should nerve themselves up to self-denial and singular purity.

While the enemies of the cross of Christ shall boldly and unblushingly bow down to their appetites, as to a God, let Christians sigh and cry over the abominations of the "abominable," and earnestly "abstain from fleshly lusts which war against the soul."

This work of taking heed is to be an *individual* work. We are not to judge our brother, or set at naught our brother. We must take heed to *ourselves*, lest at any time our hearts be overcharged. *Baupu*, means, "to be heavy, weigh down, oppress," &c. The three principal causes which tend to overcharge or weigh down the heart, are distinctly named. They are "surfeiting,"* and drunkenness, and cares of this life."

I have sometimes heard ministers tell their hearers that they must not be "surfeited with the cares of this life." This is not only giving a figurative meaning to the word *surfeit*, it leaves out of view the two leading features of danger.

Mr. Barnes, in his Notes, says, "This word (*surfeiting*) does not include intoxication, but merely indulgence in food and drink, though the food and drink in themselves should be lawful." On the word "drunkenness," he says: "The ancients were not acquainted with the poison that we use on which to become drunk. They had no distilled spirits. They became intoxicated on wine, and strong drink made of a mixture of dates, honey, &c."

Whatever, of food or drink, stupefies the body, or numbs the senses, should be firmly refused. "If any man defile the temple of God, him shall God destroy." Let us beware of overcharging the heart in any way, lest the day of Christ come upon us *unawares*.

"Cares of this life."—A distrustful anxiety about "what we shall eat, or what we shall drink, or wherewithal we shall be clothed," overcharges the heart. It weighs it down from the mercy-seat into the mire and filth of this world. It surrounds the soul with the shades of night, and of moral death. For says Paul, "To be carnally minded is death."

No Christian has a right to have his heart overcharged. It is a heinous sin. We must "cast all our care on God: for he careth for us."—"He hath said I will never leave you nor forsake you."

Then with our appetites duly moderated we may give ourselves to constant watchfulness and prayer, that we may be accounted worthy to escape the terrible judgments of God, and to stand before the Son of man.

Dec. 17th, 1850.

THE MILLENNIAL KINGDOM.

BRO. HIMES:—The great subject of the millennial reign of Christ is attracting increased attention in the Christian world, and is destined so to do till it shall be ushered in, in the fulness of its glory. Each

item contributed to swell the amount of interest on the subject, and to shed light on its character, is so much done for Christ and his cause. When he made his first advent, and appeared in Judea as Israel's King, he had his harbinger, and was formally introduced to the notice of his people by his ministrations. So now, his advent and reign are to be made known to the nations of the earth, and to accomplish it he will have instruments. It is important that these instruments should not only have light on *what manner* of time, but also on *what* the spirit of Christ in the holy prophets did signify, when he testified the glory that should follow his sufferings.

The views of Adventists on the subject of the nature of Christ's reign, have not been hastily formed, nor should they be suddenly abandoned. We have no reason to shrink from the most rigid scrutiny, nor to be ashamed of the faith we entertain, or the hope within us. The Advent views will suffer no loss by a comparison in the light of Scripture with any system extant on the same points. With your permission, I propose writing a series of articles on this subject for publication in the "Herald;" in which I shall take up and review the theories both of Millenists and Millenarians.

J. LITCH.

Philadelphia, Dec. 29, 1850.

We shall be pleased to have a good defence from your pen of the position so triumphantly put forth by Mr. Miller.—EO.

Bliss' Sacred Chronology.

BRO. HIMES:—I have just read the above work, and am much pleased with it, as it contains a vast amount of valuable information, which can be obtained at a small price, and treasured up with little study. I think it would be a benefit to every Bible student to have one of them in his possession; and I hope every Adventist in the land will obtain one; not especially to reward Bro. Bliss for his task in producing it: for the work is of sufficient value to be entitled to the patronage of all, from a more worthy consideration, which will, I trust, abundantly repay the author for his toil in preparing it.

Hallowell, Jan. 2, 1851. I. C. WELLCOME.

Bro. B.'s reward in preparing it, consists solely in the aid it renders others. It is not published at his cost, nor does he receive a penny for it—whatever is realized from its sale, goes to promote the interests of the cause.

We have not sold enough of this work, as yet, to pay one third of the expense. It is a work much needed by Adventists, and we can but hope an effort will be made for its general circulation among us.

J. V. H.

Extracts from Letters.

SIST. MARGARET REYNOLDS writes from Reynolds-ville, Tompkins Co. (N. Y.), Dec. 18, 1850:

DEAR BROTHER:—Enclosed I send you one dollar to aid you in your expense of the "Supplement." It has been with feelings of regret that I have heard of the proceedings at Boston for the past few months. I had hoped better things of those who set themselves as guides and teachers of so momentous a subject as the near coming of the Saviour to "render unto every one according to his works." To think of such speaking evil of one another, and trying to injure the cause which you have so many years been trying to build up, is sad indeed; but in apostolic days there were certain that loved to have the pre-eminence, and it is even so yet. I have frequently thought there was more to be dreaded from secret foes than open enemies; more from Satanic influence under the garb of an angel of light, than the roaring lion. But from all those I pray the Lord to deliver you, and preserve you blameless unto His glorious kingdom.

I should like to hear whether you intend to visit Ithaca when you come out West. You will doubtless publish your appointments in the "Herald." My Post Office address is the same as usual.

NOTE.—I shall visit Ithaca while on my visit West.

J. V. H.

SISTER MARTHA M. MAXWELL writes from West Poland (Me.), Dec. 24th, 1850:

BRO. HIMES:—Your visit to Poland was highly appreciated. It was with much satisfaction we saw so many of our former brethren listening with such attention to the truths which separated us. You now seem nearer the hearts of some than ever; be assured you have their prayers, and they sincerely hope you will visit them again. When I mentioned to you the brother who was so much interested in your paper, and wished it continued, your answer was as I expected, and while I reflected God loves the cheerful giver, I regretted that feeble health had rendered me of so little use in the cause, but resolved I would do what I could. When hearing the brother express himself as he did, and said the Postmaster gave him the postage, I thought, had you not devised such liberal means, I should not have enjoyed this pleasure, which I have many and many a time thanked the Lord for, the "Herald." I have never felt condemned for esteeming his servants highly who furnished me with it; neither have I understood my brethren and sisters, whose letters I have read with much satisfaction, as giving Bro. Himes more thanks and praise than God, as some accuse them. He that searches the heart and tries the reins, will be their judge. God will honor them that serve him. But why have I been so thankful for the "Herald"? Because the grace of God has enabled the managers to take a straight course between cold formality and fanaticism, so I have had something I have enjoyed, while the two extremes have afflicted me exceedingly. O may God still guide and support you, dear brother.

BRO. JOSEPH SEAVY writes from Union Square, Oswego Co. (N. Y.), Dec. 13, 1850:

DEAR BRO. HIMES:—Your paper I consider the best and most interesting that I am acquainted with,

and peculiarly adapted to the age of the world and signs of the times. Very soon, no doubt, the "times of the Gentiles will be fulfilled," the seventh trumpet will sound, and the fifth and everlasting kingdom will be set up.

You have had severe trials. Enemies spring up where friends might be expected. But you have passed through the fire without a singe of garment in the estimation of those who are acquainted with all the circumstances, as set forth in the accusations and in the defence. The battle is the Lord's. Good soldiers of Immanuel must have some skirmishes with the enemy, but in the strength of the arm of the mighty God of Jacob they will overcome and ascend into the hill of the Lord, where foes can no more disturb the peace of the righteous.

Your whole course relating to the Advent publications, as far as I understand it, I heartily approve.

I am, dear sir, with much love and affection, a fellow traveller through this wilderness world.

BRO. SEAMAN CASE writes from Bristol (Vt.), Dec. 15th, 1850:

DEAR BRO. HIMES:—I would say in behalf of the brethren and sisters of this place, that we highly appreciate your visit with us of late, and especially as you made extra exertions to hold out the hand of encouragement to us while laboring under such poor health; you have our thanks for your visit with us, as also our warmest prayers for the recovery of your health. We cannot bear the thought that you should be laid aside before our Master shall come. We also thank our heavenly Father for the very able and appropriate discourse we heard from your lips while here: the importance of our patience to endure, that after we have done the will of our heavenly Father, we might receive the promises. We assure you it was meat in due season. Our meetings are well attended, and have become more interesting since you were here. From the gathering signs broadcast over the world, especially the move of the Catholic power of late, we are confident we are nearing the throne. Awake, awake, O Zion, put on thy beautiful garment.

BRO. JOHN SLATER writes from St. Albans (Vt.), Nov. 30th, 1850:

DEAR SIR:—From what the Bible says in regard to persecution, and from the history of the Church, you are probably aware that you are still to be a mark for the adversary. But if you are assisted as you ought to be by your brethren, and as you may be by the Holy Spirit, I trust that you will still let light from your pen, and from those of your correspondents, shine through the columns of the "Herald" upon the solemn and glorious revelations of the not distant future.

BRO. S. R. DENNETT writes from Canaan (Vt.), Jan. 8th, 1851:

DEAR BRO. HIMES:—I want you to say through the "Herald," that I have been very much annoyed with newspapers and pamphlets containing, as I believe, spurious doctrines, such as the old Jewish Sabbath, door of mercy closed, dreams, visions, &c. I have received as many of the above as I wish for. I want no more of such chaff.

BRO. JACOB F. HUBER writes from Middletown (Ct.), Dec. 21st, 1850:

DEAR BRO. HIMES:—I sympathize with you most sincerely in your fiery trials, my dear brother, and pray that they may, by divine grace, be sanctified to you and yours. They have endeared you to me greatly, and increased my confidence in your Christian integrity and liberality, and I trust they will cause you to shine the brighter in the kingdom of our Father.

Yours in the bonds of Christian affection.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

My beloved companion, HARRIET CORDELIA GIBSON, fell asleep in Jesus Dec. 19, 1850, aged 20 years four months and twelve days. She had always been a very healthy person until about the 1st of September last, when she was attacked with a liver affection, which drew to her stomach a very bad scrofulous humor, which she had from a child, but which had never been troublesome internally. She experienced religion at an early age, and embraced the doctrine of the speedy coming of Jesus Christ in '42 or '43, but heard very little on the subject till 1848, since which time she had lived a very devoted life. She was of a meek and amiable disposition. Her sufferings during her sickness were great, but she bore them with astonishing patience. When asked if she did not long for the time to come when her pains would cease, her only reply was, "I can wait." Her mind was very clear and bright until the last, as was also her faith. I sorrow not as those who have no hope, for I rejoice in hope of a speedy re-union in a land where there will be no more death, nor sorrow and crying, for the former things will have passed away.

O. D. GIBSON.

Houghtonville (Vt.), Jan. 9th, 1851.

DIED, in Haverhill, Mass., Dec. 24th, Mrs. MARY PLUMMER, in the 88th year of her age. Thus has fallen asleep, in the fullness of her years, my dear mother. She had been a consistent professor of the Christian religion for almost half a century. We are able to say, she has "finished her course," she has "kept the faith," and has died "in the Lord."

The doctrine of the resurrection of the dead was the

theme of her conversation, her hope, and the joy of her heart. To her friends, therefore, her flesh rests in hope. She will be found at the resurrection of the just.

H. PLUMMER.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—W. M. Palmer.
Brattleboro', Vt.—B. F. Ferris.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edinburgh, Me.—Thos. Smith.
Gloucester, Mass.—N. S. Ellis.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Hewlett, N. Y.—W. D. Ghosh.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. H. Adams.
L. Hampton, N. Y.—D. Bosworth.
Massena, N. Y.—J. Danforth.

Milwaukee, Wis.—Sam'l Brown.
New Bedford, Mass.—H. V. Davis.
Newburyport, Mass.—D. J. Pearson, sr.
New York City—Wm. Tracy, 75
Delancey-street.
Philadelphia, Pa.—J. Litch, 704
North 11th street.
Portland, Me.—Peter Johnson, 37
Summer-street.
Providence, R. I.—R. G. R. Gladding.
Rochester, N. Y.—Wm. Busby.
Salem, Mass.—L. Owler.
Toronto, C. W.—D. Campbell.
Wardsboro', Vt.—Ira Wyman.
Waterloo, Shefford, C. E.—R.
Wichita, Hutchinson.
Worcester, Mass.—D. F. Wetherbee.
Berwick Place, Grange Road, Bermondsey, London.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern; in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the *gigs* of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-sustaining harmony than has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmonies.

THE ADVENT HERALD.

BOSTON, JANUARY 18, 1851.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY": "The second woe is past; and behold the third woe cometh quickly" — Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 354 pages, about half of which is set to choice and appropriate music.—Price, 60cts.

POCKET HARP.—This contains all the hymns of the former, but the music omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37cts.

WHITE'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37cts.

CAUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1.50 bound in sheep; \$1.25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62cts.

MY SAVIOR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50cts.; full gilt, 75cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Savior, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10cts.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25cts.

THE LILY AMONG FLOWERS.—Price, 25cts.

LOUDON VILLAGE, N. H.—By special invitation, we visited this place on the 8th and 9th inst., in company with Bro. Osler. We found a faithful company of believers there, to whom we delivered three lectures. We had not anticipated a visit there, and had previously stated through the *Herald* that we should not be able to do so; but circumstances subsequently allowed us to accept the invitation tendered us. We shall endeavor to repeat the visit, and render the friends there all the aid in our power. Bro. Osler remained in charge of the meeting after our departure, and we expect good results from the effort.

On the 10th we came to New York, where we met Bro. Jones, C. B. Turner, and R. Hutchinson. On Sabbath morning, we spoke to Bro. Jones' Church in Brooklyn. The congregation was large and solemn. Bro. Jones is again deeply afflicted. All his children are sick, and fears are entertained that some of them may not recover. The Lord bless and sustain him. In the afternoon and evening we preached to Bro. Turner's congregation in Hester-street, New York. The house was filled, and we never had a better hearing in the city. We can but hope that some conversions may result from the meetings.

Bro. Turner has labored faithfully to sustain the cause in New York, and his labors have not been in vain.

Bro. Hutchinson's health is somewhat improved. May God bless the means used for his recovery, that he may again enter his field of labor.

We leave this afternoon for Auburn, to attend the Conference, from which place we shall report in due season.

J. V. H.
glorious than Aaron, with blood more precious, with purity more spotless, with titles more numerous and dear to men, with many crowns upon his head, and the names of his people engraved upon his heart, has the High Priest of our profession entered to minister for us.

Bills.

We have delayed sending out bills, not wishing to do so at all if we could avoid it. But we have not heard from a large number. We know that some find it difficult at times to comply with our calls; of course we can find no fault with such. But there are many who do not have this excuse,—negligence being their only reason. Come, friends, wake up!

"A Primary Pronouncing Dictionary of the English Language; with Vocabularies of Classical, Scriptural, and Modern Geographical Names. By Joseph E. Worcester. Boston: Jenks, Palmer & Co."

This little work is an abstract from the larger Dictionary of Dr. Worcester, and contains quite a full vocabulary of the common and well authorized words of the English language. It is well adapted for the use of students in academies and smaller schools.

"THE COMMONWEALTH & EMANCIPATOR."—This is a noble looking weekly sheet, made up from the columns of *The Commonwealth*, of this city, the new organ of the Free Soil party. It appears to be ably conducted, and is filled with rich and racy articles.

"THE WHIG ALMANAC FOR 1851."—We are indebted to the office of the New York *Tribune* for a copy of this valuable annual—valuable for its large amount of statistical information on a great variety of subjects.

We have received the January number of the "Pathfinder Guide for the New England States." It is published by Snow & Wilder, on the 1st of every month, at No. 5 Washington-street, Boston.

We have also received the "Boston Express List, and Forwarder's Guide," for January, from the same publishers. The convenience of these little works to the travelling public is so well known that we need not say anything further.

NEW AGENT.—Elder T. M. Preble, of East Ware, is our Agent in that place for the *Herald* and Advent publications.

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore,

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

JOSHUA V. HIMES,
LEMUEL OSLER,
BUTLER MORLEY,
O. R. FASSETT,
EZRAS CROWELL,

Boston, Nov. 15, 1850

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or undesignated preachers, evangelists, officers of Churches, or active brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

I. Wyman, T. M. Preble,
J. F. Guild, James Brooks, Colger Snow,
Amos Kenney, Thomas Smith, L. Kimball,
A. Merrill, J. Croft, P. B. Morgan,
J. S. Richards, J. Shaw, N. H. A. Hale,
W. H. Eastman, Henry Perkins, R. Harley,
Dr. N. Smith, N. Smith, T. Harley,
I. Wright, S. Tibbets, C. Green,
H. Buckley, John F. Millikin, D. Smith,
E. L. Clark, E. Parker, J. M. Daniels,
I. C. Wellcome, Ezra Crowell, H. Stinson,
N. Hervey, I. H. Shipman, D. I. Robinson,
J. V. Himes, H. Plummer, J. Pearson,
L. Osler, O. R. Fassey, B. Morley,
Dea. L. Jackson, Chase Taylor, Jonas Ball,
G. W. Thomas, O. D. Eastman, D. Bosworth,
P. Hawkes, L. Bolles, L. M. Bentley.

Christ, the only Priest.

Nothing corresponding with Judaism can again be established in our world. Its types were types of things which are now in heaven, and which cannot be again brought down to the earth. They are embodied in the office of Christ's priesthood, and can never again be required or allowed in the service of men. The heavenly things themselves are present to our view, and the earthly things, which were the patterns of them, as being no longer necessary, are forever withdrawn. Christ himself, the Apostle tells us, were He on earth, would not be a priest.—He was not a descendant of Aaron, and therefore could not legally officiate in the temple, in which the Levitical priesthood offered gifts according to the law. He ministers in the true tabernacle, which the Lord pitched and not man. He is entered, "not into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." There is now the Shekinah of glory, pervading and enlightening with its radiance, every part of the celestial temple; there is the mercy seat to which all nations are now invited to come, and from which, for Gentiles as well as Jews, the copious streams of pardon and salvation flow; there are the cherubim, not carved in beaten gold, but living in the constant exercise of high intelligence, of burning zeal, of reverent awe, and reverberating widely as the beams of divine radiance extend, the unceasing cry, "Holy! holy! holy! is the Lord of hosts!" and there, more

glorious than Aaron, with blood more precious, with purity more spotless, with titles more numerous and dear to men, with many crowns upon his head, and the names of his people engraved upon his heart, has the High Priest of our profession entered to minister for us.

Use Scripture Language.

Hold up your face, dear brethren, for the truth and simplicity of the Bible. Be not ashamed of its phraseology. It is the right instrument to handle in the great work of calling a human soul out of darkness into marvellous light. Stand firm and secure on the impregnable principle that this is the word of God, and that all taste, and imagination, and science, must give way before its overbearing authority.—Walk in the footsteps of your Saviour, in the two-fold office of caring for the diseases of the body, and administering to the wants of the soul; and though you may fail in the former—though the patient may never rise and walk, yet, by the blessing of heaven upon your servant and effectual endeavors, the latter object may be gained—the soul may be lightened of all its anxieties—the whole burden of its diseases may be swept away—it may be of good cheer, because its sins are forgiven—and the right direction may be impressed upon it which will carry it forward in progress to a happy eternity. Death may not be averted, but death may be disarmed. It may be stripped of its terrors, and instead of a devouring enemy, it may be hailed as a messenger of triumph.

Dr. Chalmers.

Cardinal Wiseman.

The English papers contain a report, that a Mr. TAYLOR, recently of Weybridge, England, was induced, before his decease, to leave his property, amounting to £3000 per annum, to Dr. WISEMAN, at the same time disinheriting his own son. This statement was circulated extensively for three weeks, before any public notice was taken of it by the parties implicated. At last a Protestant Dissenter, a Mr. DEAN, of Sittingbourne, wrote to Dr. WISEMAN on the subject, telling him he was a Protestant, but hated misrepresentation, and would contradict the report if he could do it. Now hear the Cardinal's response:

"The Cardinal with well-feigned openness, told his dissenting friend that he would, doubtless, be surprised to hear that he never in his life saw, nor spoke to, nor corresponded with, the late Mr. Taylor, of Weybridge; that he died before he came to London; and that he is not named in his will; that, since coming to London, he had had the pleasure of making the acquaintance of the excellent family, had visited them at Weybridge, where they were kind enough to receive him at any time; and that he is on terms of perfect good understanding with Mr. James Taylor, the supposed disinherited son, who, with his sister, enjoys every farthing of his father's property. Mr. Dean, with an alacrity that does him credit, forwarded the triumphant vindication to the 'British Banner,' the editor of which, with characteristic magnanimity, not only gave it conspicuous insertion, but prefaced it with some noble sentiments. Unfortunately for the Cardinal, however, there are people in the world who, having been bitten before, can doubt even the candor of a Cardinal. To one of those it occurred, that the exact truth might be ascertained by an examination of Mr. Taylor's will, and a shilling is a very small price to pay for the truth. Off he went to Doctor's-commons, and lo! and behold! it turned out that Mr. Taylor bequeathed the whole of his property to his children for their lives; and, after their decease, the estate at Weybridge, and some land and eighteen houses at Islington, to the use of the Rev. Dr. Griffiths, vicar-apostolic of the Romish Church, if he should be living at the time of the death of the last surviving child; but, if not, to the vicar-apostolic of the Romish Church for the London District for the time being."

Now, this vicar-apostolic, *mutato nomine*, is no other than Dr. Wiseman! And yet, Dr. Wiseman was not named in the will, and had not arrived in England at the time of the senior Mr. Taylor's death, and Mr. Taylor, junior, and his sister enjoy the whole property. All this is literally true; but it is also true, that the son and daughter enjoy the property only for their own lives, and cannot transmit a penny of it to their heirs; the perpetuity thereof being secured not to Nicholas Wiseman, not to Cardinal Wiseman, not to the Archbishop of Westminster, but to the vicar-apostolic of the London District, who is no other than this Cardinal Archbishop Wiseman himself! In the light of this discovery, the last sentence of his Eminence's "most candid letter" is worthy of notice:—Assuring you that there is *as much truth* in other anecdotes concerning me which have been copied from paper to paper, as in the one which you have written to me—I am, yours, very faithfully, N. CARDINAL WISEMAN."—Patriot.

The Old Man.

"No expression that we are acquainted with grates so harshly upon our ears as that of 'the old man,' when it comes from the lips of a son, speaking of his father. It is irreverent, and shows a lack of some kind in the training of the child. The person who uses the expression is either intimate with low characters, or he feels not that respect and reverence due from a child to a parent.

"In excuse it is said, 'tis but a jest, and means nothing. If so, it were better not to jest on such a subject, and use some expression that does mean something.

"Old man is used as a term of reproach, a sort of by-word, and a bugaboo to scare bad children, and in the manner used expresses a sort of contempt, or don't care.

"There are several stages to be gone through before the old man is brought on. Pa, papa, and father, have had their day, and as the young swell lazily rolls his cigar or quid of tobacco to the other corner of his mouth, strokes his goose-down chin, he replies with a curl of his lip to the gentleman by whom he is interrogated, 'That's nobody but the old man.'

"Young chaps that frequent oyster cellars, beer saloons, and fashionable wine shops, who can smoke a 'regalia,' or chew 'ladies' twist' without making them sick, or walk a crack with three glasses of champagne—these are the sprigs who talk of 'the old man' who don't know they're out."

"We have also heard these same characters speak of their mother as 'the old woman.'—True, it's no heinous offence, yet it shows—and it shows as plainly as any other swagger, what company they keep, and the estimate they place upon their parent's love and care, for so many years."

BUSINESS NOTES.

M. R. Blakeslee—All right.
M. E. Whittaker—You have paid to \$21, in next vol.
B. Morley—Bro. Ostrander's Post-office address on our books is West Hingham, Erie Co., Is Bro. Willett's the same?
Ira. Wm. H. Wm.—Sent you books on the 11th by Buelow's Express.

J. D. Boyer—Books sent the 16th, to care of J. Litch.
S. N. Gears—Books sent the 14th by Marauder's Express.
S. Gillings—\$2—Sent Harps.

To Agents and Correspondents.

SUPPLEMENT.

No. II.

BOSTON, JANUARY 18, 1851.

THE LATE CONSPIRACY

To Destroy the Character

OF

ELDER J. V. HIMES,

And to Wrest from him the "Advent Herald."

That we might be enabled to keep the *Herald* free from matters foreign to the great purpose for which it was originated, we have been obliged to lay aside some things which our readers have a right to be in possession of. To place them in possession of these, in compliance with the expressed wishes of many, and to correct some misstatements that have been made, we issue the following sheet; which will be continued only as circumstances demand. The first we notice are the statements made respecting

AN ATTEMPT AT SETTLEMENT.

This refers to an attempt made by Bro. HENRY TANNER, of Buffalo. This is represented by the other side as having been frustrated by this office, and we are told that the *Harbinger* represents WEETHEE and NEEDHAM as anxious for an investigation. As numerous efforts for an investigation have been refused by them, we will give the correspondence which passed between the several parties, in connection with Bro. TANNER's effort.

On the 25th of Oct. last, Bro. H. TANNER was in town, and without any consultation with Mr. HIMES, who was absent from the state, drew up, of his own accord, the following proposition, which he sent to each of the parties therein named, for their acceptance, viz. —

We, the undersigned, pledge ourselves, in the fear of God, to submit all our grievances and complaints, which we or either of us may have against either, and all the evidence on each and every point in question, and submit to be ruled and governed strictly by the legal manner of taking evidence, and to obey any and all summons which may be made upon us during the time of taking such evidence; and most strictly and religiously to abide by the decision which shall in this case be made, —acknowledging its force and righteousness, and govern ourselves accordingly, —that is, if it may be taken by a number of men constituted as follows:

Chas. B. Turner, O. R. Fassett, and B. Morley, shall be a committee to select thirty names, none of whom shall be members of the Advent Churches, or in any manner identified with the cause; but all of whom shall be members of other Churches in good standing, and none of whom shall reside within twenty miles of the city of Boston, or Worcester. J. V. Himes, J. P. Weethee, and Geo. Needham, shall mutually agree upon six, who shall constitute a committee of reference, which committee shall select for a seventh, a magistrate, who shall have the casting vote on all questions: and the decision of the majority so obtained, on all questions, shall be binding. And should either one of the six first selected refuse to set on the reference, then the vacancy shall be filled by the remaining number of this committee, without regard to Weethee, Himes, or Needham. And should the three last named fail to agree on the number of six, then those which they do agree upon, be they more or less, shall make up that number, without any regard to either party named. And before this body so organized, shall all evidence be taken.

1st. To establish whether the Church which tried J. V. Himes was or was not a proper body to do so.

2d. J. P. Weethee, Geo. Needham, and all others who have appeared in this contest, shall be called upon and held responsible to prove all the charges made against J. V. Himes.

3d. J. V. Himes shall be called upon and held bound to prove all the charges he has made against either of the parties so appearing.

And if in anything either fail to substantiate his charges so made, he shall make his acknowledgment to the other, and by publication to the brethren at large, and ask forgiveness publicly of his injured brother; and failing to do so, he or they shall be considered disturbers of the peace of God's Church, and wicked men.

In no case shall any testimony be taken but upon oath or affirmation; and such as could be given in a court of law, the magistrate alone being the judge on this point. And in no case shall Himes, Weethee, or Needham, be allowed to testify, they being direct parties in interest.

The trial shall not be prolonged beyond ten working days after the commencement, not counting the first, which is given to organize.

And to bear the expense of this trial, each party, to wit, J. V. H. on one part, and Weethee and Needham on the other part, shall first deposit in the hands of the three first named brethren \$100 each. And contributions shall be publicly invited to be sent to the same committee, to defray such expense of trial. And from the money in the hands of said three brethren, and from contributions made to them, shall all expenses first be paid, together with the expense of publishing five thousand copies of the verdict, for free circulation. And after these expenses are so paid, the money deposited by the parties in the beginning, shall be returned to them pro rata, from the

contributions. And when enough is so contributed, notice shall be given of the fact by the committee, which shall then be dissolved.

Each party shall be allowed two counsel before this reference committee, from among their brethren, whom they may select.

And in neither case shall either party, Himes, Weethee, or Needham, be allowed to plead for themselves or others, or take any active part, other than by and through their counsel.

The counsel so selected shall do all the questioning of witnesses, and do all the pleading, and in every way have all the management of the case, under the direction of the magistrate.

This meeting shall be arranged to commence on the 3d day of December next, in the city of Boston. In the meantime this agreement shall be published in all the Advent papers, for the sole purpose of soliciting contributions to be forwarded to either of the committee of the three first named. And whatever amount shall be so contributed, shall be deducted equally from the amount to be deposited to make up the \$100 each, which shall be deposited on the 2d day of December.

This trial shall not be considered as affecting the Church relations of either party to his respective Church at the time of trial.

(Signed) J. P. WEETHEE, Oct. 25, 1850.
J. V. HIMES,

(signed on first presentation, Nov. 2.)

Geo. NEEDHAM, (signed copy, Nov. 5.)

This, as will be seen by the above, was signed by each of the parties. W., after a personal interview of two hours, and much urging by T.; H. on his return to Boston; and N. by letter.

On the 2d of November, two of the above-named committee, Dr. C. B. TURNER and O. R. FASSETT, unexpectedly met in this city, and consulted respecting their duty in the case. They felt that the performance of the duty assigned to them would be assuming a great responsibility, unless a corresponding amount of good would obviously result from it. And before they could conscientiously ask the brethren to subscribe several hundred dollars to defray the necessary expenses, they wanted to be able to assure the brethren, that the parties involved were sincerely desirous of an adjustment of the matter, willing to abide the decision of impartial examiners, to freely confess wherein they might be shown to be wrong, and to heartily forgive those who should see and confess their wrong. And if they found that either party did not desire such a result; but only to improve such an examination to get all the advantage they could; to embitter by it as many as possible; if they gained an advantage, to use it to crush the other; and if defeated, to go right on as before; then they felt that they should not be justified in acceding to the proposition on their part. They therefore addressed copies of the following letter to Mr. Himes and Mr. WEETHEE: —

Boston, Nov. 2d, 1850.

BRO. HIMES:—Unexpectedly meeting in this city, we propose to remain for the forenoon, to consult on matters to which your attention was called last evening. If the signatures are appended to the terms of settlement, it is throwing a heavy responsibility upon us, as the committee referred to in that document. And as the brethren abroad have a right to hold us responsible for the matter which we recommend for their consideration, we feel it incumbent on us to learn, as far as may be, what would be the result of such an investigation; and to this end make the following proposition, that after learning the probable result, we may be able, in view of our duty to God, his cause, and the brethren, to determine whether or not to act on such a committee, and what course to pursue should we feel at liberty to act in that capacity.

1. Do you propose, if these arrangements are carried out, to feel in union, love, and harmony with the parties involved?

2. Do you then propose to act in union and harmony with the parties so involved, and with the Advent body, on its original plan of labor?

3. Will you then feel that your affection, interests, ends, and aims are identified with ours, and that you can labor heart and hand with us as formerly?

When these questions are answered, we shall then be prepared to consider objections which rest upon our own minds, and to consult the wishes of the brethren abroad on the subject. C. B. TURNER,
O. R. FASSETT.

P. S. Please return us an immediate answer, as I leave immediately after dinner. We propose sending for a reply as early as 12 o'clock, M. C. B. T.

On receiving the above, Mr. Himes promptly replied as follows:

Boston, Nov. 2, 1850.

DEAR BRETHREN:—In reply to your three questions I would say:—That I should, in case of an adjustment, be happy to labor with the parties in all respects as formerly. Respectfully yours,

CHAS. B. TURNER, J. V. HIMES.
O. R. FASSETT.

The following is the reply of Mr. WEETHEE:—

Boston, Nov. 2d, 1850.

MR. O. R. FASSETT AND C. B. TURNER:—Your communication has been received, and I hasten to send you a reply.

The conditions of investigation signed by me, were prepared by Bro. H. Tanner, of Buffalo, a friend of Mr. Himes. The committee was appointed by him. I signed the terms, because I was anxious that the whole matter should be investigated by a body of disinterested men, and these conditions seemed calculated to secure that object. Bro. Tanner thought the expenses would be met by the churches without difficulty. To your three questions I reply:

1st. I am now in "union, love, and harmony, with all the parties involved," except Mr. Himes' party; and should Mr. Himes and his associates,

show themselves worthy of Christian confidence, I should feel myself bound to extend to them my confidence.

2nd. To the former clause of your second question, my first answer will apply; to the latter clause, I simply state, that I am *now* acting "with the Advent body on its original plan of labor," as far as I understand that plan.

3rd. To your third question I say, I should feel to identify my "affections," "interests," "ends," and "aims," with those that are truly deserving.

Mr. Himes has challenged an investigation before any body of impartial men! Now let him stand to it. Yours, J. P. WEETHEE.

O. R. FASSETT AND C. B. TURNER.

This the committee regarded as entirely evasive, and unsatisfactory. They accordingly addressed Mr. WEETHEE the following: —

Boston, Nov. 2, 1850.

BRO. WEETHEE:—Your reply is received.—Bro. Himes had signed the article referred to before we wrote you. He has also returned a satisfactory reply to a letter similar to the one written you.—Your reply is indefinite, or at least, we do not obtain from it definite ideas.

If Bro. Himes abides the terms of settlement, will that be sufficient to entitle him to your Christian confidence? Yours, C. B. TURNER,
O. R. FASSETT.

To this last note, he returned by the carrier the answer, "that he had no reply to make definitely."

The following is a copy of the letter sent to NEEDHAM: —

Salem, Mass., Nov. 14, 1850.

BRO. NEEDHAM:—As we have been informed that a copy of an article, drawn by Bro. Tanner, for the settlement of recent difficulties, has been sent you, and also that you had signed the article and forwarded it to us, we wish to make the following suggestions:

1. Do you propose if these arrangements are carried out, to feel in union, love, and harmony with the parties so involved?

2. Do you then propose to act in union and harmony with the parties so involved, and with the Advent body on its original plan of labor?

3. Will you then feel that your affections are identified with ours, and that you can labor in union and harmony with us as formerly?

The article above referred to, as forwarded by you, has not been received. Please forward us a copy, with a reply to this. Respectfully,

C. B. TURNER,
O. R. FASSETT,
BUTLER MORLEY.

To the above, NEEDHAM replied as follows: —

Worcester, Nov. 15th, 1850.

BRETHREN FASSETT AND MORLEY:—Your letter of yesterday is received. In reply, I would say,—

1st. That the terms of "agreement," drawn up by Bro. H. Tanner, without my counsel or knowledge, are explicit. Why you should interpose at this stage, if you desire justice should be done to the parties so involved, I cannot see.

2. I do not recognize your right to ask any pledges in the matter, any more than I have a right to ask pledges of you. If you do not wish to serve on that committee, it seems to me, more the part of the Christian, to step aside and let some others do it, than to assume powers, which that instrument has not conferred on you.

3. I have signed that instrument, with a hearty good will, and shall "most strictly and religiously abide the decision which shall in this case be made."

4. Your assumptions that I am *not* *now* acting "in harmony with the Advent body on its original plan of labor," and that my "affections, interests, ends, and aims," are not "identified with" yours, as if yourselves were the standard of Adventism, PAR EXCELLENCE, are a gross insult to my character, as a man, Christian, and servant of Jesus Christ. If your "affections, interests, ends, and aims," are "identified with" Christ, I am with you now; and here you may ever expect to find me.

As for Mr. Himes, let him do, as he has so often offered; and on which he has made so much capital. This is all I ask. Yours, G. NEEDHAM.

(This was accompanied with the terms of settlement, &c., signed under date Nov. 5, having been received Nov. 2.)

After receiving the above correspondence, the committee felt compelled to communicate the following decision to the parties: —

Providence, Nov. 23, 1850.

MR. Himes, WEETHEE, AND NEEDHAM:—As the committee, to whom you have referred the selection of persons from whom you should select a committee of reference for the recent difficulties between you, we beg leave to present the following among other reasons for declining to act in that capacity. Bro. Tanner, who drew the article that placed us on that committee, requested us, should the document be signed, to communicate with the parties concerned, and learn more fully than specified in that article what would be the probable result of such a trial. One of us has seen two of the parties named, and we have written to each of them, proposing certain inquiries, to satisfy ourselves more fully whether it would settle the difficulties if carried through the trial. And as Bro. Tanner requested that if we acted on that committee we should publish the proposition to the brethren abroad, and solicit their contributions to meet the expense of the trial, we desired answers to the inquiries proposed, that we might present the strongest assurances possible to the brethren that this would be a final and amicable adjustment.

To these inquiries Bro. Himes answered promptly and satisfactorily. Bro. Weethee's reply was indefinite, and we thought evasive, and implying that neither his views nor course would be changed by such a trial. To our second letter, presenting a single definite proposition, he declined any reply. Subsequently he informed us (one of us) verbally, that the committee to select persons from whom they should select the referees, should have been chosen mutually by the parties concerned, and that had he thought

more of it he should not have consented to it on other terms. All our communications with him press the conviction upon our minds, that after the trial, unless the decision be in accordance with his present view of the subject, he will be no more satisfied than at present.

By our inquiries, Bro. Needham thinks we have transcended our powers, and thinks himself insulted, and that if we do not choose to act on that committee, it would be more Christian to stand aside and let others do it than to assume powers which do not belong to us. The spirit of his reply we do not admire, and fear that with his present state of mind we can accomplish nothing toward an adjustment which would be more than nominal, if even that—nothing that would be of service to the parties, or the cause of Christ. That instrument requires the persons from whom the referees should be chosen to be selected from those not identified with the Adventists. After drawing up the instrument, Bro. Tanner passed from Boston via New York and Albany to Buffalo. He informs us that the friends of neither party will be satisfied with the decision of referees that are not Adventists. He desires that if the parties are not disposed to have persons selected from the Adventists, that we drop the matter, or at least, that no responsibility be attached to him.

In view of the facts contained in that communication, Bro. Weethee supposes that the brethren would not contribute to meet the expenses of such a trial. From the above and other considerations, we see no good that would be likely to result from such a trial, under such circumstances, and with such a state of feeling.

We do not wish to call on the brethren, nor lend our sanction to such a call for money to meet the expense of such a trial, without the prospect that some good would result from it. We do not wish to flatten our brethren and sisters with the prospect of attaining an end, however desirable, unless to our own minds there is a prospect that it will be attained.

We therefore respectfully decline to act in that capacity, and refer the matter back to yourselves to dispose of as you may deem expedient. We retain the papers, copies of which are subject to the order of either of you, or the original papers subject to your united order.

Very respectfully, in behalf of the committee, C. B. TURNER,
O. R. FASSETT.

By the above, the brethren will be enabled to perceive where the obstacles lay to a compliance with the effort of Bro. TANNER. It may also be proper to state, that Bro. T., on reflection, came to the conclusion, that the referees should be our brethren. He accordingly wrote from Rochester the following:

Rochester, Nov. 13th, 1850.

DEAR BRO. Himes:—I have written Bro. Weethee, saying, that on mature reflection, and getting the minds of the brethren, I should decline to carry forward any further the proposition of a settlement, made when I was in Boston, unless it could be changed, so far as to bring it within our own brethren; and to-day I have again written him as follows:

I will write Bro. H. to-day, and propose that my first agreement be changed, so far as to make the number to be selected by the three friends one hundred, instead of thirty, for you all mutually to select from; and the time for the commencement of the trial to be the last Monday in December; and further, to have the agreement if consented to by you all then, published. Yours truly,

H. TANNER.

Certificate of Henry Tanner.

I hereby certify, that the proposition for a reference of the above matters pertaining to Elders Himes, Weethee, and Needham, originated with myself, and that Elder Himes, or his friends, had no knowledge of the matter till I presented the same to them. In the first presentation to his friends at the office, (Elder Himes being absent,) I had the assurance, that, on his return, he would sign the document. I then took it to Elder Weethee, and stated this fact; and after considerable expostulation, he consented to sign it. When Elder Himes returned, I learned that he did sign it, on its first presentation to him. I did not see Elder Needham, but a copy was sent him from New York, which I learn he signed.

In New York city I fell in with Bro. Geo. A. Avery, of Rochester, who disliked the idea of selecting men outside of the Advent body. I also laid the matter before Elders Marsh and Crozier, of Rochester, who disapproved of selecting referees outside of the Advent body. And both Elder Marsh and myself wrote Elder Weethee to that effect, at the time, which letters Elder W. received

very serious objections to your past, and present conduct, as connected with the Advent body. We felt it to be our duty to try you on certain charges: and, finding the testimony clear, and strong, against you, we withdrew our fellowship from you, and published the facts, in order to counteract the repeated misstatements you had circulated through the columns of the "Herald."

Against this course you protested very strongly in the "Herald," and soon after, you issued your "Supplement."

In that you charged the undersigned with a conspiracy to ruin your moral character, and to wrest from you the "Herald;" and attempted to clear yourself from every charge. You then began to demand a council, in the strongest terms; and clearly intimated, that, unless we submitted to a council, we ought to be dismissed from the Advent body.

We published our "Vindicator," in answer to your "Supplement," wherein we showed your document to be a tissue of falsehoods, and misrepresentations. We also proposed conditions of investigation.

You again published what you seemed to consider a refutation of the facts in our "Vindicator," and said you would accept of our terms; but, in the same paper violated our terms.*

Soon after, a friend of yours (Mr. Tanner, of Buffalo,) drew up articles of agreement, which would, in his estimation, secure, if signed, an impartial investigation of the points at issue.

That document I signed, (J. P. Weethee,) the first of any, (Oct. 25th,) although the committee to select the thirty, was composed of your personal friends.

We did not suppose that they would decline; as you had always publicly manifested such a strong desire to have an investigation of the difficulties, before an impartial committee, and as those who had the control of the whole matter, were your particular, and among your "tried friends," I had not the most distant thought, that they would refuse to serve on such a committee.

We signed that document under the full conviction, that, if you sincerely wished what you professed, there would be an impartial investigation of all matters at variance between all parties.

After you had learned, that we had signed that document, you ceased to publish any thing more on the subject in the "Herald;" but stated to your readers that a "right verdict has been pronounced by honest hearts;" and requested your friends to "withhold further expressions in reference to it."

That committee, who were your intimate and personal friends, after a delay of one month; and after spending days with you, declined acting in the capacity designated.

Their reasons for declining any action, too clearly showed to our minds what we had before suspected, that you would never submit to an impartial investigation of the difficulties which so seriously threatened a division of the Advent body. We lay the blame of this failure on yourself. In this, however, we may be mistaken. We see it stated in the last number of the "Herald," (Jan. 4) that "we (you) acceded to every condition required of us (you) by the committee, who undertook to secure a settlement of the matter. The failure was not our (your) fault; —the representation to the contrary is in keeping with the rest." As you well know that it was not the fault of the undersigned, you throw the blame on the committee, composed of your "tried friends."

That there may, hereafter, be no failure of an impartial investigation, through the declining of a committee, the undersigned propose to you the following:—

1. J. V. Himes shall select three persons, and G. Needham and J. P. Weethee shall choose three; and these six shall agree on a seventh person, who shall be chairman of the committee, and have the casting vote. He shall be chosen with a view to an impartial investigation of all the difficulties.

2. This committee shall have power; 1st, to fix upon all the necessary conditions, for an impartial investigation of the whole matter; whether it be by necessary alterations in the former conditions, signed by us, or, by drawing up a new document; and in every point, to act for the parties concerned. 2nd. This committee shall have power to appoint the investigating committee, or jury of reference, to sit in the city of Boston; determining their number, and attending to all matters necessary to said investigation; and shall appoint the time and place of the investigation aforesaid.

You will please inform us at the earliest possible date (by the bearer of this note, if convenient) whether you will accept of the terms above stated, that the committee may be appointed immediately.

As among those of the early Advent ministers, who have adhered to the great principles of the Advent doctrines as taught in the word of God, we feel that our own interests, and those of the cause at large, demand that such an investigation should take place at the earliest date practicable.

J. V. Himes.
Boston, Jan. 8th, 1850.
G. Needham.

Reply of Elder J. V. Himes.

To Elders J. P. Weethee and G. Needham:

SIRS:—A communication over your signatures, dated Jan. 8th, was received yesterday. In it you request a reply to a proposition to attempt the adjustment of certain matters therein referred to. You are not ignorant that for more than a month past, arrangements have been made for a meeting at Auburn, N. Y., on the 15th inst., and of my intention to be there present, and for which, my appointments already made, compel me to leave the city this P. M. Why you have delayed a proposition till the eve of my departure, is not explained in your communication. Knowing that you have had no cause whatever for the strange and wicked warfare you have so long waged, your proposition coming at the present moment, has the appearance of being made, for the purpose of detaining me from fulfilling my appointments, or else to get a refusal to submit to a reference, when

to submit would derange my plans, that you might make capital out of such refusal.

As Nehemiah could not come down from his work on the walls of Jerusalem, to meet Sambat and Geshem in one of the villages in the plain of Ono, to investigate false reports which Gashmu had circulated among the brethren to his injury, because he was doing a great work, and could not suffer it to cease; so am I compelled to continue about my "specific work," and for the reasons given by Nehemiah: viz., because "There are no such things done as thou sayest, but thou feignest them out of thine own heart;" and because you "thought to do me mischief." Therefore, all future efforts at adjustment must be so timed, that the work of the Lord shall not be impeded thereby.

Was there evidence of a disposition on your part, to adjust equitably the unhappy difficulties to which your communication makes allusion, it would be a pleasure to accede to any honorable arrangement.—Without such evidence, there can be no assurance that any effort would result otherwise than in a fruitless expenditure of time and money. Therefore, before an answer can be returned to your proposition, it will be necessary, first, to learn what is proposed to be accomplished by a committee of reference.—

The history of your past course, and the tone and misrepresentations of your present communication, render this the more necessary.

You are not ignorant of the nature and object of the conspiracy in which you have been detected;*

of the falsity of declarations you have made derogatory to my character; or the ungentlemanly and unchristian course which has characterized your warfare. You know with what unwearied patience those, who were then mutual and equal friends, labored to effect terms of settlement, † and how disheartened they turned away from you when they had fruitlessly pleaded with you to submit to an impartial investigation. You have not forgotten how you persevered, contrary to the advice of mutual friends—in defiance of every principle of honor and righteousness, setting yourselves up as judges in matters of your own preferring, assuming yourselves to try me on charges of your own coinage, and then publishing your decision as that of a body which repudiated your conduct. You know that having exhausted all the means by which you hoped to procure my destruction, after you have published your slanders, and all you could say and adduce in their support, and your own defence, broad-cast to the world, that they have been met and refuted; and that the brethren at large are in possession of the facts and arguments on both sides of the question that would have come up had there been an investigation before a committee, and they are consequently as able to arrive at a righteous decision.

You know that refusing an impartial investigation, you chose to take the case into your own hands, and to appeal to the public; and that having listened to that appeal, the body at large have rendered a verdict against you. You have not forgotten that you have virtually excommunicated and disfellowshipped them as well as me from association with you; that you have done your best to distract and divide, and have drawn off as many as you could make your partisans. After all this, you must be aware that you have ceased to be entitled to the Christian courtesy and regard which you have forfeited; that you can no longer claim as a right, what you have so often scornfully refused,—the submission of your pretended grievances to the brethren; and you cannot expect such consideration, without giving evidence that there would be no obstacles in

* "The fact is, and there is no disguising it, our two printing offices are money-making concerns. I am fully convinced they are like two dogs pulling at a rabbit; and they have nearly pulled it in twain. . . . Our purpose is, if the 'Herald' is not given up to the body, to start a new paper, which shall belong to, and be under the control of the great Advent body. . . . It is worse than folly for us to put our noses down to the grindstone, till our faces are thin as a shingle, to support two men in pocketing from five to six thousand dollars yearly. . . . I have stopped the 'Harbinger' some weeks ago, and were it not for another object, would do so by the 'Herald.' Bro. Mansfield, I HAVE NO CONFIDENCE IN EITHER. O for the Lord to come."—Needham's Letter to Eld. M. of April 18th.

† When Elder Himes was to be apprised of these things, these questions were to be asked him: Does the 'Advent Herald' belong to you, or the cause? If he shall say, To the cause, then Elder H. was to be required to give an account of his stewardship. If he should say, The paper belongs to me, then another paper, belonging to the cause, was to be started; and then the things against his moral character were to be brought to the light."—Eld. Oster's testimony respecting Judson's statement.

"I understand the proposition to be, that while the general business of the Conference was being attended to . . . with some few confidential and judicious brethren, we would have an interview with Bro. Himes, and see if matters could not be so arranged as to save a public statement of that part of the reasons [affecting Elder H.'s] integrity, if he would submit to them] if not the whole, and then act, according to the results of that interview."—Letter of Judson to Eld. Fassett, dated July 21st.

"If Elder H. says it is his, and he shall keep it—having the legal power so to do—it of course settles that question. His Church will then have to deal with him for hypocritical and dishonest pretensions."—Judson's statement to Bro. A. Pierce.

"The course I think we should pursue is the following, which should be done at New York: 1. Make a report on the wants of the cause, in regard to an increase in the number of ministers, and refer that report to the Conference, with the query as to the right which the Conference has to act in such matters. 2. One move that we fix the nature, power, and work of the Conference. 3. Another offer a plan of operation. In that plan papers and all our operations will come up."—Weethee's Letter to Eld. M. of April 27th.

Weethee "told me that Mr. Himes was to have been kept ignorant of the plan till it was accomplished; that he was told that if Mr. Himes knew of it he would defeat it; and that he was advised, if they could not accomplish it otherwise, to bring accusations against Mr. Himes' moral character." J. W. West.

"We may want a NEW editor of _____. Would you be willing if it comes to that? Think, but not about, we are living in perilous times—may God sustain us. I confess I feel strange."—Needham's 1st Letter.

"We have got matters into a better shape than I could have expected. . . . Marsh will oppose it, and so would Himes if he saw it as M. does. But you will see it hereafter. I do not see as we can go far at the next Conference to establish a new paper."—N.'s 3d Let.

* See in the "Supplement" the efforts of Brn. C. B. Turner—then a strong friend of Weethee.—I. E. Jones, D. I. Robinson, C. Merchant—another of his friends—and others.

terposed by you to a righteous decision, and that you are prepared to submit to, and abide by, the decision of impartial umpires.

The question has now taken such shape, that I have ceased to have any personal concern in it, and am only interested as the purity and good of the Advent cause is affected. I have therefore now no more voice in the question of a reference, than any other prominent member of the body. After the failure of past efforts, I shall waive all personal feeling, and be guided in respect to a reference, by the judgment and wishes of those to whom the cause is equally dear. And although I have ceased to regard you as worthy of consideration, have lost confidence in your piety, truthfulness, and integrity, and see not how any professions of penitence and humility can give assurance that you would not continue in your "secret workings" as before, yet, if the brethren shall deem you worthy of further hearing, I shall make their wishes my own.

At present, there is a want of evidence of sincerity and purity of intention in your proposition. To say nothing of other misstatements in your communication, you represent that I "began to demand a council" after the publication of the "Supplement;" when you well know that the efforts for a council date as early as the Conference in May, and that after I was compelled to meet your appeal to the public by a like appeal, and issued the "Supplement," I ceased to urge a council—being convinced that it would be useless. All subsequent efforts have been made without my request. You represent me as ceasing to publish on the subject of your warfare, after I had learned that "we [you] had signed the document,"—made without consultation with me by Bro. Tanner. But you are not ignorant that the number of the "Herald" to which you make reference, was printed on the 31st of October, and consequently prepared some days before, while one of you did not affix your signature to the document till the 5th of November. And you also know that in the "Supplement" I requested the friends not to make reference to it in their communications; and had arranged before the appearance of Bro. T.'s document, to exclude reference to it in the "Herald." You represent those who have before interested themselves to adjust this business, as being peculiarly my friends; when you know full well that they were, and would have continued as much your friends as mine, if you had proved yourselves equally worthy of their regard and confidence. And you represent the failure of that effort as resting on myself, or the committee; when you know that the committee have signified to you the reasons of their declining to act—viz., the unsatisfactory nature of your replies to their interrogatories.

In addition to these, the tone of your letter does not indicate a desire to adjust matters—such as is required from persons occupying your position. You characterize as "a tissue of falsehoods" a publication containing the testimony of those whose characters are above reproach; to say nothing of copies of your own secret correspondence †—which you had

* Without confidence in a man's veracity, no respect can be had for his piety or integrity. As evidence of his disregard for truth—he publishes in the "Panoply" a remark of Neeland's respecting Buffum's case, that "Nothing had been said about it by those who say are hunting up something to criminate him."—p. 104. And in the "Vindicator," Weethee says: "I know not who first or last talked about it in Boston, during the last six months [from April to October], but the first I knew of or heard of it was from Mr. Himes, and, I think, through the 'Herald.' I then inquired what it meant and was told that Mr. H. had read a certificate before the Church clearing him from all moral obligation, and a receipt clearing him from all legal obligation."

Now Dr. Pierce has admitted to us that he mentioned this to Weethee in Lowell, in April, (it was the 19th of April)—remarking that Buffum had told him so and so, some time before.

Bro. Warner of New York, testifies that when on to attend the New York Conference (on the evening of the 12th of May), Weethee said that a responsible person stated to him, that Himes had cleared him out of \$2000."—Sup. p. 206.

On the evening of Tuesday, June 11th, Weethee was present and butted in to Dr. Pierce, who said he had asked Weethee if he had reported that every New York, and that W. affirmed he did not. On Friday, Mr. Himes asked Weethee how he could say he did not report that at New York? W. said that he "did not report it; he only told it." After this he went to Dr. Peirce, and with tears in his eyes, told him that for mentioning at New York what Dr. P. had told of Buffum, Mr. Himes had threatened to prosecute him (W.). But Mr. Himes had made no such intimation; this falsehood he got the Doctor's sympathy. Now, he says, the first he heard of it was from Mr. Himes! What reliance can be placed in the protestation of one who thus equivocates? This however is a single case among many; of which we will name but one more: On page 123 of the pamphlet, Weethee gives the following, as from J. G. Hamblin:

* J. G. Hamblin distinctly declare, that in this matter, no blame is to be attached to Mr. Weethee, on account of Mr. Burnham not being paid, but I believe the fault is with Mr. Himes.

In the presence of Elder Mansfield, and three other brethren, Mr. Himes asked Hamblin, who came into the office, how he could give a certificate like that? Hamblin said he did not write it, nor sign it, and did not see it till it was in print. Also, he said, it was not true. He considered that neither Mr. Himes nor Mr. Weethee were to blame. He was asked to give a certificate to that effect. He was perfectly willing to do this, and said if we would write one, he would sign it. We replied that we preferred he should write it. He said, finally, that he would come in on Monday (this conversation was held on Saturday), and comply with our request. But one of Weethee's chief supporters, he did not make his appearance. It is such trickery as this which has destroyed confidence in Weethee's truthfulness.

* "Disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends in this region. I mention Bro. Weethee, Edwin, Elam, and Wesley Burnham, Judson, J. Cummings, besides almost the entire Charlton-street Church. A crisis has come, such as I never expected. We wish you could come to both Conferences, but you must not fail to be at New York. We would like also if Bro. Bates is prepared to stand up against any storm that may arise, if he would come. But neither he, nor any other person, should know anything about the matter, unless they keep it THE MOST PROFOUND SECRET, till they see the friends in this region, and have an explanation. . . . He [Himes] was with me yesterday, but has no suspicion of the movement, and the success of it depends on his not knowing it TILL ALL IS READY. I entrust this to you, Bro. Mansfield, as a man of God, who I know to be true. Betray it not, my brother; may I know you will not?"—N.'s 1st Letter.

"I asked him [L. P. Judson] if Elders W. and N. had not told Bro. Himes these things? He answered, No. I asked if they were not going to! He said, Not at present: they were communicating with brethren abroad, and receiving communications, and they intended to wait until a propitious time."—Eld. Oster's testimony.

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"I must be very brief on many points in your letter. . . . I have not been for that cross vein that struck Pearson, it would have been carried through at the New York Conference, and things would have been very different from what they now are."—Weethee's statement to Elder Jones.

"Bro. Mansfield, my dear brother, I want you to do me the favor to BURN every one of the letters I have written to you late—i. e. the three last, that there may not be a VESTIGE of EVIDENCE that I have written to you on the subject. I do not fear you will divulge it, but you will thereby relieve yourself of all difficulty if you should be catechised. . . . Put yourself out of the reach of temptation and do me a favor. . . . Now, brother, burn them at my solicitation, and I will be obliged to you."—N.'s 4th Letter, May 25th.

"I request—1st, that my three first letters relating to this matter, be returned to me, immediately. The others, you need not return, unless you choose. But I forbid your giving up, or allowing of the publication of one word of them, to any person or persons, in any way whatever. I hope you have not already done it, but if you have, you will be responsible for it.

* "I think you had better go to some attorney, in whom you have confidence, and lay the matter before him, without mentioning names, and to act under his direction, for it private correspondence, and that of the most strictly confidential character, can be published to the world, with impunity, whenever, in the judgment of the repository of it, it is proper, you had better know it; and if not, you had better know it."—Weethee's statement to Elder Jones.

"I. From the tone of your last letter, I saw you were beginning to take ground against me, in your own mind, and I thought it better to write no more under such circumstances. True, you wished me to write again; so you did when I wrote the first, and had I been as cautious then, you would not have had a confidential correspondence to hand over to a council."

"As to COUNCILS, the laws of Massachusetts will protect me from all such self-constituted tribunals. They recognize my relation to the Church, or any other association, to which I voluntarily give my name: But they say to all intruders of that kind, 'Let alone!' You will therefore understand, that if those for whom 'the law is made' (Rom. 13) do not incur its penalty, it will be from clemency."—N.'s 6th Letter to Elder M.

* Made to C. B. Turner.

* "If brethren suppose that any decision of any council, whatever, can annihilate our senses, and make us believe contrary to our senses, and restore our confidence in him, we wish now to undeceive them."—Vindicator, 3d col.

* "The article headed 'More Secret Workings,' was a TOCSIN for his special friends from all quarters to gather around him. How much of the Advent funds were expended in collecting this fall assembled at the 1st Conference in Boston, I say not. It has come from the office that this affair has cost over \$1500. . . . That this was a Conference of Elder Himes' special friends, we have from his own lips."—Pan. p. 25.

* "This Conference (the 2d one) was formed, as to its leading power,

* "The Boston 1st Conference was composed of his tried friends,

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shall be happy to accede to any equitable arrangement. I shall learn their judgment by the response they may make, and shall conform to their wishes.—If favorable to such reference, the arrangements will be consummated on my return from the West.

Jan. 10th, 1851.

J. V. HIMES.

Before receiving the letter of W. and N., we intended to have issued this sheet on Saturday last, but have delayed it one week to give them an opportunity to send a reply to our communication. As they have not seen fit to reply, we have to give the correspondence without anything further from them.

The following certificate of Eld. GATES will show the spirit of these men, at the very time they are pretending to desire an adjustment; and consequently the consideration of which they are worthy.

Boston, Jan. 15th, 1851.

This certifies, that in conversation with G. Needham on Monday, the 13th inst., at Providence, he said he knew J. V. Himes to be "a base and consummate hypocrite," that he (N.) was not sorry for any thing he had done, and that if J. V. H. did not repent, he "should pursue him with a relentless hand to the judgment." That if he did not repent there was no salvation for him; or else there is no judgment, and that the Bible is not the word of God. He called Elder Mansfield "a liar," "a traitor," "a Judas," and "no better than Benedict Arnold,"—saying, "put him down in the category with Judas, and let him go to his own place,"—with many other similar remarks.

I. R. GATES.

Interference of J. Marsh.

The interest of Mr. MARSH in this business, taking "his position in the cross-ways to help on the affliction"—has convinced us of his unworthiness for further association, and we have been reluctantly compelled to withdraw from him all confidence as to his impartiality, either from his want of ability to discern the right, or of disinclination to conform to it. This is the same opinion which for years we have feared we should be compelled to entertain of him; and it is the same that W. and N. have expressed respecting him and others of their present associates.

Thus NEEDHAM writes Jan. 14th, 1850: "I am grieved to see the fooleries some are going into—father WILSON with his snakeism, and [JOSEPH] TURNER with his *et id omne genus*."

Again, on the 23d of January, he writes: "There are some four or five here, who would be glad to have COOK, TURNER, *et id omne genus*. . . . TURNER is impudent as S—. Go it, cripples! What a consummate—MARSH is! I think Bro. JONES' discussion with CAMPBELL is very unprofitable—I fear C. was never converted."

At another time he writes, he is satisfied that "MARSH is a hypocrite." And to Bro. B. MORLEY, Feb. 28, 1850, speaking of MARSH's cruel treatment of Bro. M., N. writes:

"I determined to stop the 'Harbinger,' when I saw his treatment; and now I am more confirmed, since he has added *insult to injury*. If our brethren will sustain a man in such a dictatorial position, I desire to know it. I told my wife near a year ago, that I really feared he [MARSH] was a *Jesuit*! Not a Protestant one, but a Catholic one. You know that the Jesuits do insinuate themselves every where—but if he is not, he is a *reflection*."

Letter from Elder J. D. Boyer.

The following letter will not only show the opinion of W. respecting M., but also that he *coveted* the chair editorial of the *Herald* at an earlier date than we had supposed. On his way West from his visit to this city, in 1848, he passed through Centre Co., Pa., where he visited Elder BOYER, as per letter:

Milesburg, Pa., Nov. 12, 1850.

DEAR BRO. HIMES:—The time has come when all true hearted Adventists should speak out, and give you all the facts they are in possession of respecting the course pursued by Mr. J. P. Weethee.

I consider the course he has pursued towards you to be unchristian-like and very ungentlemanly. I will give you the conversation which passed between Mr. Weethee and myself in the fall of '48—Nov. 5 to 12, on his visit to us. The first was about Bro. Marsh's finding fault with Weethee for speaking of you as a "perfect commander."

He stated that he had no confidence in Marsh as a Christian—that he was not honest in the course he pursued, and was a great fault finder.

He further stated, that Marsh wanted him to write for the "Harbinger," and that he would not do it; for he had no confidence in him or in his paper.

He then stated that he was on his way West, to make arrangements to return East; and that you had made him a very fair offer to assist in writing for the *Herald*.

He remarked, that he was surprised at the wide circulation of the "Herald,"

and the number of subscribers it had—the number I do not recollect.

He also said that it was well for every learned man to know his place, and that some one not so well educated [as he, Weethee, was!] would do West, and he would go East.

He also stated that to keep up an interest in the circulation of the "Herald," they needed some one more learned in the office; and more than that, he intimated in his conversation, that it would not be very long before he would be EDITOR of the "HERALD"!!! I think he said it would be well to have a change.

I did not like his manner of fault-finding. He spoke

disrespectfully of Bro. Litch and his Church.

He thought that Bro. Litch had influenced his Church against him, in his views on his Armageddon.

He remarked that when Bro. E. Burnham was to preach in Philadelphia, they could publish his notice in the papers, but there was nothing of the kind done for him.

The above is the substance of his conversation, as near as I can recollect. When I saw in the "Herald" the course he had pursued toward you, it did not much surprise me; for I was fearful that if you did not let him publish what, and when he pleased, that you would have trouble with him. I would say in conclusion, if you think there is any thing in the above worthy of notice, you are at liberty to make it known.

Yours in love, J. D. BOYER.

From the above it seems that he had purposed as early as at that time, to reach the editorial chair of the *Herald*. Its extensive circulation had astonished him; and he coveted the position which he hoped there to reach. His excessive egotism and jealousy, are also apparent—the two qualities which have caused his fall. He was, in his own estimation, so learned, that others could fill his place West, and he could be more useful than they elsewhere. He advanced a similar idea in the *Herald* of March 3d, 1849, when he said of his return East: "There are men fitted for all stations; and he is truly wise that knows his place. On this point I have been somewhat in the dark . . . There are some fields where the *uneducated* can do more than the *learned*. This fact gives me some light as to my duty."

The opinion expressed of MARSH was mutual between them; for as late as Dec. 1850, MARSH said to Elder L. D. MANSFIELD, that he had "no more confidence in N. and W. than he had before, and had refused their articles." This was said to induce Elder M. to recommend a discussion in the *Harbinger*, which he had discontinued on becoming convinced of the unworthiness of the editor and correspondent for further exchange of courtesies.

Action of the Church in Albany.

The position of W. and N., as developed by the full exposure of their secret workings, and the subsequent action of the *Harbinger*, have caused the friends everywhere to feel not only disgust, but that some expression of disapprobation should be made respecting those who could thus disregard the plainest evidence of truth and duty. The Church in Albany spoke as follows:—

Proceedings of the Second Advent Church at Albany, N. Y., on the subject of the grievous difficulties between Elder J. V. Himes and Elders J. P. Weethee, G. Needham, and others.

The proceedings originated in remarks made to the Church and congregation in the afternoon of Sabbath, Nov. 3d, inst., by Bro. A. North and others, arresting attention to the position taken by Elder J. Marsh on the subject of said difficulties, as published editorially in the "Advent Harbinger" of 2d inst., in which article he adjudges Elder Himes guilty, at least, in part, of the charges preferred against him by said Weethee, etc., and justifies them in the course they have pursued,—thus throwing the influence of the "Harbinger" against Elder H., and in favor of the course pursued by his accusers. The Church, after listening to remarks as above, decided to act, in order, on the subject that evening.

Second Advent Chapel, evening of Nov. 3d, 1850. The object of the meeting having been explained, Elder H. H. Gross was called to the chair; when, after remarks from several brethren on the course proper to be pursued, it was voted unanimously to proceed to the election of a committee of five brethren, members of that Church, whose duty it should be to take into consideration, and thoroughly investigate the accusations and proceedings of Elders Weethee, Needham, etc., on the subject under consideration, and also the defense and proceedings of Elder Himes,—together with the proceedings and decision of Elder Marsh on the same;—and said committee to report the results of their investigations for the action of the Church, on Sabbath evening of 10th inst. The committee elected were, Brn. H. H. Gross, A. North, J. Mayell, J. Scott, and J. Goldwait.

Advent Chapel, evening Nov. 10.

The meeting having been called to order, and its object explained, to be, to hear and act upon the report of the committee appointed at the meeting of the 3d inst., of which this is an adjournment, Bro. J. W. Andrews was elected chairman, and Bro. F. Gladning Secretary. The report of the committee was called for and read, which was as follows:

BELOVED BRETHREN AND SISTERS:—As this Church took action on the subject under consideration at an early date, by letter addressed to the adjourned Boston Conference, dated June 23d ult., in which we declared that "we fully and frankly disavow all fellowship with those persons whose plans are in the dark, in reference to destroying his (Elder Himes') character, and placing the 'Herald' and publication business in other hands;" and that, "if he (Bro. H.) has erred, let that error be treated as the gospel directs; and until an error be shown in a Christian manner, we, as a body, believe that the present course of Bro. Himes and the 'Herald' should be sustained;"—it is now deemed our duty to briefly rehearse the leading facts in the history of these difficulties, and then compare the statements of Elder Marsh with the same, that all may readily perceive the ground of our decision.

In the first part of May last, information was extended to Elder J. V. Himes, that Elders J. P. Weethee, G. Needham, and others, had been engaged for some time in a plan, founded upon efforts and accusations seriously affecting his moral character, to effect a transfer of the "Advent Herald" and publication business from the control and ownership of Elder Himes to the Advent Conference, or body.—Reports, insinuations, and charges were communicated, *in confidence*, to various brethren in different parts of the country, arousing them to a suspicion that a "reform" was needed, and putting them on the alert to be prepared for action at the New York Conference, to be held the second week in May.—Those brethren,—movers in the plan,—thus had

"aught against a brother," yet all who were made acquainted with the plan were enjoined to keep *all secret* from Elder H. until it should be ready to be divulged and acted upon in N. Y.—(indeed, the plan was kept wholly from the knowledge of Elder H. till three days previous to the Conference)—at a moment when Elder H. would be far from home, unsuspecting of an attack, and hence unprepared for a defence. We claim such a plan to be in violation of the "law of love," and contrary to every "principle of impartial righteousness."

Elder Himes, suddenly aroused and thrilled by learning of the dark plan to effect his ruin, published an article in the "Herald" of May 18th, entitled, "More Secret Workings," which is proved to have been called for and true, by the correspondence of Elder Needham and others, and other facts since published in the "Supplement to the Advent Herald," of Sept. 14th. On the 14th of May, Elder Himes submitted the painful subject to the Chardon-street Church, of which he was a member, and Eld. Weethee the pastor, for their investigation; but no charges were presented to the Church until about May 28th, at the close of the Boston Conference; and the committee of said Church dismissed the charges about June 13th without a report—declaring them to be "unworthy of further notice,"—"dead," and "not the subject of further action."

Thus charges seriously affecting his moral character were denied an investigation, and Elder H., as a last resort, called a council of nine brethren, June 24th, to sit in the adjourned Boston Conference, appointed for the 25th, in Chardon-street Chapel, and publicly investigate said charges, and report their decision to the Conference. That was done, and the proceedings and report of the Council were approved by the Conference, and published in the "Herald" of June 29th and July 6th, by which it will be seen that Elder H. was fully acquitted. On the 30th of June, Elder Weethee, and a few others, left the Chardon-street Church, and from that time held separate meetings in other parts of the city of Boston, while the Chardon-street Church and Society continued to occupy Chardon-street Chapel, and about the 1st of July fully justified the course of Elder H. and the "Herald," acquitted him of the charges, and elected him as pastor of said Church, in place of Elder Weethee, who had gone out from it. On July 31st, Eld. W. and the party adhering to him, summoned Elder Himes to appear before them at the house of M. Wood, in Gardner-street, August 1st, for trial upon seven new charges, which they had instituted against him. Of course such an unchristian summons was treated with neglect. The proceedings and results of that so-called "trial" constitute the "pamphlet" of 136 pages, which we, probably, have all seen and deplored. Men who can resort to such an unchristian expedient, and to the publication of such a work of falsehood and slander, to carry out their plans against "a brother," we regret to be obliged to say, cannot have our confidence and fellowship. It should be noticed, that those charges were substantially the same as those which had been before the Chardon-street Church while Elder W. was pastor, and were then declared "dead and buried," and "unworthy of further notice," and also the same as had been before the council, and by them thoroughly investigated in public conference, and declared to be unfounded in truth and unsustained. Hence, at one time Elder W. and his party can declare a subject "dead," and "not the subject of further action,"—"unworthy of further notice,"—and soon after can galvanize it to life again, magnify and exaggerate it, and make themselves believe that it is sufficiently worthy of further notice" to demand an *ex parte* trial, and a pamphlet of 136 pages to parade the same before the Church and the world. Consistency is a jewel!

The pamphlet was distributed about the latter week in August, and the *unblushing falsehood* on the title-page shall suffice us as a sample of the whole work. The title commences thus—"The trial of Elder J. V. Himes before the Chardon-street Church, etc.—referring to the affair at the house of M. Wood, in Gardner-street, from and after August 1st. Notice—that the Chardon-street Church yet continued to worship in Chardon-street Chapel, with Elder J. V. Himes for pastor, while a disaffected few were holding meetings at other places, and yet impudently claiming to be the Chardon-street Church! and under these circumstances, went through with what they called a "trial of Elder J. V. Himes."—themselves being not only accusers, but judge, jury, witnesses, etc.;—they published their proceedings to the world in a pamphlet, entitled—"The Trial of Elder J. V. Himes BEFORE THE CHARDON-STREET CHURCH!!" The truth is fallen in the streets! As well might the Church worshiping in this chapel, in the city of Albany, claim to be the Chardon-street Church.

The "Supplement to the Advent Herald," published Sept. 14th, contains a consistent and triumphant defence,—showing from the correspondence of Elder Needham and others, that the article in the "Herald" of May 18th, entitled, "More Secret Workings," was called for and true,—and also showing, that the letter of this Church to the Boston Conference, dated June 23d ult., was true.

As the "Vindicator," published by Elder Weethee in Oct. ult., is unworthy of notice, we turn to the case of Elder J. Marsh, whose course in reference to this subject and final decision, we will briefly trace from the columns of the "Advent Harbinger."

The first notice taken by Elder Marsh of this painful affair, is found in the "Harbinger" of July 13th, where he refuses to "enter into the details of the case now," and adds, "neither are we prepared to express an opinion where the wrong lies, or who is in the fault; for this would be judging an *unheard matter*." Is there any truth in this statement of Elder Marsh, when the proceedings before the Chardon-street Church, and before the council in the Boston Conference, had been published in full in the "Herald" from May 18th to July 6th? Yet we are coolly informed by Elder M. in the "Harbinger" of July 13th, that it is "an *unheard matter*." After such a statement, we ought not to be surprised at anything that may come from Elder M.

Again, in the "Harbinger" of October 5th, we read, that "The contending parties are ministers of acknowledged talents and influence," and that "such is the intrinsic nature of the case in all its bearings,

and such the skill of the contending parties in managing their respective side of the question, as to make it extremely difficult for very many to render a speedy and a righteous judgment." But we say, that the evidences of secret and wrong doings on the part of Elder H.'s accusers, of exaggeration and perversion of truth, etc., are so clear and prominent, that the many, as well as a *very few*, may understand.

But we turn to the conclusion of Elder M.'s course on this subject, as found in the "Harbinger" of the 2d inst.,—article headed, "Boston difficulties," in which Elder M. attempts to give the "history" of said difficulties, and, after covering up the iniquitous proceedings of Elders W., N., etc., in their secret plan, up to the time of the article in the "Herald" of May 18th, headed, "More Secret Workings," he continues the history thus:

"Soon after this, Bro. Himes appealed to the Chardon-street Church for redress, where seven charges were preferred against him. But, when he found, or apprehended, that their decision would go against him, he left the meeting, and called a council at his own house, of his own choosing, and cited his accusers to meet him there. This notice of course was treated with neglect. The charges, however, were considered by that council, which fully acquitted him of them all. The Church, however, came to a different conclusion."

Now, we feel confident, that Elder M. could not have uttered such falsehoods as are contained in the above extract in ignorance. The reader is there given to understand, that the Chardon-street Church continued to investigate the original seven charges until and after the appointment and labors of the council, even until the said Chardon-street Church found him guilty of the same. The unblushing falsehood here uttered should alone decide us to withdraw all confidence in Elder Marsh, as practising his "principle of IMPARTIAL righteousness." The FACTS were as follows:—THAT CHURCH abandoned the subject, and declared it "dead," and "not a subject of further action," about the middle of June, two weeks before the council acted on the same; and that CHURCH never afterwards acted on the subject, except about July 1st, to acquit Bro. Himes of the charges, by approving the decision of the council, and calling Bro. Himes to the pastoral charge. (See "Herald" of July 13th and 27th.) And one month after the action of both the Chardon-street Church and the Council, a party that had gone out from said Church, with Elder Weethee for their leader, got up seven new charges, and held an *ex parte* trial at the house of M. Wood, and there "came" to a different conclusion" from the Council. So would Judas have come to a different conclusion from the eleven whom he had left,—but he would not have been the apostolic Church; neither was that party at the house of M. Wood in Gardner-street the Chardon-street Church.

Again, Elder M. alludes to the charge of Elder H.'s representations, that he held the "Herald" and Advent office in Boston, not as *proprietor*, but only as *agent*, and adds, "This discrepancy between his profession and the facts in the case, this *gist* of the matter, Bro. Himes in his defence does not notice; which is a tacit admission that it is against him." Now, Bro. H. never said he was not *proprietor*, but that he had not even *claimed* a proprietorship in it" (the "Herald"). There is a vast difference in being a proprietor *in fact*, but not putting forth a *public claim* to it, and in being only an agent. Bro. H. did notice this point in his defence, in the "Herald" of Aug. 3d, and also of Oct. 5th,—article, "Agency vs. Ownership." Did Elder M. utter these untruths designedly, or did he keep himself in ignorance of the contents of the "Herald," and yet put forth decisions declared to be on "the principles of impartial righteousness"?

As "the principles of impartial justice" do not convict Elder Himes as guilty of the charges under consideration,—Elder M.'s decision to the contrary notwithstanding,—we pursue the subject no further, only to express our position in view of all the facts in the case, as follows:—That while we admit the right of brethren to investigate the public course of another brother in a public and open manner, that brother being thus informed of the same, yet when we see brethren acting SECRETLY to destroy the moral character and Christian usefulness of another, in order to effect his removal from a public and responsible station,—even enjoining secrecy in their correspondence and plans, and when the same are about to be made public, ordering the correspondence to be BURNT, and not published, and all to be continued thus in the dark, on PENALTY OF THE LAW,—we feel bound to withdraw all confidence and fellowship from such secret workers. And as Elder Marsh, in the "Harbinger" of Nov. 2d, covers up all these "secret workings" of Elders Weethee, Needham, and others, and gives his readers to understand that their course was open, honest, and conducted in a manly and Christian manner and spirit,—this, with the whole course of Elder M. on the subject, obliges us to withdraw our confidence and fellowship from him, and our patronage from the "Advent Harbinger."

Respectfully submitted.

H. H. GROSS,
A. NORTH,
J. MAYELL,
J. SCOTT,
J. GOLDAWIT,
Committee.

The above report, after having been received by vote of the meeting, and discussed by Brn. Gross, Duesler, Mitchell, Mayell, North, and Martin, was adopted by an unanimous vote, and a copy ordered to be sent to the "Advent Herald" and the "Advent Harbinger" for publication. The meeting then adjourned.

preferring henceforth to be ignorant of its attack and existence, unless it could become an honor to the cause, of which we confess we have no expectation. Only one other paper, besides the Universalist *Trumpet*, has taken a similar stand, which is unworthy of notice.

The impartiality of M. will be further seen by the following certificate of Bro. H. TANNER :

I hereby certify, that when Elder MARSH commenced publishing on the subject of the difficulties at Boston, I pledged to him that both sides of the whole question should be sent *gratuitously*, if he would permit them to be mailed to his subscribers. But this he refused to do. I then wrote to him what I considered to be the facts in the case, and also personally explained to him the state of the case, as I understood it, after conversing with both sides in Boston, asking him to notice them himself; but he refused to give any satisfaction about it, or publish the evidence as offered him. I then requested Elder M. to publish the offer I had made, that his subscribers might see for themselves what had been offered them. But that he also declined to do.

Brooklyn, Jan. 11, 1851. H. TANNER.

Dr. G. Peirce.

W. and N. had endeavored to show by Dr. P. that he was owing Elder Himes borrowed money, when the latter was calling on those indebted to the office for the payment of their dues. The point was, that H. loaned money when it should only have been used for office purposes; and also that he called on those indebted to the office, when he had money to loan, and consequently, was in no want of the money. As the money was loaned Dr. P., at his urgent request, for his accommodation; as he was several times asked for its payment, as he was not forced to pay it till convenient; as Elder H. had borrowed money of others to meet the demands of the office, that he might accommodate his friend Dr. P., and not incommoded him in its payment, we felt that to bring up this act of kindness and friendship, was exceedingly cruel. We now learn that the Doctor did not know, that while he was being accommodated, the money was borrowed of others for his accommodation. The following certificate will explain this:

Boston, Jan. 2d, 1851.

This will certify, that in conversation this day with Bro. Himes, he has produced evidence satisfactory to me, that he was under the necessity of borrowing money at the time I was owing him; and had I known the fact, I should not have made the statements respecting our business transactions which appeared in the "Pamphlet" and "Vindictor." I am now satisfied that he should not be blamed on account of those transactions—they being made for my accommodation, and not for his.

GEORGE PEIRCE.

In this connection we wish to state, that when in reply to Dr. P.'s statements in the "Pamphlet" and "Vindictor," we referred to his request to Elder H., to unite with him in the purchase of a piece of land, and take an interest in his medicines, we did not wish to convey the idea that there was any thing wrong or dishonorable in those propositions. They were perfectly honorable; and he was not a speculator in any bad sense of that term, it having respect to a single proposed honorable transaction. It was only worthy of notice, when Mr. Himes was censured for using money to accommodate a friend; for if that was wrong, the other would have been worse—we consider neither wrong. Also in the reference to his owing for 10 volumes of the *Herald*, that he had a bill against the office, which the writer did not know of; and the accounts have been settled by balancing the one with the other.

Case of J. Turner.

In the "Pamphlet" and "Vindictor," J. TURNER figures somewhat conspicuously, by making reference to his own trial and conviction on charges of slander and falsehood, by a committee in June, 1849. The points in his case being sufficiently shown and met in the following letter from Bro. I. C. WELLCOME, addressed to TURNER, it will be all the reference that is now necessary to make to it. The letter contains some evidence which we were not in possession of, at the time T. was tried—all his charges and insinuations are alike false and malicious. When he claims that he did not tell the story to Bro. DAVIS, and had not falsified, the brethren will perceive how to regard TURNER's word respecting Mr. Himes.

This letter was sent to T., with the hope that he might see his sin and repent; but hearing nothing from it, and seeing him out in the *Vindictor*, Bro. W. considered it duty to give us a copy.

Letter of I. C. Wellcome.

BRO. J. TURNER.—DEAR SIR:—I have, for some time past, thought of writing a line to you in reference to some things that bear on my mind respecting your course as a Christian. I thought of speaking to you of them at Westford, but neglected it; still, I think I ought to say something to you about it. You know, and so do others, that I have always treated you as a brother in Christ; I have for the most of the time so considered you. Since I formed an acquaintance with you, I have often been warmly attached to you, on account of your labors, and the evidences, (as I regarded them) that God was with you, yet it has so come about, in the course of events, that your

management, and your conversation, have been such, at times, as to cool my affections towards you, and to lead me to think you had fallen. And while I have always spoken in your favor to your opposers, I have sometimes spoken of my fears of you to your special friends, when you and others have been spoken of, in matters of your difficulty. I have supposed you to be human, and subject to weaknesses, and that the things of which I complain originated from your native habits, which sometimes obtained the mastery over you, and led you a hard road.—But it seems to me, you should have learned wisdom by the things you have suffered.

My object now is to confess my surprise that you should call up that difficulty between you and Bro. Himes, and put it in the hands of his enemies, after it had been settled, and you had confessed your wrongs, and determined to refrain in future. I do not attempt to argue the case of any, or to fasten blame on any one in that trial; but on seeing Bro. Churchill's certificate in Mr. Himes' vindication, it led me to wonder why he should have called you into this trouble. Being at the "Herald" office, I asked an explanation, and was told that you had given testimony for the "Pamphlet." I also stated that I thought there must be something wrong about Bro. Churchill's testimony: for it was not as I had heard it. This I said unguardedly, as I had determined that no one should know that I had ever heard anything about it. I was asked if I had ever heard the story. I could but answer in the affirmative. I was then asked to certify, but thinking that it might not be of any use, as I hoped the case settled, I hesitated, but promised that I would, if the case should demand it. I spoke to Bro. Churchill of the matter at Westford, and was informed that you called his testimony a fair statement. This surprised me more than ever. Now, I think you will remember telling me (at your house in Poland, when I called to see you after Conference had closed, at which Brn. Hale and Plummer attended, in the spring of 1848,) many things about Bro. Himes, which you thought very wrong; and among others, that there were some "black things against his character;" and that there was "a story afloat that would ruin him," if taken up by the brethren. The story was that he had kissed an Advent sister, and used other improper liberties, not specified, that her husband was jealous, and made much trouble, &c. I chided you for telling this, and asked you, as is my custom, if you "believed such stuff?" You said others had done as bad as that, but you had not much confidence in it,—or words to that effect. But, said you, "Bro. Davis, of New Bedford, believes it, and he has been one of Himes' best friends; and he has lost all confidence in him," &c. You then told me that Mr. Himes "killed a reformation" that was started by your labors in New Bedford. How he had abused you, at various times; and that why F. G. Brown and E. Galusha did not act a better part, was because they would not be ruled by Himes, &c. You told of Himes' professed sacrifices, when, if you had been rightly informed, he only had the liberty of the jail yard, when he entered the Advent cause. You said he had a head like Napoleon Bonaparte, and that he would be a tyrant if it was not for grace. I inquired how grace could help him, if he was such a man as you reported him? You thought he had been under grace, and was now, at times, but often fell out, or to that effect. You know I contended for him; for he was a friend of mine, and a Christian brother, as I had good reason to suppose. I thought I could see imperfections in him, and I could see as many in you, and yet regarded you as brother; but thought your talk improper, and told you so. I thought you more exalted than I had ever seen you before. I have never mentioned these things to any soul living, and I hoped (for a time,) that you had not told them to others; but I have heard by some of your special friends, such remarks as led me to think you had soured their minds with the same things. I do not write these things for your injury, or to make you trouble. I think you will not so regard it; but I write to you as a friend, and to free my mind to you on this matter, and to exhort you to refrain from all conversation that leads to evil, and from all reflections on the character of a brother, unless called to such a work by a necessity in the case. May God enable us all to obtain wisdom to direct us, grace to keep and control us, until Jesus comes to take us hence, when all our imperfections will be done away, and we forever saved from the snare of the tempter, and enabled to know even as we are known. Yours in hope of a peaceful kingdom soon,

I. C. WELLCOME.

BRO. HIMES:—In addition to the things stated above, J. Turner told me that "Himes, while traveling the country, was in the habit of soliciting letters of commendation for the 'Herald,' and of writing them himself, and getting others to sign them, to puff him." He said that many of the letters in the "Herald" come in that way. He (Turner) had no idea that many of them were ever written by the signers, but subscribed to please Himes, &c.

I. C. WELLCOME.

Hallowell, Oct. 14th, 1850.

Letter from Elder J. Cummings.

A reference to Bro. CUMMINGS in the *Vindictor*, entitles him to the following explanation:

Clarendon, Dec. 27th, 1850.

DEAR BRO. HIMES:—Mr. Weethee says in the "Vindictor," of Oct. 1850: "Mr. Cummings came to my boarding-house, and introduced the conversation, and eased his mind in uttering very freely his complaints against the office. Others have heard him speak, and were much surprised when they saw his name in the 'Herald,'" &c.

I did go to his boarding-house, but why? I was about leaving the city: had not the least intention or thought of going there, and had no particular burden on my mind. Had I left as I intended, it would have been better for me; but unluckily, as I was about to leave, I fell in with Mr. Weethee, and by his very urgent solicitation, I, with much reluctance consented to go. Who commenced the conversation I cannot say. He says I did. As to easing my mind, I can assure Mr. Weethee, that my mind had a much heavier load when I left his boarding-house, than

when I went there. A remark in G. Needham's first letter to Bro. Mansfield, published in the "Supplement," will give a little light on this subject. He says: "Disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends," and he mentions my name with others. What can he refer to? Does he know of any disclosures made to me, except by J. P. Weethee, that disaffected me? I know of none. Being made somewhat disaffected by that conversation with Weethee, I have doubtless made remarks in relation to the management of the "Herald"—(not of Bro. Himes' moral character)—which otherwise I should not have made.

Brethren Devereaux and Porter, whom Mr. Weethee refers to, think that I said at one time that the "Herald" and "Harbinger" ought to be burnt, which I have no recollection of saying; but if I did, they acknowledge it was said because of the controversy between them; and it was also after the conversation with Weethee. I am ready to acknowledge, as the conductors of the "Herald" already know, that I did not approve of all that was said in the "Herald" in the controversy with the "Harbinger." It gave me discouraging feelings; and sometimes I had not much heart to introduce it to strangers; but I did not then understand the "Harbinger" as well as I have done for about three months past. If I had, I should then have viewed the matter quite differently. Although I have not agreed with everything I have seen in the "Herald," and have thought sometimes that a different management might do better; yet I have always had the most perfect confidence in the integrity of Brn. Himes and Bliss,—even after the conversation with W.—I could not think them dishonest. And when I saw the course that Needham and Weethee were taking last spring in the Conference, I was disgusted with it. I am not satisfied that the conductors of the "Herald" are perfect; but I am satisfied, that those who have gone against them, and still persist in their course, are doing injury to the cause of God. The "recent disclosures" have made me a warmer friend to Bro. Himes than ever.

J. G. CUMMINGS.

Attempt at Bribery!

We find that the secret works of darkness are not yet all at an end, as the following letter from Elder JOHN CRAIG will explain:—

Dec. 18th, 1850.

This is to certify, that in the afternoon of Tuesday, Dec. 10th, I was at the railroad depot in Natick, Mass., when the night train of cars came from Boston. As the cars stopped to wait for a train from Saxonville, a man stepped from the cars and inquired of a person standing by, if Elder John Craig lived about there. The man did not know. Hearing my name spoken, I stepped up and asked who he was looking for? He said for Elder John Craig. I then told him that was my name. He grasped me by the hand, giving it a very hearty shake, holding on to it, and exclaiming, "Bless the Lord, Bro. Craig! Bless the Lord, Bro. Craig!" He then beckoned to a smaller person standing on the platform of the cars, who came up, and I was introduced to him, but not he to me. I asked them if they came from Boston? The taller one said they came through Boston. I then asked his name. He did not answer, but then asked, "What do you think of Mr. Himes now?" I said, What is the matter? He asked, "Have you not seen how he served Mr. Weethee?" I told him I had read, as I expected, the whole of the affair; and I believed that Mr. Himes was as honest a man as walked the streets of Boston. They looked at each other and smiled, when the tall one said: "Wasn't you sent on a mission to Nova Scotia?" I told them that I went there in the fall of '42, and came back in '43. I think I said about April, '43. He then asked: "Was there not \$100, or \$150, sent in to Bro. Himes to the office for you; and did not he keep the money, and send on to you some old books and papers?" I told him that Bro. Himes sent me a large box of books, amounting to \$150 or \$200, and some money; that after I returned I think Bro. Himes told me that a few dollars were sent in by the brethren and sisters for books to be sent to me; that he and other brethren had helped me after I came back; that I believed the heft of the Nova Scotia Mission came principally from Bro. Himes; and that if they would go to my house and stop with me, I would show them the invoice of books and the letters I received from Bro. Himes. He thanked me, his hand being still on my shoulder, and said they could not stop. Then, pressing his hand against my shoulder, he began to move one side. I followed him. When alone, he put his hand into his pocket and said: "Bro. Craig, we have come considerably out of our way, for we understood you had considerable sickness, and are poor; and if you will just state to us that Bro. Himes received about \$200 from the Brn. and sisters, to be sent on to you, and that he sent some old books and papers instead, and kept the money, I WILL GIVE YOU TEN DOLLARS." I told him, it was absolutely false, and that if his mission was after me, he had found the wrong person. I told him I had received some help from the brethren and sisters, and that if he was looking for the Lord, he had better give up his mission.

He then turned abruptly towards the cars, the bell then ringing, without bidding good bye or shaking hands. The smaller one took my hand and said: "Good bye, brother," but the larger one said, "Come along; he is all on one side." As the cars started I said to him: You and your money perish together. I asked them their names twice, but could not learn them, and received no assistance from them.

DESCRIPTION.

The tall man was, I should think, five feet and ten or eleven inches, about thirty, rather slender make, with a darkish hatched face, and black hair, as it looked in the twilight and by the light of the cars, combed smooth. He had no whiskers, except under his chin, wore a black neckerchief or stock, with a shirt collar. He had on an outside coat that seemed to have a reddish or brownish shade, and plain black trowsers, and turn up boots. His cap was either a shiny cap, or else had a shiny band around it. His

nose was some like, but was not a full Roman nose. The teeth of his upper jaw caused that lip to project a little, and he spoke with a heavy voice, emphasizing his words, and with short and harsh tones.

The smaller person was about as old, but not more than five feet six inches. His face was full and round, and of a fresh, florid, or brandy color. His hair was inclined to the sandy; he was shaved smooth, was of a round, plump form, and wore a cloth cap—said but little.

JOHN CRAIG.

The above disclosures astonished us as much as anything which has transpired in this connection, and satisfied us that no means will be left untried to carry their ends. Thus far we have been unable to satisfactorily identify the parties; yet we can see "the hand of Job" in the business. Six of Bro. CRAIG's family having been sick, he had been reduced to very low circumstances, and appealed to brethren for relief. These men, or those who sent them, thinking to purchase him in his poverty, took the cars to Natick, Mass.—Bro. CRAIG's residence. At the time of their offer, he was destitute of money, and had in his house not wood, flour, or meat to last over another day, and knew not where to look for a supply. But he had grace to resist the temptation, and virtually to say to the tempter: "Get thee behind me, Satan." After the cars left he called at the Natick P. O., and there found a letter from brethren in Worcester, enclosing six dollars. That moment, Bro. CRAIG says, was one of the happiest in his life. He had refused to sell his conscience for money, when he was in the greatest need of it; and now he had been relieved for the time, without perilling his soul. The satisfaction of that moment, was greater than all that those tempters have enjoyed since. God will not permit Bro. C. to suffer for that act of resistance.

JAMES LENFEST, who is one of WESLEY's partisans, has manifested more trepidation since this came out than any other one. BRO. CRAIG knows him, and says he was not one of those who called on him. But why he should feel so alarmed lest this should be made public, if he knew nothing respecting it, we cannot conceive. We have since, however, learned from a letter, that LENFEST has been circulating a story at Meredith, similar to the one they attempted to bribe Bro. CRAIG to tell. Whether his less easy virtue has been bribed, or he serves as a volunteer, will not make his connection with the circulation of slander any the less remarkable. Brethren should understand the position of those who are engaged in this warfare.

* We think the time was one year later.—Ed.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the column of the *Herald*—1. The best thoughts from the pens of original columnists, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature.

3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Natick, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY:" "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

ADVENT

HERALD



"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYEWITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, JANUARY 25, 1851.

No. 24. WHOLE No. 506.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 5 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES.

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. Himes, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



ANCIENT AND MODERN ROME.

Rome Imperial! Rome majestic!
Senate of greatness vanish'd all—
Looking down to abyss of ages
To behold thy rise and fall.
We can trace upon thy forehead,
Queen and wonder of thy day,
Broadly marked the giv'n sentence,
"Pass away!"

Modern Rome! then mighty phoenix!
Risen from those embers cold,
Looking dimly through the future.
The same shadow we behold—
Shadow of a power departing,
Spectre of a great decay—
Bearing on its front the motto—
"Pass away!"

Whither went the ancient Ossars,
With the pomp of peace or war,
Whither go the modern Pontiffs,
With dominion grander far.
Papal stole and regal purple
Fall in ripeness of the day,
Caesar's crown and Pope's mitre
"Pass away!"

Great, but wicked, fair, but cruel,
Scepter'd mischief, worship'd long,
Never pitied men or nations
Prosper finally in wrong.
Justice did her work upon thee,
Mightier than thine own her sway,
Twas her voice pronounced thy judgment—
"Pass away!"

Priestly Rome! the cup is filling—
In thy own hands, Truth
Feeds her life, and strengthens upwards
With the energy of youth.
Thou shalt bluid her wings no longer,
Never more her progress stay;
Thou hast lived the generation—
"Pass away!"

If hereafter from thy ashes
A new phoenix shall ascend,
May she learn to dwell with Virtue,
And take Freedom for her friend.
If as thou she clogs the spirit,
And denies the truth of day,
On thy head her doom be spoken—
"Pass away!"

lioration piercing the cloud at times; but they are no more than a struggling moonlight amid the pauses of a storm. They irradiate the waves, but they cannot still them. Hence, at this very period, when the appliances of civilization in government and education and traveling and commercial intercourse have been so successfully developed, Isaac Taylor is bold enough to declare, in his "Life of Ignatius Loyola": "At this time man is compelled to confess his impotence. But may not the intervention of Omnipotence be so much the more confidently looked for? It is now the cessation of human agency, apparently, as related to the movements of our moral system." The Gospel is no doubt in the world, and the Gospel, if embraced universally, would change the aspect of all things. But the question is, what, in the range of tried means and known causes, can we point to as sufficient to render Christianity commensurate with the human family and paramount over every fallen soul? And this is all we can affirm, that preaching has not done it, and miracles have not done it, and war has not done it, and famine has not done it.—Nay, it is asserted, even of pestilence itself, the sharpest arrow of the quiver, that it has ever been only a "scourge," and at no time a schoolmaster, and that in no single instance can it be shown to have produced a moral reform. The speculation, therefore, of the earth regenerating itself, carries its own refutation on its front, and, like a detached iceberg, melts away in the very waters on which it floats. It is condemned by the very facts to which it appeals.

Views such as these, however, run as counter to the tide of human *expectation* as to the stream of human experience. For it is apparent, that from the earliest ages until now, the hopes of mankind have always been connected with a *Personal Deliverer*, and desirous their realization only in One who would be as much a centre of rest to our world as the overwhelming conqueror of its foes. The first promise given in Eden held out the assurance of an embodied, human, man-like Avenger, who would do battle for us against the serpent. In Lamech's days all anticipation regarding the Curse was associated with an individual, for the prediction was, "He will comfort us." Never did the ancients represent the age of iron, as transmuted into gold by calm processes of scientific alchemy. But all classic myths relative to the expected era of bliss announced a Mighty One to come. Sibylline verses, deriving their name from a Chaldee word which signifies "to prophesy," are traditional predictions, and as we have them preserved by Virgil, they point us to "an age to come," and "a new birth of Nature," and at the same time link the glorious kingdom they depict with an exalted Personage, who would "reduce all mankind into a single empire."—Recapitulating the conquests of Alexander the Great, Humboldt (in his "Kosmos") tells us, that the aim of the Macedonian was "to establish a unity throughout the world, and all his plans tended to one great and organic whole." In our own days, too, speculative hope runs in a similar channel; and though fewer changes are now effected by single persons than was once the case, we have an authoritative writer (Carlyle, in his "Latter-day Pamphlets") venturing to let men know, "that the whole Earth is filled with anarchy;" "that its Curse is, that it is ungoverned;" "that the want of the age is a king." "The universe," he further holds, "is properly one vast monarchy, and the only indefensible right of the multitude is the privilege of being governed by a real king, the noblest of the race."

From the days of Adam even until now, we thus see the philosophical sentiment and the popular belief have alike referred the amelioration of Earth, on a large scale, and for permanent duration, not to processes within itself gradually elaborated, but to some glorious Benefactor, who shall wear the crown, as well as wield the sceptre, and to whom the dominion shall all pertain.

But if a great Benefactor is yet to arise, by whom the Curse of Earth shall be assuaged and

rooted out, *He* to whom the creating of Earth was entrusted is surely the Power to whom will be committed its regeneration; for who is best fitted to clean and repair a piece of mechanism,—a piece of mechanism wholly unique as well as intricate,—save *He* who contrived its every wheel, and gave it motion until now? Besides, if the Son of God, as Architect of the fabric, is the fittest to restore it, let it be also borne in mind that his honor (to speak as men) is involved in his doing so, for he has revenge to execute as well as regeneration to accomplish. Even Hopkins admits, that "it is reasonable and desirable that Jesus Christ, who suffered reproach in the world, and was condemned and put to death as a malefactor, should have this shame wiped off in the sight of all men." And unless this be the case, it is difficult to see how Satan is defeated and trampled under foot. The Curse was *the visible* act of the First Adam, and one feels as if it would be more than congruous that regeneration should be *as visibly* the act of the Second Adam. Satan's triumph in the Curse was likewise far less a triumph over *man* than over *God*, and there needs to be a reckoning for this with the old serpent. The Son of God must vindicate his own rights of sovereignty when he gives back his dominion to man. And it will be a little thing for this world to roll without a curse, unless every intelligence in the universe shall feel that the conquest has been achieved by him who claims the inheritance.

There is a sense, indeed, in which the result we now speak of is agreed to by many who consent not to our general system of prophetic interpretation. For not a few hold, that the First Advent of the Son of God secured all that we insist upon as imperative. And we admit that the First Advent did *herald* at least that removal of the Curse which, in our opinion, will be consummated by the second. Every miracle of Jesus was a relaxation of the Curse. Every step of Jesus left the impress of benediction.—Every breath that Jesus drew, as it mingled with our elements, was a pledge of a brighter day. And through all his pilgrimage he showed that he was come not only to redeem mankind, but to *retrieve the world*. He endured sorrow in the wilderness because he meant to let our adversary know that he would chase him from the soil he had blighted, and turn it into a garden once more. It is said that "He was with the wild beasts;" and it may be as Trench remarks, that this indicated the homage yet to be paid to him as Ruler of Earth. When he cursed the fig-tree, did he not proclaim that barrenness and fruit-bearing were alone in his hands. His reference, also, to the lily and the fowls of heaven, showed what he expected creation yet to be. Bread and wine at his table were not more the emblem of his cross than the pledges of his reign over a world now blossoming as the rose. And his crown of thorns, we may not doubt, was designed to tell us that he nailed the Curse of Earth, as well as the curse of his chosen, to his redeeming cross.

Nor should we forget the *names* he selected to designate his character. For if from his relation to *Men*, Jesus claimed the name brother, friend, and advocate,—and from these names we can argue where his affections lie, did he not also name himself the Rose of Sharon, the Apple-tree, the Vine, the Rock, the River of Life, as if to identify himself with Earth, and assure us by the very titles he assumed, that he never will renounce his connexion with it?

Yet, while by his Names and by his Miracles, whilst completing his first advent, Jesus avowed in a way not to be mistaken, that the Curse would one day flee before him, he did no more than sound the trumpet of Jubilee.—Mankind were the better for his sojourn—Earth was not! To this hour, the very Earth on which the Son of God walked of old is as deeply enthralled under every mischief of the Curse as when first it scorched its verdure. The Earth is, at this moment, not the *Lord's*, but *Satan's*—an outskirt of hell, not a suburb of heaven.

Nevertheless, when the Son of Man returns, it shall be otherwise. For does not Peter tell

us so in Acts 3:20 and 21, when he declares that the heavens are to retain Jesus only *until*, or up to, the date of the Restitution; but that *then* he shall be sent as was fore-designed.—Paul, too, fixes the date and source of the New Creation in Rom. 8:19; for by 1 John 2:2, we know that when "the sons of God are manifested," it shall be around their "Manifested King;" but it is at "the manifestation of the sons of God" that all things are to reach the state for which creation years. In Psalm 96:10-13,—a Psalm which may be sung as Jesus is descending,—David represents the Earth as on the eve of restoration, and exulting in the glory about to be revealed; but the joy which swells and sweeps over all creation as a flood, flows from the Seen Presence of its Lord.—Most emphatically, however, are we taught what this Earth shall owe to Christ at his second coming from the eighth Psalm, verses 5-9: "Thou madest him," sang the sweet singer of Israel, "to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." And referring to this ancient oracle, Paul, in Heb. 2:8, 9, says, "We see not," we behold not with the eyes, "all things made subject to Jesus," because the Curse is still upon the Earth. Yet at the same time he assures us that the prediction of the Eighth Psalm shall come to pass in literal detail, and this "inhabited world, as he terms our Earth at verse 5, in all its extent and furniture, in all its beings and elements, be given into the hands, not of *Angels* even, far less of *Man*, but of Christ Jesus as its Heir and Ruler.

We have maintained that the signal of the Regeneration which awaits the Earth will be the Second Coming of Christ. And we also have acknowledged that the Great Conflagration shall take place at the date of our Lord's return. But it may be asked,—If the Second Advent and the Last Fire are contemporaneous, how is it possible that the Earth should still retain the same geographical features that it now presents, so as to be not only the habitation of men, but exhibit the very divisions and designations which have been recognized up to this day? Admitting, however, that the Great Conflagration shall be as devastating and revolutionary as is for the most part assumed, we remark, in the first place, that no reason can be given why it should be universal. A recent controversialist, in a tone painfully removed from both the courtesy and calmness which the nature of the inquiry and the character of his opponents alike demanded,* has strongly said, "The analogy here so emphatically traced between 'the world that then was, and the heavens and the earth that are now,' the one 'overflowed with water,' the other doomed to the flames, precludes all reasonable doubt that the *whole world*, physically considered, is the victim of the conflagration." "The deluge was typical of the conflagration," and seeing the deluge was universal, so likewise must be the conflagration. The truth is, however, that both geologists and divines are by this time nearly agreed that the flood was "universal only in respect to *Man*," and *local as it regarded the Earth*. So that the very fact appealed to in proof of a universal, should warn us to expect a

* "The theory will never survive the reception of these passages in their obvious sense." "Utterly inconceivable." "Sheer impossibility." "Miserable explanation." "Palpable violence to Scripture." "Inconceivable." "Nothing loth to debase the prediction." "Capricious and inconsistent." "Inadequate and unnatural." "Difficult to extract any meaning." "How long in their conceptions they can descend." "Miserable view." "Who can possibly take this?" "Hopelessly opposed to Scripture." "Incompatible with inspired descriptions." "A chain of evidence against these views of such strength, that if rejected, it will be hard to refute any error, or establish any truth?" All these epithets may be found in a single brief chapter of "Christ's Second Coming: Will it be Pre-millennial?" And unhappily, the style of one chapter is the style of the volume. But dogmatism is not argument—scornful airs help no advocate.

limited conflagration. But we ask in the *second place*, what, although the conflagration were universal, would it follow as an inevitable inference, that the surface of the Earth must be remodelled until not a single aspect remains to put us in mind of the past? This, at all events, was not the issue of the deluge. The clouds poured down their torrents—the deep unsealed its fountains—and for a year the earth was under water. Yet where are the traces of convulsion now to be discovered? "The old world perished." It was not merely "unloosed," it was "destroyed." Yet we have the same landscape still, and Dr. Chalmers declares, "that geologists are now converging to the opinion, that there are no sensible vestiges of the deluge upon the Earth." But if not only the granite, but the soil of Earth survived the catastrophe in which it was said to "perish," and the rivers of Paradise glided along their former channels, and the olive trees threw out their branches as before, who shall call it either a wanton or an impossible idea, to hold, that even after a change which "dissolves" it, this Earth shall emerge with all the features which can identify it as the ancient abode of men?—(To be continued.)

Cardinal Wiseman:

A Lecture Delivered at the Hanover Square Room, London, Nov. 7th.

BY REV. J. CUMMING, D.D.

* * * * *

As you may suppose, I have no personal hostility to his Eminence, if you will allow me to call him so, or to the Archbishop, as he assumes to be, of Westminster. Cardinal Wiseman is a distinguished scholar, a most scientific writer; and any one acquainted with his work upon science and religion will be ready to own that he is a scholar of the very highest order in that particular department; but this must not lead you to suppose that being a perfect scholar, he has therefore a presumption that he must be a perfect theologian and a true Christian. It is possible to know every star in the firmament, and yet be ignorant of the "Bright and Morning Star;" it is possible to know all the stores that are in the golden mines of the earth, and yet to be as destitute as ignorant of "the unsearchable riches of Christ;" it is possible to know every flower that beautifies the garden, and yet not to know "the Rose of Sharon;" to have all the knowledge of all the encyclopædias of the world, and yet to be ignorant of that which even a Sunday-school child knows—the answer to the question, which the Protestant Church alone can give, "What must I do to be saved?"—"Believe in the Lord Jesus Christ, and thou shalt be saved." I have no desire, on the other hand, to interfere with the rights and the privileges, whatever they may be, of my Roman Catholic fellow-countrymen. Cardinal Wiseman has as great liberty to tread the soil, and breathe the air of Old England, provided he conform to its laws, as the Archbishop of Canterbury, the Bishop of London, or any layman in the arch-diocese of the one or the diocese of the other. We do not wish to take from his civil rights and privileges, but we meet here to protest—while we acknowledge he is entitled to all the rights of a citizen—that he has no right, at the dictation of a foreign potentate, and that potentate an Italian priest, and that priest notoriously a mischief-maker, to parcel out Old England into Popish dioceses, and claim all baptized men as subjects amenable to his power and jurisdiction. But I do not desire, at least in this lecture, to regard our visitor in red as a cardinal at all. He assumes, on the one hand, to be a cardinal—that is, a temporal prince; and if as a temporal prince he meddle with the rights and the privileges and the jurisdiction of our most gracious Sovereign, judging from the letter of Lord John Russell, and no less from the mettle and temper of our country, I am satisfied he will meet with that resistance which will tell him how great a blunder his master has perpetrated in sending him here. As a Minister of the Gospel myself, I treat him on this occasion as an archbishop, professing to teach certain doctrines, and to inculcate certain lessons; and I wish to ascertain by sober analysis—not by presenting to you the sunshine of rhetoric or of flowers, but the daylight of plain truth, argument, and fact—whether Westminster will be very much benefitted by getting rid of superseding the ministers that now instruct it, and opening its ears to the instructions of his Eminence the Cardinal Archbishop of Westminster. Whatever, let me add, be his teaching—however obnoxious his presence, we must be careful not to tread in the least degree upon the verge of what might be considered or construed as persecution. I believe that persecution never yet recovered a pervert, and it never yet made a convert. If the sword is to be unsheathed, let it be unsheathed by the friends of the Cardinal, not by the friends of the Protestant Church. If the faggots are to be kindled, let them be kindled by Pius IX., not by those who have learned a more excellent lesson.

For if you begin to persecute, depend upon it, men's sympathy with the suffering victim will make them forget the deadliness and darkness of the error which he teaches; and instead of advancing the grand design you have in view, you will materially impede and arrest it.

I do not, in the next place, I confess, sympathize very much with those who wish to treat the Cardinal on what are called mere ecclesiastical grounds. You are aware that there is a class alluded to by the Prime Minister who say: "We, the Protestant Church, will not send a bishop to Rome to teach Protestantism there; and we ask you, in all courtesy and in all fairness, not to send a Popish Bishop to London to teach Popery there." It is not a question of orders. I confess, if Protestantism be what the Pope designates it—a deadly heresy, and if Popery be what Cardinal Wiseman contends it is—a great truth, the Pope has done or intended an act of great kindness in sending a cardinal missionary to instruct us. But, on the other hand, if it be the reverse, I cannot sympathize with that compact which says to the Pope: "You keep your bishop in Austria, in Italy, and in Spain; and we will keep our bishops in England, and Ireland, and in the realms of her Majesty." Wherever you have free-trade, let there be no free-trade with Popery—no compromise, no compact with the representatives of the Pope, or with the Pope himself; we must protest against him and his principles, as our fathers did, conceding, indeed, the largest husk of prejudice, but not compromising the least living seed of vital Christianity.

Again, the Pope having, it is truly said, ignored the Protestant Church, and stated that it is "no church at all, that its ministers are not ministers at all, and that it cannot show the people the way to heaven, I am astonished that any should have expressed surprise at this phenomenon; it only shows how important were the remarks of Admiral Harcourt when he stated that we should have learned this controversy before. Instead of being surprised at what has occurred we should have expected it. The predecessors of Pio Nino thought the same.

But I may mention one thing that I have noticed, and frequently thought of before—that if there be something so excellent in Roman Catholic teaching that it is worth the Pope's while to send a cardinal to London to supersede or ignore the Protestant Church and teaching, it may be worth while inquiring what has been the practical fruits of the teaching of the Pope himself, the very chief of all, as well as of the cardinals of Rome, to whose number Cardinal Wiseman has recently been added in the city itself. In 1848 a great convulsion shook almost the globe—certainly Europe—to its very centre. It has been found, in looking back to 1848, that there was then in Rome an ecclesiastic of some sort for every thirty people, and that there was a priest for every seventy or eighty people. Now what I argue is, that if the doctrine of the Church of Rome be so precious, it has had a most splendid opportunity of developing its effects and bearing fruits in what is called the capital of the Christian world; so that if Popery has failed in Rome, it has failed, not from want of hands to work it, or of priests to represent it, but from some inherent vice or defect in the system itself. On looking to London, it is found that there is not a minister of any denomination for every ten thousand people; and it might be justly argued, that if Protestantism has failed in London, it has failed from the simple fact that it is not adequately represented, and efficiently carried out, and so brought home to the hearts, habits, and consciences of the people. But what are the facts? When that revolution shook Europe in 1848, the subjects of the Pope—of that city which was to be the model city of the world—whose people, being at head-quarters, might be presumed to be the holiest in the world—whose contiguity to the Vicar of Christ should insure something *par excellence* spiritual, holy, loyal, devout and perfect—on feeling the first vibration of that earthquake, rose *en masse*—his "beloved subjects," his own dear metropolitan people, his own pet representatives of what Popery makes a people, and what a people ought to be—rose *en masse*, and murdered his prime minister before his face, dismissed him in a footman's livery upon a coachman's box; and, judging by facts that since transpired, they are the last people to wish him back again. But what took place in London? The same wave that washed away the Pope, swept the metropolis of Old England. A few of the Cardinal's friends, as pioneers and preparatives, began to disturb our capital with their crotches, and to shout for some points which they professed or tried to believe to be right, but which were known by all sensible men to be inconsistent with the rights of the Sovereign and the liberties of the subject. They threatened a rising, and began to agitate, and what actually occurred? Here, where Protestantism is inadequately brought home to the people, from the want of a sufficient supply of teachers and ministers—and this should make us cease our internal quarrels—the whole mass

of our population rose, as I saw myself, and lined every street; put down, by presenting themselves, the pretensions and the crotches of the troublesome, and rallied round their hearths and their homes, ready to live for their Queen, and to die for their religion;—shewing that Old England's shores are not more proof against the influx of the sea, than her head and heart against the tides of revolution. If, then, Protestantism makes us so loyal, it is worth keeping; and if the Pope's religion has utterly failed to make his own dear people loyal, it is scarcely worth having.

I am most anxious we should stand on firm ground. I therefore hope there may be nothing personal in our present movement; it is a conflict with principles not with persons. While we have a deep sorrow that the Cardinal is so falsely deceived, deep indignation that he should so intrude with alien jurisdiction, within the jurisdiction of Her Majesty; there must at the same time be a deeper commiseration for the victims of those deadly errors of which he is the exponent. Pity the people—detest rebellion—confute error. Our controversy must not be person against person; nor must it be Church against Church; it is not the Church of England against the Church of Rome; but it is light against darkness, freedom against slavery; it is the rights and privileges of Old England against the crafts and assaults of Old Rome; it is the glory of our Blessed Lord against him who sits in the temple of God, shewing himself as if he were God. And viewing the controversy in that light, I proceed to notice what has been designated in the announcement of the lecture, the teaching of the Cardinal Archbishop of Westminster.

First of all, let me presume, that when the Cardinal was made an Archbishop, he received the *pallium*, a robe woven from the fleece of certain sheep, tended, I believe, by certain nuns; ceremoniously spun, ceremoniously woven, and ceremoniously put upon the Archbishop.—When he received the *pallium*, he repeated a solemn oath, which will be found in the *Pontificale Romanum*. I have the book, and have carefully examined all that he must say: it is the edition of Clement VIII., Antwerp edition, 1627. One clause of the oath is as follows:—

"Hereticos, schismaticos, et rebelles, Domino Nostro, vel successoribus predictis, PRO POSSE, PERSEQUAR, ET IMPUGNABO."

That is, he solemnly swore, on his most solemn oath (I wish thus to prepare you for his reception):—

"All HERETICS [that is, Protestants.] SCHISMATICS [that is, members of the Greek Church that separated, as they say, from Rome], and rebels against our Lord, or foresaid successors. I will PERSECUTE and ATTACK to the utmost of my power,"—the correct translation, I believe, of *pro posse*.

Cardinal Wiseman believes, no doubt, what Cardinal Bellarmine teaches: "If the heretics are stronger than we, and if there is danger that if we ATTACK them (the words of the oath) in war, more of us may fall than of them, we are to keep quiet." I wish to impress upon you that you have here a man who will not come into collision with principles merely, but with persons: he does not say, "I will attack schism and persecute heresy," which he might lawfully do; but "I will attack schismatics and persecute heretics." But in looking over the *Pontificale Romanum*, in order to find out if there were any canonical weapons in that arsenal which the Cardinal might probably use in case he should get the upper hand in Westminster (and if he gets the upper hand there, he will soon get it elsewhere), I noticed one remarkable weapon which he will no doubt forthwith employ: I know there are others, but the following caught my eye. It seems that while the true Church is distinguished for blessing, the Cardinal's Church has an amazing taste for, and sympathy with, cursing. I find that if the daughter of any parent in this assembly should fancy that she has what is called "a religious inclination," a "mission," and were to go into a nunnery, and were her parent to try to rescue her, the following curse would be pronounced upon him, and also upon any one who should take the property of the monasteries or of the nunneries—and many in our country actually hold such property in their possession just now:—

"By the authority of the omnipotent God, and of St. Peter and St. Paul, his apostles, we firmly, and under the threat of anathema, enjoin that no one carry off these virgins or religious persons here present from divine service, to which, under the standard of chastity, they have been dedicated, that no one plunder their property, but that they enjoy it in quiet. If any one shall have presumed to attempt this, may he be cursed in his home and out of his home; may he be cursed in the state (or city), and in the field, cursed in watching and cursed in sleeping, cursed in eating and drinking, cursed in walking and sitting; may his flesh and his bones be cursed, and from the sole of

his foot to the crown of his head may he enjoy no health. May there light upon him the curse which the Lord sent in the law, by Moses, on the sons of iniquity. May his name be erased from the book of the living, and not be recorded with the righteous. May his portion and his heritage be with Cain the fratricide, with Daithan and Abiram, with Ananias and Sapphira, with Simon Magus and with Judas the traitor, and with those who said to God, 'Depart from us, we will not follow thy ways.' May eternal fire devour him with the devil and his angels, unless he make restitution, and come to amendment. So be it. So be it."

Such is the cursing subscribed to by Cardinal Wiseman, as pronounced in his own document, and which, when he has the *pro posse*, according to his oath, he will pronounce with all the proper accompaniments.—(To be continued.)

Why be Punctual.

1st. *Man should be punctual, because that is imitating God.* Man was made in the image of his Creator; many, if not all the communicable attributes of God, have been bestowed upon man. And the revealed word says, "Be ye, therefore, followers of God, as dear children." According to the Greek, it is, "Be ye, therefore, *imitators* of God." Man then is to act like God, so far as such action is within his power. —And as far as we understand the works of nature, we behold the most perfect system; there is a time, and there is a place, for every thing. And in carrying out these systematic plans, the Divine action is characterized with the most perfect regularity, or, if I may be allowed the expression, by the most perfect *punctuality*. The sun has its time to rise, and its time to set; the moon, its time to wax and its time to wane; there is a time for heat, and a time for cold, a time to vegetate, and a time to decay.—And in the moral world, also, God has a time for every event, and every event occurs in its appointed time. A time was specified for the coming of the Son of God, and for his crucifixion; and he came in the time fixed upon. Now, this system in plain, and punctuality in carrying out plans, is one thing in which man has to imitate his Maker; he has powers to do it, he has opportunity to do it, he has motives to do it; and he can find excuse for not doing so, neither in his constitution, nor in his circumstances, nor in the light of nature, nor in the Bible. Every thing within man, and every thing without him, teach him to cultivate habits of punctuality.

2d. *Punctuality tends to make men cautious in laying their plans.* A man, who does every item of his business in the appointed time, whose punctuality is not a mere theory, must form all his plans for action with the greatest carefulness, or some will interfere with others; a little carelessness often produces great derangement.—The nature of the case, therefore, makes it necessary for man to be cautious, calculating in all his arrangements, or to fail in being punctual. He who *will* be a punctual man, *must* be a cautious man. And that which makes man cautious in forming his plans, makes him cautious during a large share of his life, for much human life is spent in laying plans for the future.—Punctuality, by making men cautious in their plans, tends to save them from wild notions, and visionary theories: the man who is *resolutely punctual*, is not the man to build air castles; to all his theories he applies the test of practicability; he asks himself the question, can theory be carried out? can the plan be completed in the specified time?

3d. *Punctuality tends to make an energetic character.* All men lay plans, most men make contracts: and the man who executes all his plans, and fulfils all his arrangements, must be an active man; and his action must be such as to make him stronger and stronger; it must be resolute, persevering action. And this action will give his business an appearance of enterprise; it will give him a love for his business, and it will give him a well weighed, and rightly placed confidence in his own abilities. And all these things tend to make him strong. On the other hand, those who are always planning, but never executing, always promising, but never performing, frequently commencing, but seldom finishing, and *never* completing their work in the appointed time, *such* never fail to become irresolute, fickle, weak.—He that would be strong, as strong as he is capable of being made—and he that would have the right kind of strength, must be punctual. This position is clearly illustrated in the lives of students, and professional men, and farmers, and mechanics; and also in the history of churches.

4th. *Punctuality is necessary to make a reliable character.* How are we to determine whether or not, a man is to be depended upon? Is the question answered by saying, the man is *able* to do what you wish done? Not at all; we are not inquiring whether he *has* ability, but whether that ability may be relied on? Is the question answered by saying, the man has promised, he has given his word! By no

means; we are not asking whether the man has given his word, but whether he will *keep* his word. Is he a punctual man?—This must be answered before we can tell whether the man may, or may not be depended on. No matter how great a man's powers may be, no matter how good his opportunities may be, nor how fair his promises may be, he is a *reliable* man only so far as he is a *punctual* man.

5th. *A man must be punctual to be honest.* Society is a kind of machine, and when one of the bands becomes loose, the movements of the machine become deranged; and when one of the bands slips off, some of the wheels stop; and when one of the cogs is broken out, the movements become irregular. So do all who want habits of punctuality derange the movements of society. A. fails to fulfil his promise to B., and therefore B., who was depending on A., must fail to fulfil his promise to C., and so on. Now, the man who fosters such habits, producing such derangement, is not in the highest sense of the word honest.—The man who lacks punctuality will often waste the time of others and his own time, he will often break his word; and the man who does these things, does that which the conscience, and the law of God, must pronounce wrong.

6th. *Punctuality is necessary to success in life.* The man having this habit, will have no more irons in the fire than he can attend to, and thereby he will prevent waste. His systematic plans, and his carrying out his plans, will save time, will increase the amount done in a given period. He will gain the reputation of an enterprising, punctual man; one that may be depended on. And in these things we find some of the chief elements of success. It is the punctual doctor, the punctual lawyer, the punctual mechanic, other things being equal, that have the most calls.

This subject, if I mistake not, is too much neglected. How often do men promise when they know, or might know, that they cannot fulfil that promise?—Even churches will promise to pay their minister four hundred dollars a year, and then feel no regret, no sense of guilt, when they pay him only three hundred; they can break their word; yes, even the word with the servant of God, and yet, not realize that they have done wrong. Let the ministers of God preach punctuality from the pulpit, let our religious newspapers enforce it wherever they go; and something at least may be done to make them more careful to fulfil their promises, and to carry out their laudable plans.

O. Observer.

Dancing Parties.

How often do we hear the remark, that there is no more harm in dancing than in vain and trifling conversation, in which the company at parties frequently engage. No more harm! this is admitting there is harm in both. Would it not be well, then, for Christians to abstain as much as possible from attending parties. But, there is more harm in dancing than in vain conversation. Conversation may become trifling and flippant from the disposition of the person with whom you converse to make it so; or one may fall into it imperceptibly, for want of proper watchfulness or from the excitement of the occasion. Whereas, a person cannot dance without a direct, and in many cases, deliberate exercise of his volition. Both are contrary to the word of God, but sin is greater or less in proportion to the exercise of the will of an individual.

I have said dancing is contrary to the injunctions of the Scripture, and here is the extract referred to which proves it so.

1. "To revel is to feast with clamorous mirth; this is done at parties when there are refreshments, music, and dancing. The meaning of revelry is festival mirth. Reveling is a jovial festivity with music and dancing, and as balls and dancing parties are jovial festivities, with music and dancing, it follows that they are a species of reveling condemned by the word of God as a sinful fruit of the flesh. Thus we have a positive law of God against dancing.

2. "Reveling or dancing is condemned by the general laws of God's word. There are general and there are special laws in the word of truth. Special laws declare plainly what shall and what shall not be done. General laws condemn or approve things by the whole class. Anything not of good report is contrary to the general law laid down by Paul, Phil. 4:8. Is dancing of good report? Paul classes it with glaring sins, (Gal. 5:19, 21; Rom. 13:13); and Peter, with lusts, excess of wine, &c. It cannot, therefore, be of good report. Nay, it is of very bad report. Even sinners expect to see professors stand aloof from it. We will now notice some of the common expressions used in favor of it.

1. It is said to be an innocent amusement. Now, whether it be innocent or not, depends upon whether it be according to God's word.—Having shown that it is contrary to the word of God, it follows, that it is not innocent, but sinful. Reveling is demoralizing in its tendency.

It corrupts the mind and heart, and drives away all religious feelings and desires.

2. It is said to be good exercise for ladies.

Persons who advocate dancing for exercise, should inquire whether it is necessary. We can easily see how it might be necessary sometimes on board a ship, &c., but how it comes to pass that ladies cannot get exercise enough without dancing, is strange. All this arises from another sin, *idleness*. That exercise is necessary to health, is true; but that the laws of God or nature, require that dancing should be the exercise, is absurd. Let them attend to such duties as God has required, and we will never hear of the necessity of dancing for exercise.—Besides, the exercise performed in a ball room is not healthy. Persons over-exert themselves, and bring on consumption, and many other diseases.

3. It makes a young lady more graceful, and improves her manners.

This is one of the strongest arguments we have ever heard, in favor of learning young ladies to dance. That is, it is supposed to be by its advocates. Graceful, says Webster, means "with a pleasing dignity or elevation of mind and manners." Come, now, ye grave mothers, who recommend to your daughters to join the "jovial festivity with music and dancing," and ye fathers, too, behold the peculiar dignity!—The young gentleman and ladies stand upon the floor, the dignified tune commences, now one foot advances—it recedes and the other is in view—the right is thrown across the left—back again and the left crosses it—now they wheel round, or perhaps lock arm-in-arm in the promenade—or with still more *dignity*, waltz.—What dignity! What elevation of mind and manners! Let the candid and sober-minded think, and if they do not conclude that there is something more disgraceful in dancing than graceful, they must have a strange idea of pleasing dignity.

Christians who occupy an elevated station in society, should be careful to carry along with them the cross daily, they have not the trials which the poor have, but there are trials peculiar to them, and if they will follow Christ, they will be at no loss to find many occasions to deny themselves; let them do this and thus honor that worthy name by which they are called.

May all seek to honor Him in the presence of his foes, be they of whatever class of men, remembering that they are "a city set on a hill."

Religious Herald.

The Half Century—A Retrospect.

Fifty years ago, George Washington had just gone to his grave amid the tears and blessings of the people he had been foremost in rescuing first from tyranny, then from anarchy; and our country, having just escaped the imminent peril of a war with France, after securing by the Federal Constitution the power of protecting and promoting her own industry, was beginning to realize the blessings of Independence and Freedom. Thomas Jefferson had just been designated for the next President by a majority of the American people, but had not yet been actually elected, there being an equal number of votes for him and his associate (Burr) on the "Republican" ticket, as it was then called, requiring an election by the House, which took place in February following. The population of our country was over 5,300,000, or considerably less than one fourth the present number. The Union then consisted of sixteen States—Vermont, Tennessee, and Kentucky having been added to the original thirteen.—Ohio had begun to be settled at Marietta, Cincinnati, Warren, and perhaps one or two other points, but had not yet population enough for a State. There were small settlements at Detroit, and perhaps at one or two other points west of Ohio; but Louisiana was a Spanish province, including St. Louis as well as New Orleans, and the Mississippi a Spanish river, through which our people then settling in the valley of the Ohio were denied egress for their products. Florida was of course all Spanish, and what are now Alabama and Mississippi partly Spanish and wholly a wilderness. Our own State had scarcely a white inhabitant west of the sources of the Mohawk and Susquehanna; Buffalo and Rochester were forests traversed only by savages. The Erie Canal had hardly been dreamed of by the wildest castle-builder, and the western limits of this State (which a few months more will bring within twenty-four hours of us) was practically farther off than Paris or Geneva now is. This city had a population of 60,000 (less than one eighth its present number) mainly living below Chambers st., while Brooklyn, Williamsburgh, Jersey City, and its other suburbs, did not contain a fiftieth part as many inhabitants as now. Philadelphia was a sixth larger than New-York; now one fifth smaller, with a far greater disparity of suburban population. Boston had 25,000 inhabitants; Baltimore 26,500; Washington City (whither the Federal Government had just been removed) had 3,200. A few daring spirits were just beginning to immigrate from

the older portions of New-England to Western New-York ("Holland Purchase") and North-eastern Ohio—an enterprise quite as arduous and perilous as emigration hence to California and Oregon now is.

In Europe, Napoleon had just reached the topmost round of the ladder by overthrowing the Directory, and causing himself to be proclaimed First Consul, though he was not crowned Emperor till 1804. He had returned from his abortive invasion of Egypt in 1799, but the battle of Marengo, which made Italy a French province for twelve years thereafter, was not fought till June, 1800. The Austrian monarch was still known as "Emperor of Germany." Poland, after a melancholy, fitful struggle of twenty-five years against internal anarchy and the conspiracy of kings for her destruction, had just ceased to exist. Alexander had not yet ascended the throne of Russia, his father Paul I. not being assassinated till March, 1801.—Prussia had preserved peace since the defeat of the Allied invasion of France in 1792, her councils inclining for or against Revolutionary France as fortune smiled or frowned, and so remained until 1806, when she engaged Napoleon single-handed, and was utterly subdued in a single brief campaign, commencing with the double rout of Jena and Auerstberg, and closing with the French armies victorious on her eastern frontier. This completed the virtual conquest of all Germany by Napoleon, Austria having been fully crushed by him in the battle of Austerlitz, Dec. 2, 1805.

Fifty years ago, George III. was in the middle of his reign over the British Empire, with Pitt and Fox, the leaders of the Tory and Whig parties, at the height of their life-long struggle. They both died suddenly six years afterward. Trafalgar was yet unsought, but Nelson was already idolized for his victories of Cape St. Vincent, Aboukir, &c. His attack upon Copenhagen was not made till April 1801.

All this Continent, south and west as well as north of the one million square miles belonging to the United States, (since increased to 3,250,000,) was claimed by various European powers as their respective colonial possessions—all north of us (as now) except a vaguely defined and inhospitable portion of the Northwest Coast, belonging to Great Britain, while all south and west of us was ruled by Spain and Portugal, except a small portion of the eastern coast of South America, lying between the mouths of the Oronoco and the Amazon, which was shared by England, France, and Holland, and known as British, French, and Dutch Guiana. This small portion is still European, with most of the islands known as West Indies, but no Spanish or Portuguese flag now waves over any portion of the Continent. Portuguese America, peaceably separated from the mother country, now constitutes the Empire of Brazil, and is governed by a branch of the Portuguese royal house of Braganza; while the vast region formerly constituting Spanish America is now divided as follows: Louisiana, Florida, Texas, New Mexico, and Upper California, have been acquired by the United States; while the residue of Mexico, Central America, Venezuela, New-Grenada, Quito, Peru, Chili, Buenos Ayres and their appendages, have become independent, and are striving, generally with indifferent success, to maintain Republican institutions, though with a constant tendency, created by ignorance, indolence, and superstition, to degenerate into military despotisms. Such Buenos Ayres appears now to be, while Venezuela and Mexico have been frequently distracted by the arts and arms of military chieftains. Central America has been torn to pieces by the general causes above recited, and now lies prostrate and powerless. Mexico exhibits unequivocal symptoms of decrepitude and approaching dissolution. Upper Peru has become a separate Republic, now known as Bolivia. The Spanish Presidency of Quito is now the Republic of Ecuador. Paraguay and Uruguay have separated from Buenos Ayres, and each is now independent, the latter known as "the Oriental Republic," though its people are more commonly known as "Monte Videans," from their capital. The extreme Southern portion of the Continent, known to Europeans as "Patagonia," with a great portion of the interior of South America, and the north part of North America, remain as they were in 1800, in the undisturbed, unquestioned possession of the savage tribes who have thinly peopled them from time immemorial, and whose barbarous occupations of war and the chase forbid the hope of their self-improvement. The improperly termed West Indian Isles remain in good part as in 1800, save that Hayti, then in revolt against France, has achieved her independence of both France and Spain, while slavery has been abolished throughout the islands ruled by Great Britain. The continental possessions of Great Britain have improved considerably in population and wealth; Upper Canada of late quite rapidly. Northward of lat. 50 deg. the severity of the climate on this side and the remoteness from civilized and peopled countries on the other, have prevented any considerable settlement. Success-

sive attempts to discover a Northwest passage around this Continent from Europe to the North Pacific have led to no practical result.

Great Britain, already bereft of her most valuable colonies by the American Revolution, has built up two new Empires within the present century—the first by successive conquests and annexations in Hindostan, where her possessions now cover a territory as large as Europe south of the Rhine and Danube, and peopled by hardly less than one hundred millions of human beings. From the Indus on the west to the Irrawadi on the east, from the Ocean on the south to the Himalayas on the north, almost the entire continent is now under British rule. In Australia, a still vaster and more prosperous, though far less populous, British Empire, is now rapidly forming, from what were in 1800 immense wildernesses, scantily inhabited by the lowest grade of savage beings, and infected along the coasts by a few cargoes of expatriated rascality. The growth of British Australia is now proceeding with a rapidity scarcely paralleled, and apparently with entire solidity and health.

The culmination, decline, and overthrow of Napoleon's colossal power belongs to the first quarter of the present century. In 1800 First Consul, in 1804 "Emperor of the French," in 1811 master of nearly all Continental Europe, except Russia, with Italy, Germany, Austria, Spain, at his feet, and even Russia, Turkey and the United States virtually his allies, and only England stubbornly resisting his strides to universal dominion, 1814 saw him defeated and exiled, 1815 a disrowned prisoner for life, and 1821 witnessed his death "on a lone, barren Isle," almost equi-distant from the Eastern and Western hemispheres. On his complete discomfiture, Europe reverted very nearly into the condition which it exhibited prior to the outbreak of the French Revolution, France being restored to monarchy and reduced to her modern limits; Germany reconstituted a despotic monarchy; Italy surrendered to Austria and absolutism; Poland left a wreck and a divided ruin; Turkey still further crippled and hastening to decay; while only Russia manifested external growth combined with internal vigor. Since Napoleon's death, Spain, Poland, Italy and Germany have by turns been the theatre of revolutionary commotions, looking to republican freedom, but these ebullitions have all been quenched in blood, and monarchy, more or less absolute in form, but generally despotic in substance, is now the common law of the most enlightened quarter of the earth, save in France and Switzerland. France is now nominally a Republic, but, practically ruled by the twin aristocracies of musketry and money, to-day enjoys far less real freedom than the smaller kingdoms, Sardinia, Sweden, and Denmark. Switzerland still retains her ancient liberties, though convulsed by faction within, and menaced by banded despotisms without. So all on the Continent seems fixed as Royalty would have it, but it is only seeming. France is a volcano ready for eruption; her millions will never acquiesce in the arbitrary and unlawful robbery from nearly half their number of the right of suffrage; her aristocratic predominance is undermined by intestine feuds, which will yet divorce the sword, the money-chest, and the mitre from their present alliance, and restore the rule of the masses; and the day which sees a democratic ascendancy restored in Paris will arouse the republicans of Germany, Italy, Hungary, and perhaps of Poland, to another vehement struggle for the liberties of mankind. Despotism has now the bayonets and the arsenals on its side as of yore; but in popular intelligence, in comprehension of the rights of man and the necessary iniquities of kingship, the world has made vast progress since 1800. Catholic Emancipation in Ireland, and Parliamentary Reform in Great Britain, are two of its peaceful trophies. Such are the political aspects on which opens the latter half of the Nineteenth Century.

New York Tribune.

Trust God and Do Right.

One evening a poor man and his son, a little boy, sat by the way-side, near the gate of an old town in Germany. The father took a loaf of bread, which he had bought in the town, and broke it, and gave the half to his boy. "Not so, father," said the boy; "I shall not eat till after you. You have been working hard all day for small wages to support me, and you must be very hungry; I shall wait till you are done." "You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food, and those eyes of yours remind me of your dear mother who left us, and told you to love me as she used to do; and indeed, my boy, you have been a great strength and comfort to me; but now that I have eat the first morsel to please you, it's your turn to eat." "Thank you, father, but break this piece in two, and take you a little more; for you see the loaf is not large, and you require much more than I do." "I shall divide the loaf for

you, my boy, but eat it I shall not ; I have abundance, and let us thank God for his great goodness in giving us food, and giving what is better still, cheerful and contented hearts. He who gave us the living bread from heaven, to nourish our hungry souls, how shall he not give us all other food that is necessary to support our mortal bodies?" The father and son thanked God, and then began to cut the loaf in pieces, to begin together their frugal meal. But as they cut one portion of the loaf, there fell out several large pieces of gold of great value. The little boy gave a shout of joy, and was springing to grasp the unexpected treasure, when he was pulled back by his father. " My son, my son," he cried, " do not touch that money ; it is not ours ! I know not, as yet, to whom it belongs ; but probably it was put there by the baker through some mistake. We must inquire. Run." " But, father," interrupted the boy, " you are poor and needy, and you have bought the loaf, and then the baker may tell a lie, and "—" I will not listen to you, my boy, I bought the loaf, but did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him. Remember him who told us to do to others as we would have others do to us. The baker may possibly cheat us, but that is no reason why we should cheat him. I am poor, indeed, but that is no sin. If we share the poverty of Jesus, God's own son, Oh ! let us share his goodness and his trust in God. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done should we die in doing it ! Yes, my boy, trust God and walk in his ways, and you shall never be put to shame. Now run for the baker, and I will stay and watch the gold till he comes." So the boy ran for the old man. " Brother workman," said the old man, " you have made some mistake, and almost lost your money ; " and he showed the baker the gold, and told him how it had been found. " Is it thine ? " asked the father. " If it is, take it away." " My, father, baker, is very poor, and—" " Silence, my child, put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been looking alternately upon the honest farmer and his eager boy, and upon the gold that lay glittering upon the green turf. " Thou art, indeed, an honest fellow," said the baker, " and our neighbor David spoke but the truth when he said thou wert the honestest man in our town. Now I shall tell thee about the gold : A stranger came to my shop the other day and gave me that loaf, and he told me to sell it cheaply, or to give it away to the honestest poor man I knew in the city. I told David to send thee to me, as a customer, this morning ; and as thou wouldst not take the loaf for nothing, I sold it to thee for the last pence in thy purse ; and the loaf, with all its treasure—and certain it is not small—is thine ; and God grant thee a blessing with it." The poor father bent his head to the ground, while the tears fell from his eyes. His boy ran and put his hand round his neck, and said, " I shall always, like you, my father, trust God, and do what is right ; for I am sure it will never put us to shame."

Ed. Christian Magazine.

doubtless have continued in an interminable succession."

This is relevant to the argument, if it is claimed that the condition of man, in the regeneration, is to be analogous to that in which ADAM was placed at his creation, anterior to the fall. And this we suppose to be the view taken ; for in another place he says :—

" Exempted from the penalty of sin in every form, and made immortal, their condition and life will undoubtedly be essentially the same as ADAM's, EVE's, and their offspring's would have been, had they not transgressed."

Our views here coincide—i. e., we believe that in the regeneration, the original purpose of God respecting the race will be accomplished, and that there will be no essential difference from that to which mankind would have arrived, had not the fall intervened. In the *result*, however, we differ ; for we conclude that the number of God's elect who shall be made partakers of the world to come, will be a number corresponding to that which would have been reached by the race at the close of their probation, had it been passed in perfect compliance with the requirements of God. Arguing in favor of " an interminable succession," Mr. LORD says :

" It is inferable from their nature. No reason can be conceived why God should debar any generation which he would then have called into existence, from the parental office, for which their constitutions would be fitted. It would be to give them that part of their nature in vain. No adequate reason can be imagined why he should then arrest them in their multiplication, and put a limit to their number. No want of power to uphold, supply, and govern them through a perpetual round of ages, could render such a measure necessary. Nothing can be seen or conceived indicating that the possibility subserving the ends for which they were created, would have diminished by the progress of their numbers, and be any the less at the thousandth, the ten thousandth, or the millionth, than at the tenth or hundredth. Why would it not have been as benevolent, as wise, and glorious to God, to continue to create them, in any one age of the universe, as in any other ? Had it been his purpose to strike his works from existence, at some future epoch, or to pause in the display of his perfection, and the administration of his kingdom, it would then be seen that the race of man, though holy, was to reach a limit. . . . What reason is there to suppose that he has made a total change in his purpose ? The object of Christ's interposition is to counteract and defeat the plot of Satan, and reserve the race from the consequences of the apostacy. And we are assured that he is to achieve that end ; and that the curse brought by ADAM on his posterity is at length to be repealed. There is to be a time when men shall no more die, nor be mortal, nor suffer sickness, pain, sorrow, or any other of the evils that result from the fall. They will be replaced, therefore, in that respect, in such a condition as they would have occupied had they not sinned ; and the same scheme of government resumed, doubtless, as to their continuance and multiplication, that was instituted at first, and would have been pursued had they persevered in allegiance."—p. 463.

The question at issue rests on a single consideration—viz., what was God's original purpose ? There is no want of power for the accomplishment of any purpose. There will be no want of wisdom in whatever plan he may accomplish. There will be no want of success in the achievement of the purpose for which CHRIST died. And man will be placed in the ultimate condition which the race would have reached, had there been no departure from allegiance.

We do not, however, conceive that man was *eternally* to progress in an uninterrupted accession of numbers. For a time this must necessarily have continued, in accordance with the word of God, when " God blessed them, and God said unto them, Be fruitful, and multiply, and replenish, [i. e. stock, fill, or supply,] the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The thing created is always adapted to its designed end. That, while the heavens are the LORD's, " the earth hath he given to the children of men," (Psa. 115:16) ; that he who " made the earth, and formed man upon it, created it not in vain, he formed it to be inhabited," (Isa. 45:12, 18) ; and that " the righteous shall inherit the land, and dwell therein forever," (Psa. 37:29), we suppose will not here be disputed. We may reason, *a priori*, that a given number of inhabitants would be better adapted to the earth's capacity, all things considered, than a greater or less number.—We suppose we are agreed that this earth is to be the final abode of the saints ; for we do not recollect Mr. LORD has ever intimated that it was, after the regeneration, to be merely initiatory to a subsequent residence in some distant part of the universe. If then it is to be the final abode of the saints, being limited in its dimensions, it will not be adapted to an unlimited and endless multiplication of the race ; for if the race should multiply in an interminable series, however gradual that multiplication might be, in an endless duration, there would be no room on the earth for their numbers.

It is estimated that a generation of the human race disappears in about thirty years. During the 6000 years' duration of the earth's existence, there have been about two hundred periods of thirty years each, in the first place," says the editor, " there is no direct or indirect intimation in the Scriptures that its multiplication is ever to cease. . . . On the other hand, there is no dearth of indications that mankind are to occupy the earth in an endless series of generations, and the work of redemption continue forever."

If this is so, the weight of evidence is in favor of the proposition. The intimations are, however, to us, the reverse of these. Before adducing the intimations which seem to limit the multiplication of the race, and point to the consequent cessation of the work of redemption, we will notice those which are advanced in support of their continuance. Says the

Editor :—

" Had the first pair not fallen, the race would

or two hundred successive generations. The present population of the earth is less than 1000,000,000. When we consider that these vast numbers sprang from a single pair, we can conceive that countless myriads would result from these many millions. As the earth could have been only thinly peopled during the first centuries from creation, and after the flood, the average number of inhabitants for each of the two hundred generations could not be over 500,000,000. Assuming this number, the whole number of all who have lived on the earth would be about 100,000,000,000. If these immense numbers were all on the earth at the present time, there would be only eighty square rods of land for each person. It would seem therefore that this number must vastly exceed that included in the command to multiply and replenish the earth. Considering that the whole number who have lived, would be so many more than this earth could well accommodate, is it presumptuous to suppose that those who at the Advent shall have been redeemed from among men, out of every nation, and tongue, and people, including all who have died in infancy, would constitute a number the best adapted to the size and capacity of earth, and to God's original design respecting it ?

If we might be allowed to theorize, we should consider that when God spoke of the multiplication of the race and the replenishing of the earth, that his design was that the number of the one should be adapted to the capacity of the other ; and that when that number should be arrived at, and that end accomplished, i. e., the earth replenished—for the meaning of replenish is to stock, to fill, to supply—then there would be no farther necessity for subsequent multiplication ; and that faculty would cease. As we know that ADAM was placed on probation in Eden, as from the fall of angels who kept not their first estate, we conclude that those ministers of God who do his pleasure were once the subjects of a like trial, we may conclude, that not the first pair alone, but the entire race would have been subjected to a probationary trial. As this probationary period could not have terminated during the multiplication of the race, and the consequent accession of new subjects for trial, we conclude that its termination would have synchronized with the completion of the replenishment of the earth ; and that thenceforth the condition of the race would have been one of reward, and precisely analogous to that to which the redeemed will be raised in the restitution.

Man, however, did not persevere in allegiance—did not endure the trial. As a consequence the race lost its right to the inheritance. But provision was immediately made for the restoration, and subsequent replenishment of the earth. " For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In accordance with this provision, each individual of the race has been successively subjected to a period of probation—those who comply with the terms of salvation, being freely forgiven and justified for CHRIST's sake, and those who refuse being cut off from the proffered mercy. As a vast multitude of the race have failed to secure a portion in the restitution, it follows that to replenish or stock the earth with the redeemed from among men, in number the same as were originally included in the command, it was necessary that the whole increase of the race should as much exceed the number needful to replenish the earth, as it will be diminished by the lost.—Had man therefore persevered in allegiance, the multiplication of the race would have been so much less rapid than it has been, or have been accomplished in a corresponding shorter space of time.

The idea of the endless multiplication of the race, is an entire new one to us. We do not recollect of having seen it in the English writings, or before meeting with it here ; and we did not know, or had failed to notice before, that Mr. LORD entertained it. How it can possibly be true, without degrading this earth to a mere nursery for souls, similar to its present imperfect state, we cannot conceive. For a limited capacity can only be adapted to a limited supply.

With an unlimited multiplication, the individuals of the race would after a while exceed in compact bulk the mass of the globe itself ; and still increasing, they would in time become a million times larger,—and so on *ad finitum*. " It is known," says Mr. BROWN, *Ordo Seclorum* (p. 297), " that a given population may go on doubling its numbers in periods of fifteen years ; nay, under favorable circumstances, in periods of about twelve and four-fifths years ; and this even on the present scale of human life." During the two hundred and fifteen years of Israel's sojourn in Egypt, they increased in number from seventy-five souls, to " about 600,000 men on foot, besides children," and of course besides women. Dr. CLARE estimates their numbers at 3,263,000, which would require them to have doubled once in fourteen years. If the race could thus multiply when death was continually busy in its ranks—decimating it once in three years, its multiplication, when death shall cease its ravages, would be proportionably more rapid.

This is an objection, not only to the interminable

multiplication of the race, but also to its multiplication during the millenary period intervening the two resurrections. It is likewise equally an objection to a millennium, before the Advent. For supposing the race should double once in twenty years,—and this with a converted world, the cessation of all war, the increased longevity of the race, increasing vigor, and absence of physical evils, would not be an unreasonable time,—500,000,000, only a little more than half the present population, would amount in six hundred years to more than 500,000,000,000,000,000, which number could not stand on the earth ; still doubling during each of the remaining periods of the millennium, it would add to the impossibility of the earth's accommodating its inhabitants. Even a single pair in a thousand years at that increase would equal the above, cutting off 000 from the right.—This is on the supposition of a temporal millennium. Supposing a millennium where there is no death, the difficulty would be still greater ; and with duration unlimited, what would be the comparison of the earth in size, to the bulk of its inhabitants ! ! !

Thus far, theory. We now come to inferences. 1. When God said unto NOAH, " Multiply and replenish the earth," we infer that that accomplished, the end of the multiplication of the race would be answered, and that office would cease,—there being no intimation of its continuance subsequent to that.

2. ADAM being in a state of trial, it would be necessary for that period to be marked by some limit ; for the result has shown that the fall of man must necessarily have been attended by a curse on the earth. As the final condition of the race was to witness an exemption from the curse, when there should be nothing to harm or destroy, and is secured from all subsequent curse, the earth must ultimately have attained to a like exemption from all danger of the curse. As the earth could not thus be exempted, till the expiration of the time during which it would be possible to apostatize ; as this time could not elapse while a single member of the race was to be added to its numbers and subjected to a like trial, it follows that there must have been a time when the multiplication of the race would cease : if not, the new comers would not be subjected to a probationary process.

3. If after man had apostatized, it was necessary, on account of one man's sin, for death to pass on all his posterity, it would be impossible for the penalty of death to be remitted, or for the curse that rests on us to cease while the race should continue to multiply. If it should be consistent with God's plan of salvation, to continue the increase of ADAM's posterity after the penalty for ADAM's sin shall have been remitted, why was it needful to extend the penalty to any of his seed ! for those whose existence would commence subsequent to the removal of the curse, would have a great advantage over those who are subjected to its perils.

4. The work of redemption was necessary to restore man from the consequences of ADAM's sin.—The apostle predicts " the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21. And they have foretold the removal of the curse, the restitution of the wilderness to a condition like that of Eden, and of the desert, to the garden of the Lord, the abolition of death, and the recovery of all that is lost by the fall. Now, as the work of redemption accomplishes this restoration, it follows that when the restitution takes place, the work of redemption will have been completed. Had not man apostatized, the work of redemption to recover from the fall would not have been necessary. When man is placed back again where he would have been had he not fallen, the work of redemption will be no more needed, than it would have been, had ADAM continued steadfast. To argue that a work which would not have been necessary, had man not fallen, will be necessary after he is restored, is to admit that he is not fully restored to the position from which he fell.

II. We are not however dependent either on theory or mere inferences. We have *positive* evidence. The epoch of the advent is called in Scripture the end of the world, or of the age, which is to be marked by certain great events. Thus the SAVIOUR says, that " in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire. . . . then shall the righteous shine forth as the sun, in the kingdom of their Father."—Matt 13:40, 43. By the 25th chapter we learn that this kingdom is that which was prepared for them from the foundation of the world ; for " then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—v. 34. Therefore it is the kingdom which the original design of God arranged for the ultimate condition of the race. Now the Saviour teaches (Luke 20:34-36), that marrying and being given in marriage, are peculiar to the age in which we now live, as contrasted with the future age ; and that " they which shall be accounted



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 25, 1851.

THE FUTURE CONDITION OF MAN.

"The Peculiarity of Christ's Reign and Man's Condition during the Millennium, and the Ages that are to follow." An article in the June number of the " Literary & Theological Journal." By DAVID N. LOAN.

This article is written in reply to the inquiry of a correspondent, who wished the editor to give the reasons of his belief that " the race is to inhabit the earth and multiply, and CHRIST's mediatorial work continue without end."

" In the first place," says the editor, " there is no direct or indirect intimation in the Scriptures that its multiplication is ever to cease. . . . On the other hand, there is no dearth of indications that mankind are to occupy the earth in an endless series of generations, and the work of redemption continue forever."

If this is so, the weight of evidence is in favor of the proposition. The intimations are, however, to us, the reverse of these. Before adducing the intimations which seem to limit the multiplication of the race, and point to the consequent cessation of the work of redemption, we will notice those which are advanced in support of their continuance. Says the

Editor :—

" Had the first pair not fallen, the race would

worthy to obtain that world [or age], and the resurrection from the dead, neither marry nor are given in marriage." Nor by this did he design to teach that the mere marriage ceremony was to be abolished, but the matrimonial institution; for he was showing the Sadducees how they erred in supposing that if there were a resurrection, one of seven brethren must take the woman to wife, who sustained that relation to each of them successively in this age. The people of that age cannot "die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Now as the angels have endured the season of their probation, and are perfected; if man is to be equal to them, he must have attained to the end of his probationary state; consequently he will have attained to a position similar to what ADAM would have reached at the close of his probationary period, had he maintained his integrity. And as we are told that those who attain that world neither marry, nor are given in marriage, it follows that the angels who kept their first estate, and have passed the period of their trial, do not enter into the marriage relation; and that ADAM, and the human race,—had they continued in innocence to the end of their probation, when their number should have replenished, or filled the earth, with a population wisely proportioned to its capacity,—would in like manner have fulfilled the purpose of God in the multiplication of the race, and have ceased to possess that function,—as surely as age now supersedes its exercise. This is to us a conclusive argument. And we see not how it can be successfully met.—(To be continued.)

THE FUGITIVE SLAVE LAW.

The Duty of Disobedience to Wicked Laws: A Sermon on the Fugitive Slave Law. By CHARLES BEECHER, Newark, N. J. Published at New York: by John A. Gray, Printer, 79 Fulton-street, corner of Gold-street. 1851.

We acknowledge the reception of a copy of this very able and lucid discourse, founded on the following texts.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6:5-10.

"Did not we straitly command you, that ye should not teach in his name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:28, 29.

Mr. BEECHER begins with the following proposition:

"There is to be a day of judgment, a day when God will reveal his righteous judgment concerning all deeds done in the body. In that review no part of human conduct will be exempt from scrutiny. The public as well as the private acts of every man will undergo impartial examination. Nor will the acts of individuals, only, be considered. The acts of organic bodies of men constitute a very large part of all history, and must be judged. The acts of nations, governments, and all authorities will be diligently examined; and especially the laws which were by different nations passed, accepted, obeyed."

He then takes up the merits or demerits of the Fugitive Slave Law, goes into the question of man's ownership of property in man; and shows the absurdity of the claim that we must obey a law, because it is a law, when it conflicts with the higher law. He demonstrates conclusively that this is the very question at issue when men have gone to the stake rather than violate their conscience and the laws of God, by denying the law of man. Says Mr. BEECHER:

"I may disapprove a law, I may think it unwise, injudicious, and even unjust in its bearings on me, and on my interests, and yet it may not require me to do anything positively wrong. I may submit to such a law, innocently, because I wrong nobody. But here is a law which commands me to sin positively and without apology. It commands me, when fully obeyed, to deny Christ, to renounce and abjure Christ's law, to trample under foot Christ's Spirit, and to rend Christ's flesh and blood into cruel bondage."

"A law which does me some injury is one thing. A law which makes me do wrong is another. The first I may submit to while seeking its repeal. To the latter I must not give place by subjection, no, not for an hour. I must resist unto blood, striving against sin, i. e., to the patient shedding of my own blood."

Hence, to disobey such a law does not disorganize society. It does not unsettle law.

"The principle involved in this discussion is not new. The question now is about obeying the law which repeals the golden rule, and attaches a fine of one thousand dollars for doing as we would be done by. Formerly the same question, in principle, was tried and fought out, on worshipping the Virgin, or burning incense to idols, or some other act of idolatry. The form only is changed. The principle remains the same. The parties contending are called by other names, but their spirit, maxims, and arguments, are the same. The one party has in all ages been the party of office-holders, both in Church and State—the crown and mitre. The other party has been the individuals of the common people who feared God.

"PHARAOH and his court framed a law commanding the Hebrew midwives to cast the Jewish infants to the alligators of the Nile. In this they were almost as cruel as our Congress in commanding us to throw the fugitive mother and her child to the bloodhounds of the hunters of human game. PHARAOH and his court used the same arguments that the party they typify are now using. The midwives feared God, disobeyed the law, and the Scripture says, God blessed them for it. So do we disobey this worse law of our American Pharaohs, and expect God to bless us for it.

NEBUCHADNEZZAR and his lords, and council of state, represented the same party and principles, when he made a law that whoever would not worship the golden image should be cast into a furnace. What right had a citizen of Babylon to break that law, because he happened to think it was wrong? Much less, what right had three contemptible slaves,—three despicable Jews,—lawful captives of the State,—to set up their notions against the Majesty of the Golden City? Yet the three captives, SHADRACH, MESHEACH, and ABEDNEGO, told the king to his face that they would not obey his law. 'Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'

So the same principles were tried in the case of the edict on prayer. A law of the Medes and Persians, which changes not, was framed, that no man for thirty days should pray, save to the king. What right had the Secretary of State to set up his notions of propriety against the law? Was it not his duty to submit, and wait till the thirty days were out and the law repealed, just as they want us to wait till the next session of Congress? Had some of our Daniels been there, doubtless they would have taken the crown view of the subject. But there was a Daniel there of a different spirit and different principles. He took exactly our view of the matter. He went home and broke the law three times a day; and when he was thrown into the den of lions, God wrought a miracle to show his approbation of his course.

"The same principles precisely were tried over again in the life of CHRIST. The Senate had made certain laws which this Galilean carpenter's son thought conflicted with the higher law of God. Those laws were not half so bad as this law of an American Congress, yet CHRIST broke them without scruple. Moreover, the Jewish State was a form of government directly instituted by God, even more than our own, so that if ever there was a case where the private citizen had no right to disobey for conscience sake, it was there. What right had this carpenter's son, this Galilean, to come up to the metropolis, and begin to talk to the Congress about a higher law? What right had he to tell those hoary rulers that they made void the law of God by their tradition, and taught for commandments the ordinances of men? Yet Jesus did this—he persisted in doing this; and when it came to the test whether he would obey them or God, he let them crucify him rather than yield. And God justified him in so doing by raising him from the dead."

"The party that crucified CHRIST, and the party that are now ready to put to the bayonet all who disobey this wicked law, are one and the same; their maxims, spirit, arguments, and policy, are the same. And their fate will be the same."

"The same principle was tested again by the apostles after Christ's ascension. The Jewish Congress thought that there was too much agitation. They thought that those fanatic fishermen were incendiaries, stirring up tumult, and tending to dissolve the Union of the State. 'They seek to bring this man's blood upon us.' So they arrested them, and after hearing the opinion of a certain very wise man, a lawyer, and a great expounder of the Jewish Constitution, named Gamaliel, finally concluded to scourge them, and to pass a law that there should be no more agitation, and that they should not preach Christ.

"So great expounders of our Constitution now say that we must obey the law, and not ask whether it is right or wrong."

"The principle is the same. Corrupt men, banded together to enforce ungodly laws, are one and the same in Jerusalem or in Washington, in the year 50, or 1850. Peter's answer then, is our an-

swer now: 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.' And they went out and broke the law as fast as they could; and God showed his approbation by pouring out his Spirit, and the number of believers was multiplied.

"The same principle was at stake between the same contending parties, when Christians came in collision with the laws of the Roman Empire. On the one side were laws commanding incense to idols; on the other were single citizens rude and illiterate, who thought the law of the empire wrong. They disobeyed. What right had they to disobey? The great expounders of Roman law looked down on them with infinite contempt. Here are a parcel of tinkers, and cobblers, and weavers, who pretend to believe in a certain dead man, Jesus, who they say is alive, and dare set up their notions against the law of the whole world. And they cast them to the lions. Even so they would do now if they dared, these ungodly men in high places—they would cast to the lions all who dare to balk their schemes of ambition and despotism.

"The same principles were fought over again in Germany by Luther and his compeers. On the one side was the Roman Church and State, with laws which Luther thought commanded him to sin. What right had he to think? Had not the Mother Church done all the thinking for all her children? What business had he to set his private judgment against the law of the Holy Roman Empire? Against this principle Luther protested, and appealed to God, and a law higher than the law of Popes, cardinals, and kings. And from that solemn protest, all of like spirit have borrowed the name of Protestant. And although scornful prelates affect not to know exactly what Protestantism is, we can tell them. It is not any particular theological dogma, or creed, but it is, first and foremost, the protest against the obligation of bad laws. It is the assertion of the duty to disobey all laws that nullify the law of God, and affix a penalty to the golden rule. That is Protestantism. And this law which is now being debated, is like an unexpected talisman, or charm, working unforeseen disclosures, and showing us where we are, and how far the men of our generation have drifted from Protestantism. Archbishop Hughes tells us that Protestantism is declining. I can respond to the sentiment: Nay, more; if the views of the advocates of this law, in Congress and out, are to prevail, Protestantism is dead and buried, and past resurrection, but by the mighty power of God, and a new reformation struggle.

"But the last illustration of this principle I shall mention was in England. Our Puritan fathers, the Pilgrims, were on one side, and the King, the aristocracy, and the Established Church on the other. The popular party always maintained that wicked laws must be disobeyed, while the party in power claimed that they had no business to set up their opinion against the authority of the realm. It was because our ancestors held this ground, just as we now hold it, that New England was founded. It was because these principles were dearer than life, that they broke the laws of Britain, threw the tea into Boston Harbor, and lit the fires of revolutionary war on the plains of Lexington and Concord. But, little as we may seem to suspect it, it is the same parties that are contending for the same principles, at the present hour."

"I counsel no violence. I suggest no warlike measures of resistance. I incite no man to deeds of blood. I speak as the minister of the Prince of Peace. As much as lieth in you, live peaceable with all men. To the fugitive, touching the question of self-defense, I offer no advice, as none can be necessary. The right of self-defense is unquestionable here, if ever. Of the expediency of its exercise, every man must judge for himself. I leave the question of self-defense undiscussed, to the settlement of every man's own judgment, according to circumstances."

"But if a fugitive claim your help on his journey, break the law and give it to him. The law is broken as thoroughly by INDIRECTLY aiding his escape as DIRECTLY, for both are penal. Therefore break the law, and help him on his way, *directly* if you can, *indirectly* if you must. Feed him, clothe him, harbor him, by day and by night, and conceal him from his pursuers, and from the officers of the law. If you are commanded by the officer to lay hands on the fugitive, refuse to comply; rather, if possible, detain the officer, if you conveniently can, without injury to his person, until the victim is clean gone. If for these things you are accused and brought to trial, appear and defend yourself. If asked how you dared disobey the laws of this realm, answer with Bunyan's Pilgrim in Vanity Fair: tell the court that you obey Christ, not Belial. If they fine you, and imprison you, take joyfully the spoiling of your goods, wear gladly your chain, and in the last day you shall be rewarded for your fidelity to God. Do not think any true disgrace can attach to such penalties. It is the devil, and the devil's people only, who enact, enforce, and respect such penalties. If you are disgraced, it is the disgrace that Washington bore when he was called a rebel, and it is inflicted on you for the support of a cause and of principles as holy as his.

"You will suffer with Wickliffe and Huss, with the Albigenses and Huguenots, with the early Christian martyrs, with the apostles, and Jesus their head; and with that mighty army of still more ancient worthies, who were stoned, sawn asunder, and of whom the world was not worthy. With them to suffer is honor; with them to be defamed, reviled, and spit upon, is glory. With them to rise and reign eternally, will be ample reward."

OF FOLLOWING CHRIST."

"1. He that followeth me, walketh not in darkness, saith our Lord.—John 8:12. These are the words of CHRIST, by which we are admonished that we must imitate his life and manners, if we would be truly enlightened and delivered from all blindness of heart. Let it be then our chief study to meditate on the life of JESUS CHRIST.

"2. The doctrine of CHRIST surpasseth all the doctrines of the saints; and whosoever hath the Spirit, will find therein a hidden manna. But it happens that many, by frequent hearing the gospel, are very little affected, because they have not the Spirit of CHRIST. But he who would fully and feelingly understand the words of CHRIST, must study to make his whole life conformable to that of CHRIST.

"3. * * In truth, sublime words make not a man holy and just, but a virtuous life maketh him dear to God. I had rather feel compunction, than know its definition. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would it all profit thee without the love of God and his grace? *Vanity of vanities, and all is vanity*, besides loving God, and serving him alone.

"4. It is vanity therefore to seek after riches which must perish, and to trust in them. It is vanity also to be ambitious of honors, and to raise one's self to a high station. It is vanity to follow the lusts of the flesh, and to desire that for which thou must afterwards be grievously punished. It is vanity to wish for a long life, and to take little care of leading a good life. It is vanity to mind only this present life, and not to look forward into those things which are to come. It is vanity to love that which passeth with all speed, and not to hasten thither when everlasting joy remains.

"5. Often remember that proverb, *The eye is not satisfied with seeing*, nor is the ear filled with hearing.—Eccl. 1:8. Study therefore to withdraw thy heart from the love of visible things, and to turn thyself to things invisible. For they that follow their sensuality, defile their conscience, and lose the grace of God."

Thomas a Kempis.

Dreadful Mistake.

It would be nothing strange, should it be found in the great day of trial, that this age was distinguished as an age of self-deception; and if we take not great heed to ourselves, we shall glide on with the same general current. And it is the saddest, most dreadful mistake, that ever man fell into, to dream of heaven, only to awake and find himself in hell. We had better do anything most hard, be pressed with the greatest evils, encompassed with the most painful difficulties, endure all labors, undergo all suffering, practise every self-denial of the good soldier of CHRIST, than remain in such danger. What is it not worth to be unalterably safe in CHRIST, to have constant experience of his preciousness, to be making constant additions to our knowledge of him, to be nourished daily by his grace, and animated constantly by his love? Oh, if we had anything in this world of a value in the least to be compared with the blessedness of a well-grounded hope in CHRIST, we would not leave it for a single day in such risk as we do our hope of heaven, by living at such a distance from our SAVIOUR.

What shadows we are, and what shadows we pursue; absorbed with vanities; a vision made for Eternity; blinded by the shadows of Time! A soul made for God, and the boundless realities of everlasting ages, absorbed with earth, and the poor worthless trifles of transitory years! Is this the manner in which CHRIST would have his pupils live? Or is the prize of Heaven's eternal inheritance of so little value, that we can run the hazard of losing it with so little concern? Ah, no. The crown of righteousness is not of so little worth.

Rev. Dr. Cheever.

THERE is a kind of reparation and restitution that is a child of repentance; a fruit that repentance cannot choose but bear; which is, repairing a man's reputation, restoring his good name, which he hath taken or endeavored to take from him by calumnies and slanders; which is a greater robbery than plundering a man's house, or robbing him of his goods. If the tongue be sharp enough to give wounds, it must be at the charge of balsam to put into them; not only such as will heal the wound, but such as will wipe out the scar, and leave no mark behind it.

Clarendon.

TRIAL OF MR. TONGUE.—Mr. Tongue was charged with being "an unrighteous man, full of deadly poison," and in proof of the charge the law book was produced, and a passage cited from James 3:8. The defendant replied, that if it were not for Mr. HEART, who lived a little way below him, he should be as innocent as his neighbors, Mr. Nose, or the Messrs. EYES, and in support of his position, he cited a passage from the same law-book.—Matt. 15:18.

The court decided that the defence was a sound one, and that nothing really good could be expected from Mr. TONGUE, until a radical change should take place in his neighbor HEART.

CORRESPONDENCE.



Lines on the Death of Bro. H. Williams.

"Who are so greatly blessed?
From whom hath sorrow fled?
Who find such deep, unbroken rest,
While all things toil!—The dead!
The holy dead!—why weep ye so
Above their sable bier?
Thrice blessed! they have done with woe,—
The living claim the tear." Mrs. Sigourney.

I will not weep! my heart may sink in sadness,
To think the dust above thy form is laid;
But with this thought there comes a thrill of gladness:

Thou shalt arise, and like thy Lord be made.
The thunder, or the earthquake's voice can never
Arouse death's captive from his dreamless sleep;
But Faith and Love, sweet sisters, whisper ever,
Thy rest is blessed,—and I will not weep.

I will not weep! my thoughts for thee are dwelling
On all the glory of that "better land,"
Where all the ransomed, songs of victory swelling,
Upon the "sea of glass" triumphant stand.
Thou shalt arise in that auspicious morning.
When death no longer can his prisoners keep,
A crown of glory bright, thy brow adorning:—
Sweet is the promise—Oh! I will not weep.

I will not weep! for, as I muse, the glory
Of all that blessed land salutes my eyes;
Visions of earth restored rise sweet before me,
And all the promised bliss of Paradise;

The tree of life brings forth its leaves of healing,
Life's river flows, serene, and clear, and deep;
The jewelled city its fair gates revealing,
Transcendent beauty shows,—I will not weep.

Dec. 1850. C. W. COOK.

ON TAKING HEED IN HEARING.

"Take heed what ye hear."—MARK 4:24
"Take heed, therefore, how ye hear."—LUKE 8:18.

These words fell from the lips of Him who spake as never man spake, who alone has the words of eternal life, and concerning whom the Father has said, "This is my beloved Son, in whom I am well pleased: hear ye him." None, then, can disregard the two-fold caution given with impurity. We may neglect it, but we do it at the peril of our souls.

Our Lord does not say, "Take heed that ye hear;" for he assumes that men will hear. Nor does he say, "Take heed whom ye hear." He has left this, in some degree, discretionary with us. He comprehends all when he cautions us as to the matter and the manner, or spirit, of our hearing: "Take heed what ye hear," and "Take heed how ye hear."

Whenever and wherever there are to be found those who assume to speak in the name of the Lord, and others who are hearers of the word, this caution is most seasonable and appropriate. It imposes obligations on the speaker as well as on the hearer. The speaker occupies a fearfully responsible position: eternal interests are suspended on his inculcations. He should therefore see that he spares no pains to obtain the truth; that he "studies to show himself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth." He must labor to give his hearers meat in due season, that he may both save himself and those that hear him, and be able to say in the day of the Lord Jesus, "I am pure from the blood of all men; for I have not shunned to declare unto all, the counsel of God." To the hearer, the caution in the text is necessary, that he may become wise unto salvation, and realize that "faith cometh by hearing, and hearing by the word of God."

There never was a time, perhaps, when the caution under consideration was more seasonable and more needed than at the present. We live in truly perilous times: the love of many has waxed cold, iniquity and error are fearfully abounding, the principles of infidelity are being sown broadcast throughout Christendom. We live in times when "evil men and seducers are waxing worse and worse, deceiving and being deceived;"—when many are "departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron." Many have imbibed the most pernicious errors who were once sound in the faith. In an unguarded hour they turned their ears away from the truth and embraced fables; and now, under the influence of a strange infatuation, they are putting darkness for light, and light for darkness." Some are denying the resurrection, others the Lord that bought them, and are doing what they can to invalidate the claims of the Bible to inspiration; nay, in some instances, they are appending to it, or substituting in its place a mere fiction, an *ignis fatuus*, which allures to bewilder, and bewilders to destroy. "Let him that thinketh he standeth, take heed lest he fall." To do this successfully, we must heed the two-fold caution of our Lord:

1st. "Take heed what ye hear."

A multitude of teachers are abroad. The doctrines they inculcate are various and conflicting. Some are calculated to edify, or build up, and to prepare the recipients of them for usefulness here, and for the joys of heaven hereafter. The inevitable tendency of others is, to throw the mind off its guard, to cool our zeal in the cause of God, and to induce a false security and peace when sudden destruction is near. When these teachers come before us and present their claims to our consideration, we are under no moral obligation to take for granted that they are just what they represent themselves to be. As accountable beings, made but a little lower than the angels, it

is our prerogative and our duty to canvass their pretensions: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Yes, and they usually lay claim to extraordinary powers; but behold their end: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I declare unto them, I never knew you: depart from me ye that work iniquity."

As we are liable to be imposed upon by teachers of this class, we should constantly be on our guard. We should "take heed what we hear." It matters not what may be the pretensions of these teachers to learning or piety. They may claim to be endowed with extraordinary powers from heaven, and to speak under the immediate inspiration of the Holy Spirit, and therefore claim infallibility. These unwarrantable assumptions, however, do not exempt us from the duty of bringing their inculcations to the test of eternal truth. Here is the standard: "To the law and the testimony; if they speak not according to these we are bound to reject them."

"Take heed what ye hear." See that the matter presented is in accordance with the word and will of God; that it is calculated to work in you a genuine repentance for sin, a godly sorrow on account of it, a hatred of it, and, of course, an utter forsaking of it in all its modes of existence. See that it is calculated to excite in you a delight in that law which is holy, just, and good; that it is calculated to beget in you supreme love to God, and love to your fellow-creatures; an ardent desire for, and an unfaltering determination to obtain that "holiness without which none shall see the Lord." If you thus take heed to what ye hear, you will not be "children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" yes, "to deceive, by good words and fair speeches, the hearts of the simple."

You will be additionally fortified against the predominant and soul-destroying errors of the age, if you not only "take heed what ye hear," but also, in the 2d place, "Take heed how ye hear."

When a fellow-mortal stands before us as an ambassador for Christ, having "a good report of them which are without," exhibiting credentials of unquestionable piety, and ability to teach the things that make for our peace, we should hear the message which he has to deliver with a *sincere disposition* to ascertain "what is truth," and not with the purpose of eliciting controversy, or encouraging the consideration of "foolish questions and genealogies," or indulging in "contentions, and strivings about the law; for they are unprofitable and vain," says the apostle.

We should hear with *candor*, with an unprejudiced mind, with a holy determination to receive the truth in the love of it,—when proved to be such,—let the consequences be what they may to our temporal interests, our reputation; nay, even our lives. Our *temporal interests*: "Good Master, what shall I do that I may inherit eternal life? One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." He preferred,—as thousands are still doing,—the evanescent, perishing treasures of time, to an unfading crown, "an eternal weight of glory." Tremendous infatuation! How much better would it have been for him had he pursued the course of the "merchantman seeking for goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it."

Our reputation. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Our lives. "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

We must hear, then, *unawed* by the frowns of sectarian bigotry, or the ecclesiastical fulminations of human authority. "Cease ye from man." Our well-being in time and eternity may be suspended upon the reception or rejection of the truth sent to us. The question should never be, "Have any of the *rulers* believed?" but rather, "Lord, what wilt thou have *me* to do?" "Speak, Lord, for thy servant heareth."

He should hear in a *spirit of prayer*. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraidth not, and it shall be given him." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Show me thy ways, O Lord, and teach me thy paths. Lead me into the truth, and teach me."

Now, the man who thus hears to obey, may confidently expect the blessing of God. The light of heaven will shine upon his pathway. He will be a doer, as well as a hearer of the word. He will "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The text inculcates an important lesson upon the dignity of human nature. It pre-supposes that we are rational and accountable beings; that it is our duty, on all suitable occasions, to exercise this noble prerogative, maugre all the arrogant pretensions of those who assume to be the infallible exponents of the word of God, and to decide on all questions of morals and religion for their fellow-beings who are on a level with themselves.

Finally, let us thank God for as many among us as have not been unmindful of the two-fold caution of our text; who, in reference to the preaching, in these last days, of "Jesus and the resurrection," the proximity of the Second Advent, and its unspeakably glorious associations, have felt it our duty to tread in the footsteps of the Bereans of old: "These," says the apostle, "were more noble than those of

Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." Reader, "go, and do likewise," and let me entreat you by the untold value of the soul, "Take heed what you hear," and "Take heed how you hear," that you may receive with meekness the ingrafted word, which is able to save your soul."

W. M. WATKINS.

DESTINY OF THE EARTH.

Our appeal for evidence, on this subject, is directly and solely to the Holy Scriptures.

David says, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."—Psa. 102:25-27.

Paul quotes this prophecy in his epistle to the Hebrews 1:10-12. The original word *αλλασσω*, from *αλλασσω*, another, means "to change, alter, transform," and is used in 1 Cor. 15:51, to denote the transformation of the mortal bodies of the living saints "at the last trump."

This earth, then, is to be changed into another. And it is the other, or changed world, of which Paul says, "For unto the angels hath he not put in subjection the world to come whereof we speak."—Heb. 2:5.

That world will be not only a habitable world, as *οικοδομη* signifies, but it will be an inhabited world, according to 2 Pet. 3:13: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" Matt. 5:5: "Blessed are the meek: for they shall inherit the earth;" and Prov. 2:21, 22: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

"The second Adam, the Lord from heaven," will have the dominion of that world—it will be "put in subjection" to him. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:23. "All Israel," a guileless, sinless multitude, will "replenish" the "new earth."

This change will be effected by fire (see 2 Pet. 3:7, 10, 12), and the word of him who "spake and it was done, who commanded and it stood fast."

Thus planted on a firm foundation, we can look abroad upon the wide ocean of truth and behold its waveless beauty.

The dominion of the earth has passed successively from the hands of Nebuchadnezzar, Cyrus, Alexander, and Augustus Caesar, and is now reserved for Him "whose right it is," even the first dominion, (Ezek. 21:27; Micah 4:8).

Daniel says, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."—7:13, 14.

Then Daniel receives "the interpretation of the things" he had seen in vision: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—7:13, 14,

The language implies that the saints could not "take the kingdom" until the four beasts were done with it, or their times had expired. The 22d verse expressly teaches that the time for the saints to possess the kingdom will be when "judgment is given to the saints or the Most High."

Again the heavenly interpreter flashes the light of truth upon the objects of prophetic vision. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

This kingdom and dominion is not to be in the heavens, nor above the heavens, but "under the whole heaven"—it must, then, be upon the earth.—Then the will of God will "be done in earth as it is done in heaven."

"O, let that glorious day,

With rapid progress come."

Then the glory of God will cover the (new) heavens, and the (new) earth will be full of his praise,—"Hab. 3:3: "Then they (i.e. the wolf, the leopard, &c.,) shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9. Then the oath and promise of God to Moses will be accomplished.—"And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:20, 21.

Let the oath of God—by his own existence—be an "end of strife." He who has said, "The heaven is my throne, and the earth is my footstool,"—"will make the place of his feet glorious." When his tabernacle shall be with men, and when "there shall be no more curse"—then the visible glory of God and the Lamb—with its grand radiating centre in the New Jerusalem, on the earth, will outshine the sun and the moon, though their light be increased seven fold.

In view of earth's glorious destiny, David thus sings:—

"Let the heavens rejoice, and let the earth be glad:

Let the sea roar, and the fulness thereof:

Let the field be joyful and all that is therein:

Then shall the trees of the wood rejoice before the Lord:

For he cometh, for he cometh to judge the earth:

He shall judge the world with righteousness, and

the people with his truth."

After Pentecost, Peter takes up the inspiring theme in the name of "all the holy prophets."—Acts 3:19. Paul connects it with "the glory that shall be revealed in us"—and John in Patmos, or, in

heaven, hears the redeemed sing, "Thou hast made us unto our God priests and kings: and we shall reign on the earth."—Amen.

B. M.

LETTER FROM J. PEARSON, JR.

Having returned from a visit to Wilmot Flat, Lake Village, Meredith Centre, Holderness, and Sugar Hill, perhaps it will not be uninteresting to the readers of the "Advent Herald" for me to furnish a brief statement of the cause in those places.

At the request and arrangement of Bro. Smith, Bro. Plummer and myself attended a Conference at Wilmot Flat. This is a pleasant little village, situated at the foot of the Kearsage mountain, and surrounded by high hills, forcibly bringing to our remembrance that beautiful comparative expression by David of God's protective care: "As the mountains are round about Jerusalem, so is the Lord round about his people, from henceforth even for ever."

Only a few months since, Adventism was hardly known in this village; but a tent-meeting, and afterwards a conference, held here by Bro. Cummings, Shaw, Bentley, and Smith, were greatly blessed of God, and productive of great good. Quite a church of believers in the speedy advent of the Saviour was the result of their labors. It was with this comparatively new company of brethren and sisters that we met with in conference. The meeting was one of interest both to ourselves and the brethren, and we humbly hope of profit to the cause of truth. Before we left, they commenced raising a subscription for the purpose of building for themselves a place of worship.

My next appointment was at Lake Village, which is a part of the town of Meredith, and takes its name from the Winnepisioogee Lake, the waters of which wash the boundaries of a great portion of the town, and on whose shores this village is situated. This is an uncommonly pleasant and flourishing village, and in the summer season it must be a delightful location for a residence. It possesses a powerful water-fall, and the Winnepisioogee is the largest lake in the State, dotted with many beautiful islands, agreeably attracting the notice of the eye, and pleasantly breaking the monotony of its placid waters, thus affording a most charming and picturesque prospect. I spent the Sabbath here with much satisfaction. The brethren have built them a neat, convenient, and comfortable place of worship. A very good congregation was present through the day, and in the evening the house was filled with candid and attentive listeners, who were solemnly impressed with the blessed and glorious truths we advocate. This church appeared to be devoted to the truth, united in interest, and waiting for the return of their Lord. I was grieved to learn, that an individual who preached here not long since, told Bro. Davis a wicked falsehood respecting Bro. Himes, calculated to injure his moral integrity.

Bro. Davis kindly conveyed me, "after a godly sort," to my next appointment, Meredith Centre. I preached here one evening, at the house of Bro. Veazey, which was comfortably filled. The brethren appeared to enjoy the matter presented, and manifested a warm love for the word of God, and the Second Advent of Christ. There are many more believers in this section of the country than I anticipated, judging from the congregation assembled under unfavorable circumstances, and by what I learned by inquiries, quite a company of brethren could be called together on the Sabbath. I found Bro. Veazey's house like that of Bro. Davis at Lake Village, and that of Bro. Cheney's at Wilmot Flat, a home for pilgrims.

The next morning Bro. Veazey took me in his sleigh to Holderness, where I met with Bro. John Shaw for the first time, and at his house received a hearty and cordial welcome, which made me at once feel perfectly at home. I found John Shaw a blunt, frank, open-hearted, generous Christian,—caution small, benevolence large. Here, also, our people have a snug little tabernacle, in which I spoke two evenings with some acceptance. At the request of the brethren, I left an appointment for two more lectures on my return from Sugar Hill.

Saturday noon I took the stage at Plymouth for Sugar Hill, and had a long, cold ride of thirty-five miles, but not, however, void of interest, this being the road through the Franconian Notch, presenting a great variety of bold and romantic scenery. It was stormy and dark when we passed through the Notch, but the storm and the darkness only served to deepen the solemn impression upon my mind as I gazed upward towards those towering, overhanging, craggy cliffs, exhibiting such a wonderful display of the majesty and power of God. We arrived at the Franconia Iron-works about 9 o'clock, and after a somewhat tiresome walk up the side of a large hill, I found another comfortable resting-place for Advent brethren, at the house of Bro. Oaks. The next morning I obtained a full view of the whole range of the Franconia and White mountains. Although the latter are twenty miles from where I stood, their height is so great, that they seemed but a few miles distant. It is said that an ancient tradition prevailed among the Indians, that a deluge once covered the land, and only one Indian and

pearing of Christ, that they are looking for "a better country, even an heavenly one," that they enjoy those portions of God's word that prove our Saviour near at hand, but O the power of worldly influences! O the effect of having everything comfortable, every want supplied! Happy for them if they resist all those temptations,—live above the world, and use all their influence and means for the cause of their Master. On these points I particularly warned them, and it was well received and appropriated. I pray fervently that no controversial, schismatic question may be introduced in their midst, but I hope that they may continue to be like "a city that is set on a hill," that "cannot be hid," and that they may continue to let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven. Their sweet singing I shall not very soon forget; some of them sang indeed with the Spirit, and the understanding also. Bro. Henry Eastman lives here, and preaches to this people one quarter of the time. I was right glad to meet with this faithful brother once more. He is still contending earnestly for the faith once delivered to the saints, and diligently striving to receive the final approbation of his Lord. He has spoken generally on the Sabbath, but has labored at his trade through the week. He is now preparing to throw himself entirely into the field, and thus devote his whole time as a preacher of the gospel. The Lord be with him.

Owing to the last severe storm, I was detained a number of days, and therefore could not stop on my way home, as I designed.

This tour has been one of encouragement to myself, and if Bro. Himes had been with me, he would have been much encouraged in regard to the prosperity of the "Herald," for it has many warm friends through this region. I met with some interesting incidents on my way home, but pass them, fearing that they would occupy too much room in the "Herald," and trespass upon the patience of its readers. If agreeable, will furnish a brief account of our two next conferences, at Meredith Neck and Loudon Ridge, as I see an appointment is made in the "Herald."

THE NEW CREATION.

"And I saw a new heaven and a new earth."—

Rev. 21:1.

Six thousand years of sin and mourning,
Have nearly run their tedious round,
Since that bright and lovely morning,
Which heard creation's joyful sound.
Soon the glad millennial glory,
Bursting forth upon the earth,
Will tell the joyful, wondrous story,
Of the new creation's birth.

If shouts of joy the morning greeted,
When the old creation rose;
When the new earth shall be completed,
And Zion triumphs o'er her foes—
What notes from seraph harpstrings pealing,
Swelling through all heaven's heights will sound,
What gladsome hallelujahs, raising
From the new earth's groves, resound.

If loveliness and grandeur blending,
Are found on earth while marred by sin;
When all to dissolution tending,
Contain the seeds of death within:
When this old earth is renovated,
And sin and death are known no more;
What glorious beauty new created,
Shall crown the earth from shore to shore.

What a blissful, glorious dwelling,
For his saints will God prepare;
All its scenes with gladness filling,
For sin shall never enter there:
What scenes of lofty grandeur thrilling,
And beautiful beyond compare:
Sweet peace and joy divine instilling
Through every heart their fragrance rare.

Bright world, am I for thee preparing
In patient self-denial here!
My every cross on earth now bearing,
That I may dwell with Jesus there!
Then may I lift my heart rejoicing,
In hope my Lord will soon appear:
His word proclaims, "He cometh quickly,"
We soon shall meet him in the air.

Shall we then grow faint and weary
With these glories in our view?

What, though earth be dark and dreary?

God will soon make all things new.

Onward, onward, then we'll hasten,

On our Saviour fix our eyes;

Never to the tempter listen;

Fight and win the heavenly prize.

L. P. M.

Extracts from Letters.

BRO. JOHN SMITH writes from Connersville (Ind.), Dec. 16th, 1850:

DEAR BRO. HIMES:—I feel to truly sympathize with you in your late trials, but I believe they are among the all things that work together for your good. I know how to feel for you, for I have had trials of a similar nature to pass through in my pilgrimage, but I have learnt by experience that they were for my good, for it has led me to cease from man whose breath is in his nostrils, and enabled me to put my trust in the living God, and caused me to say with the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." If we have the assurance that God is for us, we need not

fear what man can do. The devil is a chained enemy, and when he gets to the end he must stop. God sometimes suffers him to try us, as he did Job, but it is all for our good; for whomsoever the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. But if we are without chastisement, whereof all are partakers, then are we bastards, and not sons. Although they may seem grievous for the present; but they will work out for us the peaceful fruits of righteousness, if we have the spirit of Christ, and are governed by the rules he has laid down. It is an easy matter to judge of the spirit that actuates those that rise up against us, whether they are actuated by a good or bad spirit. If they are actuated by a good spirit, and their hearts filled with the love of God, they will love his people; and if they think their brother has failings, instead of publishing them to the world, and laboring to find some proof to condemn him, they will cover his failings with the mantle of charity, knowing that they are also in the flesh, and are not without fault, and are liable to fall; and if they have that love they profess to have, it will cover a multitude of faults. We are not only to forgive seven times in a day, but seventy times seven. It would be a good thing for those that feel that their righteousness exceeds their neighbor's so much, if they were to feel the force of what the Saviour told the Pharisees when they presented to him the woman they wished him to condemn, when he told them, that he was "without sin let him cast the first stone." I think no stones would have been thrown by your accusers.

I am glad that you are not discouraged under the difficulties you have to contend with, but the work still goes on, although you have the Sanballots and Tobiahs to contend with; but you need not fear if you keep on the whole armor of God, for you will be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places; and above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Having on the above armor, you need not fear all the Sanballots and Tobiahs, and a host of more of them, for they cannot hinder God's work, for it will go on in spite of all the enemies which may try to retard it. Having God on your side, there is more for you than there can be against you.

From your friend and brother, looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ.

BRO. E. CORY writes from Truxton, (N. Y.), January 2d, 1851:—

DEAR BRO. HIMES:—I have been thinking for a long time I would write a few lines, but on account of my inability to do so, I have neglected it till the present time. I am, with the rest of my brothers and sisters in Christ, looking for the glorious appearing of the great God and our Saviour Jesus Christ. One year ago last June, Bro. and Sister Chapman, came to this place, and labored among us a few weeks, and some fifteen of us received the faith of the Lord's soon coming. We feel to thank God that he, in his goodness, should send some of his messengers here to warn us to flee from the wrath to come. We expect, if faithful, to meet them with the whole Israel of God in the kingdom. We are still praying that our number may be increased, and that many in this place may be saved in his kingdom. I esteem the "Herald" very much, and the doctrine it advocates is food to my soul; and ever since I have taken it, it has been a welcome visitor to my family, and as long as I have the means I shall do what I can to support it. I am confident it will not go down, as long as it is needed for a herald of glad tidings to the followers of Him who made his first advent in Bethlehem, but who is to come again as the Judge of quick and dead, and as the eternal King of glory, to rule and reign with a sceptre of righteousness over his subjects gloriously: when he will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Seeing, then, we look for these things, what manner of persons ought we to be in all holy conversation and godliness? O, I long to see the King in all his glory, with all the saints of God with him, and to be admitted to his kingdom.

BRO. I. ADRIAN writes from Bridgeport, (Ct.), Jan. 6th, 1851:—

DEAR BROTHER HIMES:—The Lord is reviving his work in this city, sinners are being converted to God, and the church is greatly strengthened. Our number is gradually increasing, and what is blessed, we are united to a man. The great work of heralding the Saviour's coming, and the salvation of the lost, is to us paramount to every thing; so that we have no time to spend about those things which gender strife. God is with us, and we bless his name. We enter upon the opening events of this new year, with a fixed resolution to be more faithful. We look with great interest upon the combining of the nations, and feel to say with the poet, truly "We are living, we are dwelling, in a grand and awful time." We see large armies collected in a day, ready to meet in deadly conflict, and in a day disbanded. We see mighty and universal discontent, and the formation of secret, undermining societies in almost every town in Europe. All seem to be gathering to some fearful crisis; yet we are calm, for we know

"Their marshal pomp and din of war,
Our Saviour's swift approach declare,
And bid our hearts arise."

We were glad to see the call for a New England Conference; we respond with all our hearts, and will try to be represented. It is time we understood each other, so that our efforts shall be united.

SISTER A. VAUGHAN writes from Swanton Falls, (N. H.), Jan. 3d, 1851:

DEAR BRO. HIMES:—We have lately experienced fresh memorials of God's grace. We have seen some of our children brought back to our Father's house, where now they have bread to eat. But a short time since, they were starving in a foreign land. Praised be his excellent name, not only has the wanderer been brought to Jesus' feet, but some who had not known our dear Saviour, have been brought to know their sins forgiven. May God still save sinners, is our united cry.

The good seed has found lodgment in some few hearts here, where the soil is good, and bids fair to produce heavenly fruit, although in the midst of fiery trials, much opposition, and prejudice. Blessed be God, there is a hungering after righteousness, and God's word says, "Ye shall be filled." We have but little preaching here. Bro. Somborger, from Canada, preaches here part of the time, and has baptized two. May God raise up a people here to hail our soon coming King. For our great High Priest will soon come out to bless his waiting, praying people. O, may we, with all the blessed blood-bought throng, enter into God's kingdom.

SISTER L. M. RICHMOND writes from Lebanon (N. Y.), Dec. 14th, 1851:

DEAR BROTHER:—I cannot conceive how any can love their Creator supremely, and their neighbor as themselves, and disregard this one sacred rule of duty, to "provide things honest in the sight of all men." I do not think we should seek any gratification at the price of the labor of others, while living in sloth, indolence, or extravagance, ourselves. Far be it from me to revile those who are really poor, or to take from them one privilege they may enjoy through the favor of those who are placed in better circumstances than themselves; but I wish my Christian brethren and sisters to remember, that "it is more blessed to give than to receive." May we be enabled, by the grace of God, to live in strict conformity to the golden rule of our Saviour, "As ye would that others should do unto you, do ye even so to them." May we all "work out our salvation with fear and trembling, knowing that it is God who worketh in us both to will and to do of his own good pleasure." Your sister in tribulation, expecting the speedy return of Him "who will reward every man according to his works."

BRO. E. M'LEO writes from St. John (N. B.), Jan. 7th, 1851:

DEAR BRO. HIMES:—I cannot let this opportunity pass without expressing my satisfaction with the "Herald." Its pages are certainly a weekly feast of good things. Its selections from English writers, and others, I esteem as being of the very best kind, and I think its readers are under obligations to you, in addition to the amount of their subscription, for furnishing them weekly with so much excellent religious reading matter. I have been a subscriber over seven years (I believe), and it is still new. I have not discovered that sameness which we often find in religious periodicals, and yet its doctrine and temper remain unchanged. It has my sympathy and, as far as I can at present, my support; and I sincerely pray that its publication may be continued.

BRO. J. MORSE, R. R. HILL, and W. P. STRATTON, write from Manchester (N. H.), Jan. 12, 1851:

BRO. HIMES:—We wish you to give notice in the "Herald," that the brethren worshipping at No. 6 Union Building, Manchester, N. H., have removed to Harrington's Building, first block above the Museum, Elm-street, where meetings will be held every Sunday and on Wednesday evenings, or any other evening in the week. Bro. J. Harvey will preach here the first Sabbath in Feb.

We sympathize with you, and those engaged with you, in your efforts to restore and maintain peace, and promote union of co-operation in the body, and we would subscribe our name in favor of the New England Conference.

BRO. I. WYMAN writes from Jamaica (Vt.), Jan. 8th, 1851:

DEAR BRO. HIMES:—I find a good many that are crying against the call of the New England Conference, and crying "sectarianism," &c. &c., and yet they have an iron bedstead of their own, and if A. B. C. don't come to that, he will be lost; yet I find a good many that are in favor of having such a Conference,—they see the need of it. Notwithstanding the many that are bent on your ruin, and not only yours, but on those that are your friends, never fear. I do believe that such a Conference is needed. You may have my name with the rest.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE; and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

BRO. THOMAS CHULLACOMBE, of Honesdale, Pa., departed this life on the 30th of April last. He had been a believer in the doctrine of the speedy second advent of the Lord for several years, and died firm in that faith.

DIED, at Hartland, Vt., Dec. 23d, 1850, ELIZA A. SLAYTON, daughter of Bro. Reuben and Sister Betsy Slayton, aged 24 years. She was converted in 1843, and embraced the Advent doctrine with all her heart, believing that the kingdom of God was nigh at hand. Her sickness was a protracted consumption, which she endured with Christian patience and

resignation, although she had been looking for and desiring that glorious change, which will take place in a moment, in the twinkling of an eye, when all the saints will rise to meet the Lord in the air, at the sounding of the last trump. Truly it may be said, though she be dead she yet speaketh. Elder Moses Kidder preached the funeral discourse, from the last six verses of the fourth chapter of first Thessalonians. Truly it was comforting. M. TEWKSbury.

DIED, in Wilmington, Mass., Dec. 19th, Mrs. HARRIET E., wife of JOSEPH L. WIGGIN, and eldest daughter of Mr. John Jenkins, of Stoneham. Suddenly and unexpectedly, in the middle of life, and surrounded by her family, she has been called into the presence of her God and Saviour. So swift were the summons, that we hardly realize that she has gone from among the living. In her death, the husband has lost a faithful and devoted companion, the two little daughters a kind and ever-watchful mother, her parents a beloved daughter, and her sisters and brother a warm-hearted sister and friend. We implore the benediction of heaven upon our friend, who is by this sorrowful event deprived of his partner in life. While he hears in this dispensation the voice of God, inviting his affections away from earth, to joys eternal, may he feel that she who was so much to him here, has exchanged the conflicting scenes and discords of earth for the smiles of her Redeemer, the boundless glory and sweet melody of heaven.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the odes of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayer, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellencies of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by W. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advertiser Herald," 8 Chardon-street.

[10. 12.]

GREAT COUGH REMEDY:

Ayer's Cherry Pectoral,

FOR THE CURE OF

THE ADVENT HERALD.

BOSTON, JANUARY 25, 1851.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted, should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set off in choice and appropriate music.—Price, 50cts.

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75cts.; 12m., \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37cts.

FACTS OF ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25cts.

THE RESTITUTION. Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 57cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 bound in sheep; \$1.25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62cts.

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50cts.; full gilt, 75cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10cents.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25cts.

THE LILY AMONG FLOWERS.—Price, 25cts.

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. Himes, Boston, Mass.

JOSHUA V. Himes,
LEMUEL OSLER,
BUTLER MORLEY,
O. R. FASSETT,
EZRAS CROWELL,

Boston, Nov. 15, 1850

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

I. Wyman, J. F. Guild, Amos Kenney, A. Merrill, J. S. Richards, W. H. Eastman, Dr. N. Smith, I. Wright, H. Buckley, E. L. Clark, I. C. Wellcome, N. Hervey, J. V. Himes, L. Osler, Dea. L. Jackson, G. W. Thomas, P. Hawkes, John Locke, Robert Morrell, C. R. Griggs.

I. Adrian, James Brooks, Thomas Smith, L. Kimball, J. Crofut, J. Shaw, N. H. Henry Perkins, N. Smith, S. Tibbitts, John F. Millikin, E. Parker, Ezra Crowell, I. H. Shipman, H. Plummer, O. R. Fassett, Chase Taylor, O. D. Eastman, L. Bolles, Benj. Ravel, George Stone, T. M. Preble, Colger Snow, F. B. Morgan, A. Hale, R. Harley, T. Harley, C. Green, D. Smith, J. M. Daniels, H. Stinson, D. I. Robinson, J. Pearson, B. Morley, Jonas Ball, D. Bosworth, L. M. Bentley, Micajah Butman, A. Sherwin,

Papal Intolerance in Rome.

The London *Daily News* publishes the following letter relative to the recent interdict upon American Protestant worship at Rome:

"I have already had occasion to mention the service rendered to the ecclesiastical authorities by the American charge d'affaires, Mr. Cass, during the siege of Rome, and the gratitude professed to him by the inmates of the Propaganda College for having induced the triumvir to allow them to remain unmolested by the republican soldiery. It was, in fact, owing to the representations of Mr. Cass that the building was not turned into barracks. The Pope, upon his restoration, expressed himself in the most flattering terms to Mr. Cass, thanking him repeatedly for what he had done, and professing the greatest affection for the American nation, an affection which had just been increased by tidings from China, announcing that four Roman Catholic missionaries, threatened with death by the enraged populace or fanatical mandarins, had been rescued from impending fate by the timely interference of the United States Consul.

His Holiness, desirous of giving some proof of his gratitude, thought he could afford no stronger one than that of granting Mr. Cass permission to open a Protestant Chapel within the walls of Rome, for the use of American visitors, a plan which had been in contemplation for some time, and for the realization of which, a conscientious and zealous clergyman, the Rev. Mr. Hastings, came hither from the United States somewhat more than a year ago. Notwithstanding the Pope's express permission, so many hinderances arose that the chapel could not be opened last winter, and Mr. Hastings convoked his countrymen in his own apartments every Sunday morning, and conducted divine service there according to the Presbyterian rite. During the autumn of the present year, however, all objections appeared to be overcome; a suitable place was hired in the Via Pontefici, and fitted up as a chapel at an expense of about three hundred dollars, and Mr. Hastings, fully authorized by the Government, opened the chapel and commenced divine worship just one month ago.

"From what has subsequently taken place, it seems that the same secret enemies who had labored to prevent Mr. Cass's plan from being carried out, resolved to put a stop to the whole concern as soon as possible. Accordingly, last week, Mr. Cass received a communication from Cardinal Antonelli, to the effect that, in consequence of the official complaint of the cardinal vicar, the doctrinal decisions of the congregation of Propaganda Fide, and the earnest petition of many English and American Roman Catholic residents, his Holiness had been reluctantly obliged to withdraw the permission which he had granted with respect to the American Protestant chapel. It may be easily imagined that Mr. Cass was quite taken aback by this despatch, especially as it was accompanied by a mass of documents confirmatory of the cardinal's statements, and moreover a paper, signed by most of the diplomatic agents in Rome, setting forth their opinion that even in his own house, the charge d'affairs would not be entitled, according to the customary privileges of international representatives, to hold prayer meetings or preachings for others than the members of his own family.

"Great stress was laid upon the ex cathedra fiat of the Propaganda theologians, against which his Holiness, mortified as he professed himself to be at the occurrence, could not in conscience act; and the danger to the Church by the introduction of heretical doctrines, and the scandal produced by their propagation at the very head-quarters of Catholicism, were adduced as additional considerations of the utmost importance. To gild the pill as much as possible, his Eminence hinted that an American chapel outside the walls of the city would not be interfered with, or, if that plan was not palatable, he stated that full liberty would be granted to Mr. Cass to open his own rooms to as numerous a congregation of his countrymen as he thought proper, in spite of the opinions of his diplomatic colleagues on the subject.

"Mr. Cass is to have an interview with Cardinal Antonelli this afternoon; but it is not likely he will be able to change the determination of the partisans of intolerance, who work upon the Pope by alarming his conscience, and thus bend him to sanction whatever they have decided upon in secret council. The scope of Mr. Hastings' mission to Rome is entirely defeated, as he came here, supported by a large body of his fellow countrymen, to preach Protestant doctrines in a public chapel, and not to act merely as chaplain to the American charge, who may be changed every year, or oftener, if such be the will of his Government, and who may very easily be a Catholic next time, and therefore not adapted to have a Protestant meeting in his house. It is unnecessary to observe that to remove extra muros, after having been granted a chapel in the city, and after having spent some money, considerable for an infant establishment, in rent and fittings, would be considered as a degradation by free born Americans. All or nothing is therefore their word—the principle of Protestantism, if objectionable within the walls, is equally so at the gates—the pretext is too flimsy to deceive men of sense. Mr. Hastings officiated yesterday, and it is to be feared that it will be the last time he will be allowed to do so publicly in the eternal city."

The hope of ABSALOM WALLER, a Baptist clergyman, who labored extensively in Virginia, and whose labors were blest to the conversion of large numbers to the Christian faith; who also baptized nearly two thousand persons during his ministry, and died in the year 1820. He says:—"Oh how near is the period when these active limbs will slumber in the grave, the land of silence, forever to rest. Forever, did I say! No, death, cruel death, thou mayest triumph for a season, and lock my bones in the prison of the grave, but JESUS will come and will be thy plague and thy destruction; I shall hear his voice and come forth from their iron domains, and feeling in an instant the springs of an immortal body, I shall rise to meet him in the air."

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SUMMARY.

—One day last week, some children being at play upon the hill-side near Fishbaugh, half a mile from Pottsville, Pa., one of the number discovered a small string fastened to a bush, which awakened his curiosity. Upon an examination of the string, several gold rings were found upon it, beneath the snow, and a slight search enabled them to discover an old stocking, or drawer leg, with several hundred dollars' worth of unfinished gold rings, pencils, chains, &c. In the vicinity another string was found, fastened in the same manner, but leading off in a different direction, to the end of which there was also a large amount of unfinished jewelry. The jewelry is supposed to have been the spoils of a robbery of some large manufacturing jeweller, hidden beneath the snow, and their location designated by the strings.

—Much anxiety is felt in New York and elsewhere in regard to the fate of the United States mail steamship *Atlantic*, which left Liverpool on the 28th ult. She has now (Wednesday) been absent twenty-six days. Hopes are entertained, that she may have run short of coal, and put back to the Western Islands to replenish.

—A young Doctor has been arrested and held to bail for attempting to kill a young woman, a schoolmistress. She had received several letters, threatening her life unless she consented to give up her school. One evening a man, muffled up in a cloak, rang the door bell at the house where she resided, and upon her going to the door, and replying "No" to his question, whether she meant to give up the school, he struck her with a dirk, cutting her dress, and grazing the skin of her side. The circumstances implicating the doctor are very slight. The lady had recently been married to a clergyman, but soon after learning that he had another wife and children, she left him.

—Mr. Addison Gilmore, President of the Western Railroad, accompanied his wife to a ball at Watertown two weeks

since, and while dancing, complained to his partner of feeling unwell, and she advised him to sit down, but he persevered until the close of the dance, and then took a seat upon a settee by the side of his wife. He also complained to her of a strange sensation, and shortly afterwards was seen to fall forward insensible. He was immediately carried towards the door by several friends, and was found to be dead.

—There are 22,000 miles of telegraph in operation in the United States; 12,000 on the Morse principle, and about 10,000 on the House and Bain principles.

—The whole number of accidents to steamers on the

Western waters during the year 1850, was 154, of which 49

occurred from sinking, by striking snags and other obstructions in the rivers; 13 from colliding flues; 9 from explod-

itions; 8 from collisions; 14 from fire, and 26 from other

causes. The number of lives lost, as near as can be ascertained, was 324.

—A terrible accident happened on the 8th inst. in the

foundry of Phillips, Hise & Co., in New Albany, Ia. The

workmen were engaged in casting a cylinder for a new steam-

boat. On pouring the molten iron into the sink in the sand,

it blew out, and terribly burned a good many of the work-

men and other persons present. Two men were killed out-

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ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, FEBRUARY 1, 1851.

No. 25. WHOLE No. 507.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE VALLEY OF DRY BONES.

BY DR. CROLY.

I was in the hand of God;
Borne upon the rushing gale;
On a vision'd mount I trod,
Gazing o'er a boundless vale—
Far as eye could glance, 'twas spread
With the remnants of the dead.

Sons of the Captivity,
Prince and peasant, warrior, slave,
There lay naked to the sky—
'twas a ruined nation's grave;
Death sat on his loneliest throne
In that wilderness home.

Morn arose and twilight fell,
Still the bones lay bleach'd and bare;
Midnight brought the panther's yell,
Bounding through his human lair,
Till above the world of clay,
Ages seemed to wear away.

On my spirit came a sound,
Like the gush of desert springs,
Bursting o'er the desert ground—
"Prophet of the King of kings,
Shall not Israel live again?
Shall not these dry bones be men?"

Then I stood, and prophesied,
"Come together, bone to bone!"
Sudden as the stormy tide,
Thick as leaves by tempest strown,
Heaving o'er the mighty vale,
Shook the remnants cold and pale!

Flesh to flesh was clinching now;
There was seen the warrior limb,
There was seen the princely brow—
But the stately eye was dim;
Mild in steel, or rob'd in gold,
All was corpse-like, all was cold.

Then the voice was heard once more—
"Prophet, call the winds of heaven!"
As along the threshing-floor
Chaff before the gale is driven,
At the blast, with shout and clang,
On their feet the myriads sprang!

Flash'd to heaven the vision'd shield,
Whirling, axe, and lightning sword,
Crushing on a bloody field,
Syria's chariots, Egypt's hordes,
Till on Zion's summit shone
Israel's angel-guarded throne.

Then the vision swept away;
Thunder roll'd o'er earth and heaven,
Like the thunders of the day
When earth's pillars shall be riven.
Hear I not the rushing wings?
Art Thou coming, King of kings?

The Earth, Its Curse and Regeneration.

(Concluded.)

"A new earth, wherein dwelleth righteousness," may appear incompatible with the existence of any sin or evil at all; and an author who has lately gathered into a volume all the objections which are usually alleged against our system, asserts that "the righteousness which is to distinguish the new from the old Earth, can only mean absolute or unmixed righteousness." Of course, if this interpretation of Peter's words be conceded, or can be proved, it will settle the question. But it is erroneous, we suspect. It is at once taken for granted, that in mentioning "righteousness," Peter meant holiness, and referred to the personal character of those who should inhabit the Earth. And it is moreover quietly assumed, that to "dwell" is equivalent to reign without limit or opposition. We dissent from both positions, and must express our astonishment at the confidence with which the author of "Christ's Second Coming: Will it be Pre-millennial?" has ventured to assert them, without offering even a single argument in their support.

The very term "dwell" might warn us that nothing like dominion, far less universality, is intimated; for in Rom. 7:17, compared with 6:14, Paul shows us how distinct the presence of good or evil is from the reign thereof. And Isaiah (32:16) uses the very word,—"judgment shall dwell in the wilderness," when he wishes only to state, that the effusion of the Spirit will lay a restraint upon evil. But further; if we examine carefully what Peter intends by "righteousness" in the passage under review, it will appear almost certain that he has his eye, not

on what men are to be, but on what Christ is to do. He alludes, in fact, not to holiness, but to justice; for the whole passage in 2 Peter 3:10-13 must be regarded as nothing more than an expansion of Psa. 50:1-6, where Christ is seen descending in fire, and making his name glorious as the righteous judge and governor. But to understand fully what is implied in the Son of God "declaring his righteousness" in heaven, as ruler on earth, let us consult Psa. 98:9, and Isa. 42:4, combined with Isa. 32:11-16, and it must be admitted that the prediction will be fulfilled when Messiah, reigning on Zion, "shall have set judgment in the earth." Lastly, however, it ought to be remembered, that in the description Isaiah gives of "the new heavens and earth" (65:17-25), the figure of universal and unstained purity of moral character among all who inhabit the earth, finds no place; but, on the contrary, we are tacitly assured that there will be sin, for we are explicitly informed that there will be death.

"We have still to ask, how the inhabitants of the heavens and the earth that now are, are tided over this all-enveloping deluge of fire into the new heavens and the new earth, of which most of them are to be occupants, according to the pre-millennial theory?" ("Christ's Second Coming: Will it be Pre-millennial?" p. 305.) The question may be curious; but it is irrelevant. How either a limited, or a universal inundation of fire may consist with the preservation of those who are to be preserved, is no impossibility with them who "ascribe greatness unto God," and it can be no difficulty with them whose eye rests on Ararat, and Zoar, and Pella. He who "quenched the violence of fire" on the plains of Dura, and "congealed the depths in the heart of the Red Sea," will not fail his ransomed in their last extremity, neither may his arm resign its strength. "Who is like thee, O Jehovah, among the gods? Who is like thee—glorious in holiness—fearful in praises—doing wonders? Thou in thy mercy hast led forth the people whom thou hast redeemed! Thou shalt bring them in, and plant them in the mountain of thine inheritance—in the place which thou, O Jehovah, hast made for thee to dwell in—in the sanctuary, O Jehovah, which thy hands have established. Jehovah shall reign for ever!"

Notwithstanding, therefore, some difficulties, we deem it clear, that it is with the second coming of Jesus that the regeneration of Earth is linked, and not till then shall the fetters of this sin-corroded world drop off. But let the sign of the Son of man be descried, and the first resurrection take place, and now shall the Curse be put under arrest, till at length it is ignominiously abolished. The dust of earth which formed the bodies of the saints being purified, then shall it be so with the Earth itself; "for if the first-fruits be holy, the lump shall be also holy."

At this moment, because of the Curse, Satan is ruler of Earth, and head of mankind. But God's prototype of creation shall not be rescinded nor postponed. As in the first Adam all the children were bound up, and all lost what one lost, so, too, in the Second Adam, all his children are comprised; and, as their champion, he will win back their inheritance, whilst, as their head, he shall retain it for them, through all the ages to come. Paul says, "that the Son shall deliver up the kingdom to the Father." In this announcement, He directs our eye to Jesus as at war with Satan for the Earth, but adds, only a little while, and having brought that conflict to a victorious termination, he will proceed in the pomp of triumph to the throne of God, and as Head of Man, and Ruler of Earth, lead back the revolted kingdom to its Prince.

One can but faintly realize this wondrous scene. *Earth which broke loose from the throne of God under the headship of the first Adam, led back to its allegiance and bliss under the headship of the second!* But so is it yet to be; and hal-lujahs around the seat of God shall attest how glorious is the consummation in the esteem of Heaven. "Unto the angels God hath not put in subjection the Habitable World." Still, with

overflowing gladness, they see all Disorder redressed by the power—all Evil by the atonement—all Riches entrusted to the hand—all creation summed up in the person of the Son of God; and "with every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, they ascribe blessing, and honor, and glory, and power, unto Him who sitteth upon the throne—even unto the Lamb for ever and ever."

Should it be inquired whether the regeneration of Earth is to be *perfected* so soon as Jesus comes, we would be disposed to hint that perhaps the *entire* curse shall not be *at once* repealed. No sooner does Earth feel the pressure of her Lord as he alights on the Mount of Olives, than vast physical changes shall result. Yet it may be, that not until a later epoch shall the whole cosmogony of the world be revised, and not the commencement, but the close, of the millennial parenthesis may witness the final explosion of all that is evil. At least, from that passage of 1 Cor. 15:26, where "destroy," in strict accuracy, signifies to "weaken," or "paralyze," it is not improbable that death is not to be utterly dismissed, but only effectually restrained throughout the thousand years. And from Rev. 21:3, it would also appear, that not till these thousand years are finished shall "there be *no more curse*." Then, however, the seal of God shall anew be put to a blood-redeemed earth; and, as at the beginning, so again He shall rest over it in love, proclaiming it "very good."

In all that we have advanced upon the subject which has occupied us in the preceding pages, it has been our wish and endeavor to be guided by the Word alone. Yet may we have been only giving expression to the habitual thoughts of our own mind. It is the complaint of one deeply versed in the things of art (Ruskin, "Modern Painters," vol. 1., Introd.) that all painters of landscape have hitherto succeeded only in showing themselves, instead of God; for, when they should sit down to take off the forms of actual creation as it lies beneath their eye, their aim has been to realize a combination of forms and hues, which they have been taught to regard as more picturesque and attractive.—"Throughout all ancient landscape art," are his words, "we see the painter taking upon him to modify God's works, and casting the shadow of himself over all he sees, constituting himself the arbiter, when he should have counted it his safety to be his disciple, and exhibiting his ingenuity by the attainment of combinations, the highest praise of which is, that they are impossible."

What has happened, as is here alleged, with regard to God's works, has not less injuriously operated in respect to God's *Word*, as it bears on the point we have been handling, and all must be sensible, that we have often come to the study of it, not so much with a view of catching the aspect of God's revelation, as to verify impressions which were bequeathed to us by those whom we revered. "The artist of our day," says the shrewd critic just quoted, "cannot rid himself of the conceptions he has drawn from those he had constituted masters in his line; and their achievements always interposing between him and the scene he gazes on, he sees not God's landscape, but a design of Claude."

But as with Art, so with Theology; and every one of us will confess, that to our old masters we have paid too absolute homage in all that pertains to the present discussion. We do not mean it. We are not conscious of it.—But the views of Baxter, in his "Saint's Everlasting Rest;" and Howe in his "Blessedness of the Righteous;" and our thousand Teachers who borrowed from these ample granaries, are held in solution by the atmosphere which we have breathed from our infancy, and find a response in all by whom we are surrounded. In this way, a veil of hereditary and conventional interpretation is dropped over our eyes, dimming the medium of vision, and distorting the proportions of objects.

This is infelicitous, as substituting traditional

for personal conviction, an ecclesiastical for a Scriptural theology. And our desire is very earnest, that each man should bring the question to trial for himself, apart from all foreign influence. It may turn out that we have missed the road, and not those whom we have alluded to above. Let not exclusive accuracy, however, be arrogated, either by one class of interpreters or another; but let each individual, with Faith and the Bible, as all his apparatus, set himself down to God's Word, that he may find out God's mind. It is worth finding. And let us not count it our duty to prove what another has kindly undertaken to exhibit as his reading of the manuscript, false and delusive, without prayer and investigation; but let us search the Scriptures, with Berean simplicity and fortitude, just to "understand whether these things are so."

Great fear was entertained at one time of Geology, as going to prove too strong for the Bible. Accordingly, it was proposed to sopite it. It is the same now with Prophecy. Men do not exactly see where it will lead to, and they would wish it kept in strict abeyance, or, at least, they must have it handled only in the closet, and authoritatively debarred from the pulpit. However, it turned out that Geology would not be repressed; nor stay at home, for all the fears of the unlearned. It dug, and shivered, and compared, and classified and generalized. And the end is, that it is not more the handmaid of Science, than an ally of Faith. Even so will it be with Prophecy. It must go through an ordeal of suspicion,—of antipathy, perhaps. Conservatism is a law of our mind, and we will not readily surrender ancestral opinions. But let them who delight to study the Word over all its length and breadth,—who fear neither to search its vales, nor climb its heights—be only discreet, and tolerant, and upright, and loving, and holy. Let them repudiate all that is fanciful and extravagant, and abide by the simple meaning of the simple Scriptures. There may be coldness for a little, or even hostility and alienation. In the end, however, the Church of Christ will not refuse a solemn hope—a great truth—a blessed motive, because it has sometimes, for the proof of its inherent might, and the trial of them who could not bear it, been "associated with ignorance, and tarnished by heresy."

In concluding, may we not say, that if dispassionately looked at, there is nothing in the views submitted above, nor in the doctrines with which they stand connected, to awaken anxiety in any mind, but much that coincides with hopes we already cherish, if friends of the bridegroom? Assuredly, they do no violence to the language of Holy Writ, critically analyzed; and are in no article at variance with the standards of any Evangelical Church. On the other hand, they declare what is well fitted to sustain our hearts, and to sanctify, because it sustains. They proclaim that all Darkness shall yet pass away from the glory of God, and the groans of Creation be stilled by Incarnate Love. They assure us, that by the Presence of Christ himself, there shall be opened on earth the very fountain from which all holiness ever flows, and a new order of means thus prepared, whereby the Holy Ghost may show forth Him through the knowledge of whom the Word alone can be sanctified.

Would it not be a blessed thing to look across a world without convulsion, or swamp, or grave? Is it not essential to the fulness of our Christian System, that he who wrought as a Carpenter, and was here even a Slave, though in truth a King, should triumph where he stooped, and inherit what he redeemed? Can we conceive of higher felicity, than to walk with Jesus over a Regenerated Earth, and mark the contrast between the Earth of the Fall, and the Earth of the Redemption,—the wilderness where we toiled, and the Kingdom where we reign?

Who will say, that it is not desirable that he who died as a Man, "should return as a Monarch?" that he who was transfigured on Tabor, with but five witnesses to his glory, should come back with the spirits of the Just, and all the armies of Heaven? that he at whose

death this Earth shook, should erect his Throne on the scene of his reproach, and rule for ever?

Ah, yes! And if ever we are permitted to walk along a holy Earth, in our robes of white, —singing our songs of praise, and waving the palms of triumph, how shall we wonder that we ever doubted, "that the Meek shall inherit the Earth!"

But let it not be forgotten, that it is the *Meek* who shall inherit the Earth,—even they alone who have learned to bow unto God in all things; that it is the *righteous* who are to occupy the Earth when renewed, even such as are accepted in the Spotless One. And jealously may we examine the foundation on which our hope is built, lest the disclosures of Eternity give the lie to all the anticipations of Time.

Cardinal Wiseman:

A Lecture Delivered at the Hanover Square Room, London, Nov. 7th.

BY REV. J. CUMMING, D. D.

(Continued from our last.)

I wish, in the next place, to show what is the actual teaching of the Cardinal, by bringing before you the books that he approves, and the principles of the men that he approves, and has commended, and will commend, to the study of the priests and others of his diocese.

There is a celebrated personage named Alphonsus Liguori, who was canonized—that is, enrolled among the saints in heaven by the pronouncement of the Pope—so late as the year 1839. The congregation of Sacred Rites stated that they had examined his manuscripts and printed works, and that there was "nothing censurable in anything St. Alphonsus Liguori had written." In consequence of that, there is in Cardinal Wiseman's breviary, and also in his missal, which every Roman Catholic is bound to use—and if he will produce it I will be happy to point out the place—the following prayer for the 2nd day of August:—

"Oh God, who, by the blessed Alphonsus, thy Confessor and Pontiff, inflamed with the love of souls, hast enriched thy church with a new offspring, we implore that, taught by his instructions, and strengthened by his example, we may be able to come to thee through the Lord."

Every Roman Catholic, then, prays that he may be strengthened by the example and taught by the instructions of the blessed Saint Liguori. But this you remark is general authority, "catholic authority"—if I may please certain individuals who are fond of that expression. But in what way do I identify Cardinal Wiseman with this? I answer, first of all, I read the following extract from a sermon preached by Dr. Wiseman on the 2nd day of August last, (the day of St. Alphonsus Liguori), at the Clapham Roman Catholic Chapel. It is quoted from the "Tablet," the Roman Catholic Newspaper of Aug. 16th, 1850.

"Friday, August 2, being St. Alphonsus's day, the Redemptorists had a grand function at Clapham. The Right Rev. Dr. Wiseman preached in the evening. The bishop took for his text the words, 'The first shall be last, and the last first,' and said that among the many applications this passage would bear, there was one which particularly struck him as he was standing beneath the rising walls of a church dedicated to the first—the Mother of Saints, and to the last of the canonized servants of God—St. Alphonsus [Liguori]. . . . The great St. Alphonsus was raised up when minds were confused with controversies and heresies, with clear intellect and delicate hand to trace the thread of traditional truth amid the mazes of error, and to be a beacon of future ages. St. Alphonsus was necessary for an age when all things were infected with a Jansenistic spirit, when confession was made repulsive and difficult, instead of persons being drawn to it as the balm of a wounded spirit. Then St. Alphonsus came to systematize the sweet devotions to the passion and the holy childhood of Jesus, the blessed sacrament, and our blessed Lady; not that these devotions are not to be found in St. Bernard and St. Bonaventure; but as a language may be fully formed, and perfect without there being either a grammar or dictionary of it, so these devotions were unsystematized, and therefore difficult to acquire: there was no scientific and regular way of approach, they were left to personal experience and personal gifts, but St. Alphonsus has simplified the way for us, he has provided our grammar and dictionary, and the language may now be easily learned, and that not only by those who are secluded from the world, but also by lay persons. Again, persons now-a-days can happily have no experience of what confession was before St. Alphonsus; what a harsh and bitter thing the spirit of Jansenism had made it, and how severe were the external penances enjoined: he has so changed the face of the church that now there is perhaps not a theological school in the world which would care to give its students any treatise of moral theology opposed to the spirit of

St. Alphonsus, gentle to past sins, severe to the occasion of them. What immense influence has he exercised! and yet he is in all senses a saint of modern times, adapted to the wants and to the circumstances of the age, lived in the time of our fathers, and his canonization was but yesterday." This is no mean eulogium of Dr. Wiseman on Liguori.

There is a book also which was the first that led me to follow up the subject of this lecture, and which I regard as singularly applicable to the present crisis, called the "Life of St. Alphonsus Liguori," published by Dolman, 1846, by the Rt. Rev. Dr. Wiseman—that is, Cardinal Wiseman. This Alphonsus Liguori, and his principles and practices he has commended in this work. The Cardinal is so charmed with this saint of 1839, that he has written his life in 1846, giving its minutest passages, and amongst other things explanatory of his entire sympathy with Liguori, he makes this remark at page 57:

"The lives of extraordinary men are the text books of all real study and excellence, the charts which we lay down for the tract of virtue.—The moral instructions which in the lives of statesmen and philosophers are obscure and tainted, are in the lives of these holy men deliberate, clear, and definite."

He then begins his life by stating:

"The angelic St. Thomas, the seraphic St. Bonaventure, [of whom I also wish to speak if I have time] are the best models wherein to study and explain that system of virtue and perfection which they traced in their works; while St. Alphonsus Liguori is celebrated throughout the world for his theological writings, his great virtues, his extraordinary sanctity, which proved how close was the connection between the wisdom of his understanding, and the purity of his heart."

Next, to show how excellent this saint was, Cardinal Wiseman says, that while he preached a discourse upon his favorite subject, the patronage of the blessed Virgin, from her countenance a ray of light like the sun was reflected upon the faces of all present, which shows that the winking of the Virgin of Rimini is not at all a novelty in the experience or history of the Church of Rome. "On that occasion many persons were in tears, many of the women were seized with such intense sorrow, that they mounted themselves upon the platform at the preaching of the saint, and began to discipline themselves [that is, to scourge themselves with a rod], and cry aloud for mercy."—p. 12. He states in another passage of the same document, that "the saint's bread was black, and not even leavened, through the experience of his lay brethren. This miserable food, which he ate kneeling, or stretched upon the ground, they rendered still more nauseous by sprinkling over it some bitter stuff, and many of them, with the saint among them, licked the floor with their tongues, and disciplined themselves three times in each week."—p. 15.

Cardinal Wiseman here gives his new Westminster subjects a model of saintly excellence. I might justly say here, after reading this model, if such are the saints of the Roman Church, what must their sinners be!

He states in the next place, that whilst he was preaching on the patronage of the blessed Virgin, and exciting his hearers to look with confidence to her, again a miracle was showed, and every one burst into a flood of tears. He said, "Be glad, for the Virgin has granted your prayers." Cardinal Wiseman says, that "his food was of the most inferior kind, and he sprinkled it with wormwood and bitter herbs.—Such was his severity in scourging himself, that his friends had to burst open his door, and snatch the discipline (a beautiful canonical name for the scourge) out of his hands, fearing he might cause his death."—p. 317. Here was a saint almost a suicide.

He then states, in the next place, that Alphonsus saw the Virgin, and adds that "his feelings on the occasion made him compose the Glories of Mary."

Then he enumerates two among many works of the saint; one, the "Moral Theology," dedicated to Benedict XIV., and the other the "Glories of Mary." I have the "Moral Theology," published by Mr. Burns, a bookseller recently perverted to the Roman Catholic faith, being once, I believe, a Scottish Protestant, then becoming an English one, then a Puseyite, and ultimately a Roman Catholic. These works I have purchased in nine volumes. Being thus applauded by the Cardinal Archbishop, and his life being thus mentioned as a model, and his doctrines thus inculcated as true, I purchased the Saint's books, and have spent a great deal of time,—more perhaps than they deserved, except for the Cardinal's visit,—in making extracts from them, which must help to prepare Westminster for its new diocesan. This "Moral Theology" contains, first of all, the following statements:

"The Scriptures and books of controversies may not be permitted in the vernacular tongue; as also they cannot be read without permission."

In other words, says Liguori, or rather Cardinal Wiseman, his echo, the Bible must not be permitted to you in the vernacular tongue. But do not go away, my hearers, as some Protestants have done, and say that the Roman Catholic Church denies the Bible to the people. She does not do so. She will allow the laborers and peasants of England to have it in French, the French to have it in Dutch, Dutchmen in Russian, and the Russians in Hebrew—in any language you like except the one you understand. Do not then say that Cardinal Wiseman denies the Bible to the people: neither he nor the Church of Rome does any such thing; they will allow it, provided it be in a language you do not understand—that is all.

I proceed, however, to quote illustrations yet more socially mischievous from the teaching of Cardinal Wiseman; and if he, or any priest, or Romish bishop, in the room, is dissatisfied with what I say, let him meet me and settle the question upon this platform. My charges are utterly damaging to Cardinal Wiseman's teaching, or they are untrue. I am not speaking rashly: I do not present extracts I have picked up from sources that have not been explored. I have gone to the original, and I quote page, and chapter, and verse, of what Cardinal Wiseman holds, and comes to teach. I will read first Cardinal Wiseman's illustrations of Lying.

"Notwithstanding, indeed, although it is not lawful to lie, or to feign what is not, however it is lawful to dissemble what is, or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing. Est Comm. S. Thom. Kon. dis. 15. dub. 2. n. 9. Laym. 1. 2. t. i. c. 11."—Vol. 2. B. 3. ch. 3. p. 116.

Then he says, in the next place:

"When you are not asked concerning the faith, not only it is lawful, but it is often more conducive to the glory of God and the utility of your neighbor, to cover the faith than to confess it; for example, if concealed among heretics you may accomplish a greater amount of good; or, if from the confession of the faith more of evil would follow—for example, disturbance, death, the irritation of a tyrant, danger of defection, if you should be tortured: whence it is often hazardous to offer one's self uncalled for. S. Th. Sanc. Laym. c. 11. n. 2."—Vol. 2. ch. 3. p. 117.

"These things being settled, it is a certain and a common opinion among all divines that for a just cause it is lawful to use equivocation in the modes propounded, and to confirm it (equivocation) with an oath. Less. 1. 2. c. 41. n. 47. Card. diss. 19. n. 35. Salm. tr. 17. de Juram. cap. 2. n. 115. ex. S. Hieron. c. 22. q. 2."—Vol. 2. B. 4. treat. 2. p. 316.

There was a discussion lately in the papers about leaving out the prayer for the Queen in Roman Catholic Missals and Churches. Dr. Ullathorne, who has lately been enthroned as the bishop of Birmingham, wrote a letter to the "Times," in which he denied everything that had been asserted on the subject. He has perplexed and puzzled you, but not cleared himself. When you read Dr. Ullathorne's letter, just compare what he urges as explanations with the extracts which I have given from Liguori, authenticated by Cardinal Wiseman, stating that among heretics, when a greater amount of good can be accomplished, it is perfectly lawful to equivocate, and to conceal the truth, and to confirm the equivocation by an oath.

In the next place, it is said by Liguori, whose doctrines are authenticated by Cardinal Wiseman, and accepted by every Roman Catholic:

"Hence it is inferred, first, that a confessor can declare, even upon oath, that he does not know a sin heard in confession, by understanding as man, not as the minister of Christ, as St. Thomas, 2. 2. 9. 70. art. 1. ad 1. Lug. disp. 22. teach."—Ibid. 319.

"And if any one rashly should inquire of a confessor whether he may have heard such a sin in confession, he can rightly answer, I have not heard it, that is to say, as a man, or for the purpose of making it known. Card. cum. Lug. n. 66."

"But probably enough Lugo de Just. d. 40. n. 15. Tamb. lib. 3. c. 4. § 3. n. 5. cum Sanc. Viva q. 7. art. 4. n. 2. Sporer de Proc. c. 1. num. 13. item Elbel dict. num. 144. Card. in Propt. Innoc. XI. diss. 19. num. 78. cum Nav. Less. Sa. et Fill. with many others, say, that the accused, if threatened with death, or imprisonment, or perpetual exile, the loss of all property, the galleys, and such like, can deny the crime, even with an oath, (at least without great sin), by understanding that he did not commit it, so that he is bound to confess it, only let there be a hope of avoiding the punishment."—Vol. 2. p. 34.

"He who has accepted a loan, but has afterwards returned it, can deny that he received the loan, understanding so as that he ought to pay it. Salm. n. 140. et Sporer de 2. Proc. c. 1. n. 122. cum Sanc. Nav. Az. Laym. Sanc. Cov. and others."—Ibid. 322.

"He who comes from a place falsely supposed infectious, can deny that he came from that

place, to wit, as from a pestilent place, because this is the mind of the cordon sanitaire. Salm. n. 141. Less. cap. 42. n. 47. Sanc. Dec. lib. 3. cap. 6. n. 35. et Sporer loc. sit. n. 140. cum Tol. Nav. Sanc. Henr. Rod. etc."

"If any one invited to dine, is asked if the food which is in fact unpalatable be good, he can answer, It is good, to wit, for mortification.—(To be continued.)

The Division of the world

By the Descendants of Noah.

ILLUSTRATING THE TENTH CHAPTER OF GENESIS.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam."—Deut. 32:8.

In general.—The descendants of Shem, Ham, and Japhet peopled the world. The descendants of Japhet occupied Europe and the northern parts of Asia and America.—Ezek. 38:6-15; and 39:2. The descendants of Shem spread themselves in the southern parts of Asia and America. The descendants of Ham occupied Canaan, Arabia, and in process of time all Africa. The descendants of Shem destroyed the Canaanites, and occupied the land nearly to Arabia Deserta.

The sons of Japhet were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Thiras. The sons of Gomer were Ashkenaz, Riphath, Togarmah. Ashkenaz was represented by writers as the father of the Dutch and French; Riphath as the father of the Finns and Laplanders, and the inhabitants of Cindora, Obdora, and Jougoria, where historians have located the Riphathian mountains, which at the present time are styled by the inhabitants the Girdle of the World; Togarmah as the father of the Swedes, Danes, and Norwegians. From Magog all the Scythian nations (now called Tartars) descended.—Ezek. 38:2; and 39:6. From Madai the Medes.—2 Kings 17:6; Jer. 25:25; Dan. 5:28, 6:1, and 8:20. The descendants of Javan were Elishah, Tarshish, Kittim, and Dodanim. From Tarshish have descended the Sicilians. Their principal city was the place of the nativity of the apostle Paul. From Elishah have descended the Greeks, called Aeoles.—Ezek. 27:7. From Kittim have descended the Gyprites, Macedonians, Italians. Num. 24:24; Isa. 23:1; Jer. 2:10; 1 Maccabees 1:1. From Dodanim have descended the Greeks, called Dorians, inhabiting Caria, Peloponnesus, and the Sicilies. Tubal was the father of the Iberians, Albanians, and Spaniards. Meshech was the father of the Cappadocians, Muscovites, Poles, and other nations who use the Slavonian language.—Ezek. 27:13, and 32:26, and 38:3. Thiras was the father of the Thracians, Mysians, and Illyrians. So that the blessing of Noah was markedly fulfilled in respect to Japhet. God so expanded Japhet, that his descendants in process of time occupied the whole earth towards the north; God also gave to them the third and fourth monarchies of the world. They are to this day richly blessed; some spiritually, some temporally.

This is illustrated in the case of Christian nations; also in the case of the Muscovites, Tartars, and Turks, who exercise rule over the descendants of Shem and Ham. Rome, the capital of the fourth monarchy, had in the time of Vespasian an extent of thirteen Italian miles and two hundred schreda. (Pliny, Book 3d, chap. 5th.) Flavius Vapiscus testifies, that Caesar Aurelian extended Rome to thirty Italian miles.

The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. Elam was the father of the Elamites, the inhabitants of Susiana, Elymais, and Persia, (Dan. 8:2,) where the prophet locates Susa or Shushan on the river Ula, which the Greeks call Euleum, a city in the land of Elim. Here the monarchs of Persia held their court, it being the capital of the second monarchy, embracing a circuit of five hours' travel. Arphaxad was the father of the Babylonians and Chaldeans; by the Hebrews they are called Chasdem, from one of Arphaxad's descendants. Their capital city was Babylon. (Isa. 13:9, 14:2, and 47:7; Jer. 51:41, 58; and Dan. 4:27,) embracing, according to Herodotus, a circuit of twenty hours' travel. Strabo makes it sixteen hours' travel. Amongst others Heber was a descendant of Arphaxad, the progenitor of the Hebrews. He had two sons, Peleg and Jaketan. Jaketan had many sons, Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Ziklag, Obal, Abimael, Sheba, Ophir, Havilah, Joktan, or Jobab. They inhabited from Mesa to Sephar, (Gen. 10:25,) the eastern mountains which divide the East Indies from China. From Ophir the ships of Solomon brought gold, precious stones, and other valuables. Hence B. A. Montanus understands by Sephar an the mountains towards the east, the lands and mountains of Peru, and that therefore the gold with which Solomon built the temple is called the gold of Pawaim, that is, of both Perus. In Hebrew the syllable *ain* means two. The modern name Uctan bears a striking resemblance in sound to Jaketan the father of Ophir. Lud is considered the father of the Lydians, and other inhabitants of lesser Asia. From Aram the Syrians, Mesopotamians, and Arme-

nians have descended. For all these particular lands are called in the Scriptures the land of Aram, yet are they distinguished as Syrians of Damascus, Syrians of Zobe, Syrians of Naharim, or Syria, between the rivers Euphrates and Tigris, which the Greeks call Mesopotamia.—The present inhabitants are now called Aramai, or Asamai. The sons of Aram were Uz, Hul, Gether, and Mash. From Uz have descended the Celo-Syrians. Job lived in the land of Uz. From Hul have descended the indwellers of Palmyra. From Gether have descended the Assamena. From Mash have descended the inhabitants of Piera, Comagena, and Cyustica. (Vide Paul's Travels.)

The sons of Ham were Cush, Mizraim, Phut, and Canaan. The sons of Cush (after whom Stony Arabia is called the land of Cush) were Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod. From Seba and Havilah were descended the inhabitants of Stony Arabia.—Psa. 27:10; Isa. 43:3. Afterwards those lands were possessed by the descendants of Abraham, the Edomites, and Israelites. Stony Arabia is so called, not because it was wholly wild and uninhabited, but because it comprised many waste places and few cities; the inhabitants mostly living in huts or tents; having frequently to migrate for the pasture of their cattle. Sabtab, the father of the inhabitants of the lower part of Arabia Felix, where formerly was the city Sabbath. From Raamah have descended the inhabitants of Arabia Felix near to the Persian Gulf, where Ptolemy locates the city Reghamma. Amongst the sons of Raamah were Sheba and Dedan. From Dedan have descended the inhabitants of Dedace in Ethiopia and the Troglodites.—Ezek. 27:15, 38:13.—Sheba was the father of the inhabitants of Ethiopia, or the land of the Moors.—Isa. 1:6. From this land came the queen of Sheba.—1 Kings 10:1; Matt. 12:42. There, in the time of the apostles, reigned the powerful Queen Candace, (Acts 8:27,) also a powerful king, who is improperly called Pope Jan; for he was neither pope nor priest, but one of the mightiest monarchs of the world. He was called the Caesar or king of the Abyssinians, or Moors. There is yet a land called Sabaim, once ruled by the queen of Ethiopia. From Mizraim the Egyptians have descended; hence this land, in the Hebrew language, is called Mitsraim, and by the inhabitants and adjacent nations to this day is called Misri. From Misraim have descended the following nations: Ludim, the indwellers of Mariatische in Egypt; Anamim, inhabiting Marmorica and Cyrene; Lehabim, Lybia, situated between Marenmaucum and Egypt; Naphthuhim, Moors dwelling on the borders of Egypt, whose capital is Napatha or Naphta; Pathrusim, inhabiting Getuba on the great Ocean Sea, Isa. 2:2; Casluhim, the inhabitants of Cassiotidis, situated in the land of Egypt, coming from Judea; Capthorim, the inhabitants of Lecraitische and other adjacent parts. From this people the Philistines descended.—Deut. 2:22; Jer. 47:4; Amos 9:7.

From Phut have descended the inhabitants of Africa, Mauritania, and little Africa, now called Barbary, Numidia, Biledulgerid, and farther south, Azamoga, Gualata, and the land of the black Moors. From Canaan have descended the Sidonians, Hethites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites. They inhabited from Sidon to Gaza. (Gen. 10:15.) The Canaanites were mostly destroyed, and their land occupied by the Israelites. Nimrod, the son of Cush, built Babel, his capital city, and other cities in the land of Shinar.

The question is here suggested, If the descendants of the patriarch Job were settled in Europe, Asia, and Africa, from whence did the inhabitants of the other lands have their origin? The inhabitants of these lands unquestionably have descended from Noah. It is most probable that the inhabitants of North America have descended from Japhet; for between Asia and America is only a narrow sea, called the Straits of Aniam. So the descendants of Magog may have passed over the straits. It is probable that in North-western America its inhabitants have descended from Gomer, where is the land called by the Spaniards Norembega, or Norway. Farther to the north-west is Estarland. The inhabitants, in mode of life, bearing, and condition, resemble the Norwegians. Formerly between Norway and Greenland many ships were employed. Martin Frobisher found only a strait between Greenland and America. B. A. Montanus supposes Ophir the son of Ketan was the father of the inhabitants of Mexico and Peru. Utacatan resembles in sound Jaketan; but Abraham had a son called Jakesan. Some of his sons by Keturah probably inhabited a part of America; for Moses said that Abraham sent some of them to the east. The people of Utacatan and the adjacent people observed circumcision, which fact the Spaniards employed in extenuation of their barbarity to the aborigines. The descendants of Gomer first dwelt in Asia. Some of the descendants of Ashkenaz dwelt in Pontus and Bithnia; others in Scythia and Sarmatia, Asiatica; the descendants of Rephath

in Paphlagonia; the descendants of Togarmah in little America, and also in Phrygia. They also in process of time lived in France, Germany, Denmark, Sweden, Norway, and adjacent parts. Also between Africa and Brazil intervenes only about 315 miles, (Dutch miles,) so that the descendants of Ham might have passed over. Yet the Spaniards say they found no black Moors in America, except some villages about Quareta. (Chris. Intelligencer.)

Earth and Heaven.

THIS WORLD.

A wave receding from the shore;
A fading rose, its beauty o'er;
The memory of music gone;
A wavelet weeping past a stone;
A bubble broken on a wave;
A flow'ret blooming on a grave;
A sunset fading into night;
The flickering of a taper's light;
The shadow of the evening hour;
A moonbeam on a ruined tower;
The glistening of a pensive beam
Upon an ever-passing stream;
A sunbeam gleaming through a cloud;
The wrapping in a snowy shroud,
A fair, beloved, and cherished form,
Dragg'd to corruption and the worm;
The heart, for thee once beating, burning,
To callous, cold indifference turning;
The eye, that ever turned to thee
With tenderness and sympathy,
Far dearer than the eye of day,
In careless coldness turned away;
The cherish'd friend, once all thine own;
Unloving, all another's grown;
The arm on which for strength we lean'd,
Not all, and only what it seemed:
A futile trust, a broken reed,
Piercing the spirit till it bleed;
The tenderest bond of friendship riven,
To pride, and pomp, and falsehood given:
The loving, lovely, and beloved,
By distance or by death removed;
A meteor flash, a falling star,
A wandering light, that shines afar—
The more we chase its woldfire beam,
It fades in mist, a glow-worm gleam;
A dream, from which we weeping waken;
The loneliness of a heart forsaken;
The sighing of a wind harp's moan,
When thou art pensive and alone;
The sin and selfishness that parts,
By low deceit, congenial hearts;
The music voice to coldness changed,
Expressive of the heart estranged;
The hollow smile, so seeming fair,
A moonbeam on a sepulchre;
A sere leaf, trembling in the blast;
A day, with shadows overcast.
O heart! has earth not been to thee
A fading thing—a vanity?

THE WORLD TO COME.

A golden shore, without a sea;
An everlasting melody;
A cloudless day, without a night;
A morn, where comes no fading light;
A home, where death outspreads no bier;
Where beauty never sheds a tear,
Where separations never pain,
And peace and love eternal reign;
No faithless friend the spirit grieves,
For there no trusted one deceives;
No selfish pride or passion parts
The sympathy of kindred hearts;
Nor disappointment blights the bloom
Of joyful hearts beyond the tomb;
For there no cold wind ever blows,
No canker ever nips the rose,
No thorn can ever pierce the hand
Of kindness in the sinless land;
No cold or dark ingratitude
Forget the kindness of the good;
Ah, no! no desolating change
Can clinging heart from heart estrange;
No friend forget the soothing ray
Which brighten'd up their cloudy day;
The friend who tenderly could share
Your weaknesses, your burdens bear;
Where the loving loveth ever,
And the friend forgetteth never!
Nor cold, nor envy, pride or hate
Can enter through the pearly gate.
No, not one sin can there defile
Or darken beauty's endless smile.
Near the changeless—ever near;
Chill'd no more with doubt and fear;
Glorious as the noonday sun;
Co-heir with God's only Son;
Dwelling in unclouded light;
Robed "in linen clean and white,"
Emblem of the spirit's dress—
Everlasting righteousness.
All the war of nature still'd;
All the promises fulfill'd;
Free from sin's o'er mastering strife;
Resting 'neath the tree of life;
Where the flowers are ever fair,
In you golden Sabbath-air;
Never more to thirst—oh, never!

Drinking from the crystal river,
Radiant as a jasper stone,
Flowing from the sapphire throne.
Parlor Magazine.

The Lord's People.

We often find mention made of "the people of God," or "the Lord's people," both in the Old Testament and the New; and it is evidently a distinctive appellation, applied only to a portion, whether larger or smaller, of all the people of the earth, though all men are the creatures of God, formed originally in his image, intelligent, and capable of endless progression in knowledge and love, yet not all are acknowledged by him as his people, however he may claim an absolute property in them, and actually dispose of them according to his pleasure.

The distinction between "the people of God" and others is further marked by such appellations as "special," "peculiar," "separated," "saved," "holy," etc; they are "chosen a special people to himself;" they are made "a peculiar people"—they are "separated from all the nations of the earth"—they are "a people saved," "a holy people." Nor is this distinction confined to the Jews, or to any other civil community. It is neither a civil nor a natural, but entirely a moral distinction. True, under the Old Testament, it was applied to the seed of Abraham, as chosen of God to be the depositaries of Divine truth, and the witnesses of his mercy toward all who should believe as Abraham did, and look forward in faith to the coming of "the promised seed"; it was less specific in its application to individuals than under the more glorious dispensation of the gospel; but the general import of the phraseology is the same under both dispensations, and denotes a moral resemblance to Jehovah, which is not borne by any other portion of mankind. Peter, addressing those who had been called out of darkness into marvellous light, as being "now the people of God," affirms that "in time past they were not a people"—they "had not obtained mercy, but now have obtained mercy." And Paul saith, "there remaineth therefore a rest to the people of God;"—i. e., a holy Sabbath—rest from sin, sorrow, toil, and vexation of spirit remains for the pure in heart, the believing, and the obedient.

The Lord's people are those, and those only, who bear his image and reflect his glory through the lustre of a godly example. As he is holy, so they are holy. As he is good, so are they kindly disposed and benevolent to all men, as they have opportunity. As he is just and true, so are they upright in all manner of conversation. In spirit, motive, principle, and conduct, they resemble him, though imperfectly. What he approves, they approve; what he condemns, they condemn; what he requires of them, they aim to do; and what he forbids, they study to avoid. Their heart is as his heart, and his happiness is their happiness. His law they love, his grace they admire, his sovereignty they adore, his judgments they fear, his presence they desire, and amid his glories they hope to dwell forever.

In themselves they have no complacency.—Their sins ever lie open before them. In the spirit of self abhorrence they repent in dust and ashes. In their devotions even, and much more in their daily walk, they perceive sin abounding notwithstanding their struggling against its power. Shame covers them. They lay the hand on the mouth, and the mouth in the dust, if so be there may be hope. When they would do good, evil is present with them; and if sometimes they mount upwards as in the chariots of Aminadab, they are drawn to earth again ere they are aware, by the force of inward corruption; or, if they meditate some deed of beneficence, sinister motives crowd in to mar its value, or covetousness pleads earnestly against the decision of the heart; and while they purpose to do unto others as they would that others should do unto them, they are suddenly ensnared by the wiles of selfishness, and led into paths of doubtful integrity. Is it strange that their self complacency is annihilated? Still, in all the evidence is clear, that they are "the people of God"—at least, these are characteristics of those who were not, but are now his people.

In the Lord Jesus Christ they have great delight. They love to think of him and speak of him as God over all blessed forever—as uniting humanity with divinity, that he might become an antoning sacrifice for the sins of men, on the altar of Eternal Justice, and that he might appear before the throne as an Advocate, making continual intercession. They love to look upon him as the brightness of the Father's glory—as the chief of ten thousand and their elder brother, touched with the feeling of all their infirmities, and ever ready to meet them with those compassions that are so soothing to the convicted "chief of sinners." They throw themselves confidently upon his arm—pillow the aching head on his bosom—pour their prayer into his ear, and exclaim, "O the heights and the

depths, the lengths and the breadths of the love of Christ! it passeth knowledge." In them, Christ is all in all. In him they live, and move, and have their spiritual being. But for him, they know not either love or peace, hope or joy. For his sake they labor cheerfully, suffer patiently, and submit to reproach joyfully.—"None but Christ, none but Christ," is the strong exclamation of the living child of God, as of the expiring martyr at the stake.

So they have pleasure in God's ordinances. The Sabbath is their delight. The sanctuary they reverence. Divine instruction they prize. The Scriptures they study. The table of the Lord feasts them. By such means they are carried as it were up the mount of Transfiguration, where they see Jesus robed in glory like that he had with the Father before the world was, and hear his conversation with the patriarchs and prophets, and exclaim with the enraptured apostle, "It is good to be here."

Not all their distinguished characteristics can be even noticed here—much less portrayed with fulness. But clear it is that they have communion with the Father, and fellowship with the Son, and joy in the Holy Ghost. By meditation and prayer in the closet—by frequent self examination and devout attention to the teachings of the Scriptures—by looking upon themselves as mirrored in the glass of God's holy law, and then walking humbly with their Maker—they are distinguished clearly from those whose God is the world, and who mind earthly things, and who in the pride of their hearts thank God that they are not as other men are. Equally are they distinguished by conscientiousness and scrupulous integrity in their business transactions. They defraud no man, they oppress no man, they defame no man, they disappoint no man unless unwittingly; on the other hand, they bless all with whom they hold intercourse, by assisting them in such laudable enterprise, giving them counsel when requested, and strengthening their purposes of industry and economy, identifying the prosperity of their neighbors with their own. Whatever may be their business, their position in society, their social or political relations, they act in the fear of God, and with an eye fixed on the retractions of another world. Nor are they ashamed of the character they bear, nor will they conceal it, to escape the frowns or the scoffs of their fellows.

Let the distinguishing characteristics of "the Lord's people" be more beautifully displayed in their daily deportment; let their exhibition be so clear that the enmity of the world may be safely challenged to deny them, and the effect on the enlargement of the church would be glorious. When it can be said with boldness of those who name the name of Christ, "See how these Christians live, and how they die;" infidelity is confounded, impenitence stands aghast at its own deformity, will flies into corners, the Spirit of the Lord descends, conversions multiply, and the angels of God rejoice.

Congregationalist.

A Just Man.

A just man is always simple. He is a man of direct aims and purposes. There is no complexity in his motives, and hence, there is no jarring or discordancy in his character. He wishes to do right, and in most cases he does it; he may err, but it is by mistake of judgment, and not by perversity or intention. The moment his judgment is enlightened, his action is corrected. Setting before himself always a clear and worthy end, he will never pursue it by any concealed or unworthy means. We may carry our remarks, for illustration, both into private and public life. Observe such a man in his home; there is a charm about him, which no artificial grace has ever had the power to bestow; there is a sweetness, I had almost said, a music, in his manners, which no sentimental refinement has ever given.

His speech, ever fresh from purity and rectitude of thought, controls all that are within its hearing, with an unfelt, and yet resistless sway. Faithful to every domestic duty, as to religion and his God, he would no more prove recreant to any loyalty of home, than he would blaspheme the Maker, in whom he believes, or than he would forswear the Heaven in which he hopes. Fidelity and truth to those bound by love and nature to his heart, are to him most sacred principles; they are imbibed in the life of his life; and, to violate them, or even think of violating them, would seem to him as a spiritual extermination, the suicide of his soul.

Nor is such a man unrewarded; for the goodness that he so largely gives, is largely paid back to him again; and though the current of his life is transparent, it is not shallow; on the contrary, it is deep and strong. The river that fills its channel glides smoothly along in the power of its course; it is the stream which scarcely covers the ruggedness of its bed, that is turbulent and noisy. With all this gentleness, there is exceeding force; with all this meekness, there is imperative command; but the force is the force of wisdom; and the com-

mand is the command of love. And yet the authority which rules so effectually, never gathers an angry or an irritable cloud over the brow of the ruler; and this sway which admits of no resistance, does not repress one honest impulse of nature, one moment of the soul's high freedom, one bound of joy from the heart's unbidden gladness, in the spirits of the governed."

Rev. H. Giles.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEBRUARY 1, 1851.

THE FUTURE CONDITION OF MAN.

"The Peculiarity of Christ's Reign and Man's Condition during the Millennium, and the Ages that are to follow." An article in the Jan. number of the "Literary & Theological Journal." By DAVID N. LORD.

(Continued from our last.)

Mr. Lord says:—

"The dominion with which Christ is to be invested at his second coming, is to be an everlasting dominion, 'and a dominion that shall not pass away,' by being changed to a different form, or becoming merely nominal; and the kingdom over which he is to exercise it is one that 'shall not be destroyed.' But that dominion is to be over 'peoples, nations, and languages,' and that kingdom a kingdom of men, existing in communities and in the natural body. His subjects are to be men speaking different languages, and embracing all the races and nations that inhabit the earth. As his dominion then is not to pass away, nor his kingdom cease to be what it is at its institution, his subjects also are for ever to continue and be of the same order as at first."—p. 464.

We admit that the dominion then established will be eternal in its duration, that its form will not be changed from that established at its commencement, and that it will be a real dominion over men in their resurrection bodies, but not in their "natural bodies," if that is used for their *mortal* ones. We understand that men will then be in their resurrection bodies, because his kingdom is to be ushered in by the judgment of the quick and the dead, which is to be at his appearing and kingdom. As the righteous dead are to be raised at his appearing, as the righteous living are then to be changed and to put on incorruption, as when the SAVIOUR is revealed from heaven it is to be "with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST" (2 Thess. 1:8), we find no classes of persons on the earth for CHRIST to reign over, except the subjects of the resurrection. And as those who obtain that world and the resurrection from the dead, do not marry, the subjects of the kingdom over which CHRIST will reign will not intermarry, or multiply their numbers.

While also we understand that under that dominion all peoples, nations, and languages will serve him, we do not suppose his subjects will speak different languages as they are now spoken. The subjects of the kingdom are to be "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9)—being "redeemed 'out of every kindred, and tongue, and people, and nation.'"—5:9. As "the nation and kingdom that will not serve" CHRIST "shall perish, yea, those nations shall be utterly wasted" (Isa. 6:11), it will follow that the people, and nations, and languages, over whom CHRIST will reign, will be the saved nations—the nations formed from the believers out of all nations, and who alone will constitute the inhabitants of the earth under the reign of the MESSIAH,—viz., those who are accounted worthy to obtain that world and the resurrection from the dead, who will die no more, but will be equal to the angels. And these we suppose will not be subjected to the present diversities and confusion of tongues; for they being consequent on the fall of man, and inflicted as punishment for disobedience, we conclude that when our iniquities shall no more be remembered or come into mind, when the curse shall have been removed, and man placed back where he would have stood had not the fall intervened, that the confusion of tongues will have ceased, with all other fruits of sin. God has said that in the day when he will gather the nations, and assemble the kingdoms, to pour upon them his indignation, even all his fierce anger, that, "then will I turn to the people a *pure language*, that they may all call upon the name of the LORD, to serve him with one consent."—Zeph. 3:9. As it was of old, even so again will it be said, "And the whole earth was of one language and of one speech."—Gen. 11:1.

Mr. Lord further says:—

"It is implied also in the proclamation at the sound of the seventh trumpet: 'The sovereignty of the

world has become our Lord's and his Messiah's,' and *βασιλεὺς*, he shall rule as king for ever. The sovereignty he is to exercise as king for ever is the sovereignty *τοῦ κόσμου*, of the globe, of this world, and of course a sovereignty over men in their corporeal nature, for which the world is fitted and designed."—p. 464.

True, he will rule as king, and the sovereignty he exercises will be that of the globe. But it will necessarily be a sovereignty over men who have a part in the first resurrection; for all the living being changed, the righteous dead being raised, the living wicked destroyed, and the rest of the dead not living again till the end of the thousand years, those who do live during that time, must come within the SAVIOUR's description of those who obtain that world, and the resurrection from the dead: who neither marry nor are given in marriage. Why the sovereignty should be any the less real, or the MESSIAH any the less a king, if the subjects are immortal, and angelic, than if they are men in the present state, we do not understand; perhaps we do not see the point of this argument. The kingdom will of course vary in some of its features from present kingdoms, but not in anything which shall be inconsistent with absolute sovereignty. It will be analogous to the present governments; but the subjects will all be willing subjects of the Prince of peace. Again, Mr. Lord remarks:—

"It is expressly taught also in the announcement of Christ's birth and the description of his government, by Isaiah, that he is to exercise his everlasting rule on the throne of David, as the king of Israel, therefore, and thence over them and the Gentiles in the natural body. 'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of the government and of the peace there shall be no end upon the throne of David and in his kingdom to establish it, and to confirm it in justice and in righteousness from henceforth and for ever.'—9:6, 7. His ruling as king on the throne of David and in his kingdom for ever, implies that the Israelites are for ever to continue as a nation and in the natural body. Otherwise the kingdom in which he reigns cannot be David's kingdom, which was that of Israelites, not of any other order of beings; and of Israelites in the body, not of disembodied Israelites, or Israelites raised from the grave in a glorified form. The eternal increase of his government indicates that there is to be an eternal augmentation of the number over whom he is to reign. There is no other relation in which it can be supposed to increase. It cannot advance for ever in wisdom, benignity, or power over its subjects, as it will be perfect in all those respects at its institution. But it will go on for ever in its greatness and grandeur, if the myriads for ever multiply who are its happy subjects."—p. 464.

This kingdom, whatever it may be, is to be an eternal kingdom. Mr. Lord admits (p. 466), that at the end of the thousand years, "death is to be abolished, and the curse in all its forms discontinued;" that "men are not only not to suffer and die," but "they are not to be liable to suffering and death." Excepting in the epoch, we believe in these results. Now if the curse is thus all to be removed and discontinued in all its forms, how can there subsequently continue one of the results of the curse,—viz. the distinction of Jew and Gentile? When all the forms of the curse, with death, are abolished, the natural body cannot be the body marred by the fall, but must be the changed body,—the result of the change wrought in these vile bodies, to fashion them like CHRIST's glorified body; which will be like CHRIST's when they shall see him as he is. Among such bodies can there be such distinctions as the curse only has produced? Even if for a period in the future it could be demonstrated that probation would continue, as the perpetuity of what is here claimed is admitted, whatever may be shown to be inconsistent with man's ultimate condition, is destructive to the argument by which it is claimed.

We then inquire what is the kingdom of David over which CHRIST is to reign. If, to be the kingdom of DAVID, it must in all things be like the kingdom which DAVID governed, its subjects must continue to be subject to death, and to all the forms of the curse. In these respects, however, the explanations of Mr. Lord show his admission that it will be unlike DAVID's kingdom. If the kingdom may vary from the condition of DAVID's, in the absence of death, and other evils, why may it not in other respects, which do not interfere with the sovereignty, without conflicting with the integrity of the kingdom? Thus, if its subjects are not diminished by death, as DAVID's were, why need they be added to it by birth, to make it DAVID's kingdom? If they may be DAVID's subjects, and yet their bodies not be liable to death, why may they not likewise be his subjects, if their bodies shall have been subjected to a change analogous to that from death to the resurrection? And if so, they may be Israelites raised from the grave in a glorified form, without its being any the less the kingdom of DAVID.

We however go a step farther, and contend that the kingdom of DAVID is the kingdom of God on earth,—that referred to by the SAVIOUR as prepared from the foundation of the world. Before the fall, and after, God was the rightful sovereign of the

world, notwithstanding Satan usurped it. God selected the family of ABRAHAM to make of them a great nation. When the children of Israel besought SAMUEL to anoint a king over them, SAMUEL regarded it as a rejection of him; but the LORD said unto him: "They have not rejected thee, but they have rejected ME, that I should not reign over them."—1 Sam. 8:9. And when he anointed SAUL, he said to him: "Is it not because the Lord hath anointed thee to be captain over HIS inheritance."—10:1. Thus the kingdom over which SAUL was made king was the LORD's. When it repented the Lord that he had made SAUL king over Israel, it was given to DAVID.

The kingdom was confirmed to the family of DAVID, who was never to want a son to sit on the throne of DAVID forever. The son of DAVID to whom it was finally to be subject is the MESSIAH; so that the kingdom is still to be the LORD's as well as DAVID's; as we read in Obadiah (v. 21), "and the kingdom shall be the Lord's." As has been before shown, if this kingdom, under the regeneration, may vary from that of DAVID in important particulars which do not affect the reality of the dominion, it may in other particulars, in which that is not affected. We see not why reigning over a world of immortals is not as real a reign as exercising a like dominion over mortals would be. But the question is, Would such a kingdom be DAVID's? We have seen that it cannot be like his in all respects, as the kingdom and subjects will be eternal. May it not then also be DAVID's kingdom if the multiplication of their numbers cease?

But as it is said to be DAVID's kingdom, so DAVID is said to be the king. Thus we read in Ezek. 37:24: "And DAVID my servant shall be king over them." Yet we know that this DAVID who is to be the king, is not the son of JESSE, but DAVID's greater Son. May we not then understand the kingdom of DAVID with the same latitude of expression, i. e., as the King is to be the Lord from heaven, may not his dominion be exercised over DAVID's glorified subjects? as we are told in the same chapter: "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—vs. 12-14. We suppose that the kingdom will be as real a dominion as was DAVID's, and that it will be over the righteous of that nation, among whom will be engrafted all who being CHRIST's are ABRAHAM's seed, and heirs according to the promise.

Another argument for the continued multiplication of the race is based on the perpetuity of the kingdom of the glorified saints. As the saints are to reign forever, Mr. Lord argues that men are ever to exist as communities and nations, as subjects of the saints, "and thence in the natural body, and therefore are to multiply." Because some are subjects, we do not see that they must necessarily be in the natural body, or if they were, that they must forever multiply. We fail to perceive the logical connection between the premises and conclusion. Nor because the saints are to take the kingdom, do we see that it follows that they must have subjects separate from themselves. Under our own government the people are all sovereigns, but to constitute them thus they do not require subjects inferior to themselves. Mr. Lord says:

"The perpetuity of the kingdom of the glorified saints indicates also that men are for ever to exist in the natural body, and thence are for ever to multiply. The kingdom which the saints of the Most High are to take at the destruction of the fourth empire, they are to possess for ever and ever; and it is to be the kingdom and dominion and the greatness of the kingdom under the whole heaven; and is to continue for ever under the sceptre of the Redeemer, whose kingdom is an everlasting kingdom, and whom all dominions are to serve and obey. As they are thus to reign forever, and men are for ever to continue in the body as their subjects, and as numerous dominions are everlasting to serve and obey the Messiah during their reign, there are for ever to be separate nations and kingdoms. Men then are for ever to exist as communities and nations, and thence in the natural body, and therefore are for ever to multiply."—p. 465.

Mr. Lord attaches a different idea to the kingdom to that we entertain. We believe in the perpetuity of it; but do not admit that men will exist in their natural body, in distinction from the resurrection body; and therefore with our view, it does not follow that they will multiply. We regard it as a kingdom of resurrected saints—those who have lived in all ages, restored to the promised blessings they forfeited by the fall; that it will extend under the whole heaven, and continue forever—not by a continual succession of subjects, but by the everlasting continuance of the same. Nor do we understand that it will comprise separate nations, only as its subjects are gathered from every people under heaven.

Mr. Lord continues:—

"To suppose that they are not to multiply is to

contradict their nature, and exhibit their existence as an infinite absurdity; for it is to suppose that the marriage institution is to be discontinued, and the world occupied by countless millions of immortal celibates, debarred from the principal offices, duties, and joys, for which their constitution fits them. No man in his senses can persuade himself that such a society of isolated beings is the beau ideal of a renovated world; that that is the great climax in which the redemption of the race from the curse is to terminate. The most important function of our nature is that of bringing similar beings into existence, and the parental and filial relations are the chief sphere of the duties, virtues, and enjoyments of life. To suppose that they are to be debarred from those virtues and joys, is to assume that they are to be denied the possibility of the highest and most delightful forms of virtuous affection, and reduced to the necessity of a comparatively useless and joyless existence."—p. 465.

To suppose that they are not to multiply, might contradict their present natures; but does it necessarily follow that it will that of their resurrection state? We are to remember that "we shall all be changed"—not merely a part of the righteous—"in a moment, in the twinkling of an eye, at the last trump."—1 Cor. 15:51, 52. When that wondrous change shall have passed on the bodies of the righteous living—a change equivalent to that of the resurrection of the dead—their natures will differ materially from that of their present state. And when they shall be equal to the angels, their existence, without the multiplication of their species, need be no more absurd than that of the angels, who "neither marry nor are given in marriage."

Man is constitutionally fitted for different objects of interest in different stages of his being:

"Behold the child, by nature's kindly law,
Pleas'd with a rattle, tickled with a straw!
Some livelier playthings give his youth delight,
A little louder, but as empty quite!
Scarfs, garter, gold, amuse his riper age,
And beads and prayer books are the toys of age.
Pleas'd with this babbles still as that before,
Till tired he sleeps, and life's poor play is o'er."

So sung Pope, a nice observer of the tastes and character of man; and subsequent observation has not reversed the judgment he gave. As the sources of enjoyment vary in the different stages of man's being here, so in the future state may they not vary infinitely more! The child knows nothing of the pleasures enjoyed in the pursuit of fame, or riches. Pursuits of literature and business offer no attractions to him. Nor can the man enter again into the enjoyment of those pleasures which delighted him in his childhood and youth. The Christian does not find his supreme enjoyment in the things of this world; nor does the worldling know aught of that peace of mind and joy in the Holy Ghost, which is the experience of every Christian. It therefore does not follow that the offices, duties, and joys which are connected with one condition of life or stage of being, must be adapted to all, or participated in by all.

Because an important function in our present nature is that of bringing similar beings into existence, we have shown that it does not necessarily follow that it will continue to be in the future. It is not now true of the man *all his days*: why then need it be of the future? We are to be equal to the angels, and it is not true of them; for it is in respect to not marrying, or being given in marriage, that our likeness to them is particularly named. The popular view of the heavenly state, is not distasteful to the righteous because of the absence of that relation.—The angelic state is to us "the beau ideal of a renovated world;" and this relation does not exist with them. If the existence of man independent of that relation is an absurdity, then the resurrection saints will unite in that relation; and if so, the Sadducees did well to inquire respecting the woman who had seven husbands, "Whose wife shall she be in the resurrection?" And that question, so pertinent, the rebuke of the SAVIOUR,—"Ye do greatly err, not knowing the Scriptures, or the power of God,"—was most unmerited.

We presume however that Mr. Lord will not claim this of the resurrected saints, that it will be only true of a class who continue on in the natural body after the resurrection,—constituting a mixed state of society of mortals and immortals. We suppose this, because we can conceive of no other way by which the force of the SAVIOUR's words can be evaded. If so, it follows that a part of the race are admitted to be disconnected with that function; and it cannot be denied that those who become the children of God by being the children of the resurrection are the most highly exalted and blessed of the race. This is said on the supposition that there will be those on the earth who will not be thus dignified—a proposition that we do not admit. But on the supposition that there are such, it follows that those who have part in the resurrection, will marry and be given in marriage, contrary to the words of CHRIST, or else, that the most highly exalted, and dignified of the race are exempted from an office, without which it is claimed that existence is an absurdity. Now as exemption from that office does not make existence an absurdity to the most highly favored, it follows that it need not necessarily be so to any—particularly if, as we claim, all the inhabitants of that world are children of the resurrection, or of a change equivalent to it.

CORRESPONDENCE.



EXPOSITION OF REV. 20th.

BY O. R. FASSETT.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."—vs. 1-3.

Who are the characters, or individuals, named in these verses?—the Angel and the Dragon?

1. *The Dragon.* That this is Satan proper, or in person, is evident (1) from the fact, that he is expressly so called in the text,—“the dragon, that old serpent, which is the Devil and Satan.” To say the dragon is something or somebody else, is to discredit the emphatic declaration of Scripture. To give an interpretation different from the one the text itself furnishes, is as unwarrantable as to put an interpretation on the parable of the “tares and wheat,” different from that which the Saviour gives, which will meet with the divine displeasure. (Rev. 22:18, 19.) The personality and existence of such a being is as clearly proved from Scripture and fact as that of Christ. Who was in Eden, and tempted our first parents? Was it an evil principle in Adam? If such an idea were traced to its legitimate result, where would it lead? Who tempted our Lord?—Was it an evil principle in him? Who dare take such a position? “In him was no sin.”

(2.) It was predicted: “I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.”—Gen. 3: 15. In the crucifixion of our Lord, we see fulfilled what related to the true Seed of the woman;—Satan then accomplished his part. The account of that tragic act is given by each of the Evangelists, and I would ask, Where is the counterpart to that scene? Where is the description of it given in the prophetic writings, if not here? Ah, the devil would gladly keep it out of sight. Some have attempted to make the dragon here identical with that mentioned in chap. 12th. But where is the description here of the seven-headed and ten-horned monster as given in that chapter? Because a thing is symbolized in one place, is it to be understood that it is in every place?

2. *The Angel.* We understand this to be Christ. (1.) He is called an angel: “Michael, the archangel, when contending with the devil, he disputed about the body of Moses.”—Jude, v. 9. No one questions that this is Christ. The signification of archangel is, “chief angel.” Christ is the Prince of angels, as may be gathered from the following passages: “When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.”—Heb. 1:6. Compare also 1 Thess. 4:16 with John 5:28.

That the Archangel Michael is Christ, may be seen by referring to Dan. 12: 1-3—“At that time Michael shall stand up,” &c. Michael signifies, “one like God;” and hence, is an appellation of our Lord. (See Heb. 1:3.)

(2.) He is the true seed of the woman, and is ultimately to bruise Satan’s head. We learn from Matt. 12:29, that he is to first bind the strong man, and then to spoil his house. Some make this angel to be the Church. Their argument for so doing is this: Whatever Christ does through the agency of the Church, he virtually does it himself. It is true that he uses his Church for certain ends, viz., to preach the gospel, and extend the knowledge of his name and truth in the world; but we nowhere learn that he is to use the Church to bind Satan, or bruise his head, or to renovate the physical world. Christ is to do this himself. The idea that the Church is to bind Satan, is too nearly allied to that put forth by the Papal Church, that she has the keys of death and hell, and can bind and loose in the eternal world.

Again. There are others who make this angel to be the Papacy binding Paganism. Their argument runs thus: The dragon in Rev. 12th is Pagan Rome, consequently it must be here. Bottomless pit (chap. 9th) is false religion, consequently it must be here. Therefore, as the Papacy succeeded Paganism, and changed the religion of the empire, it must be here symbolized. Strange reasoning this, that because a thing is symbolized in one place, it must be in every other.

But besides this, I have yet to learn, that the Papacy is not just as false a religion as Paganism. Indeed, it is more so, for it is the “mystery of iniquity,” “the abomination of the earth.” If one was from the bottomless pit, the other was also.

Again. Let me say, that the dragon in chap. 12th is a symbol of both Pagan and Papal Rome. In other words, it symbolizes the Roman government throughout, and to the end of the world. Its seven heads symbolized seven forms of government, and its ten horns the ten kings that were to arise. The Church flees into the wilderness, and is nourished there the same length of time that Daniel’s little horn makes war against the saints. In fact, Daniel’s fourth beast and the Apocalyptic dragon symbolize one and the same thing. Now, to carry out the idea entertained by some, we shall have the dragon binding a dragon.

We would here define the meaning of the words and terms used in these verses.

(1.) “Bottomless pit.” This is simply an abyss, a deep, unfathomable, like the sea or ocean. Many laugh and sneer at the idea of this being understood literally. Such conduct shows their ignorance, for which they deserve our pity. God can fit up such a place if he has it not already in existence. (2.)

“Key.”—“I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have

the keys of hell and of death.”—Rev. 1: 18. (3.) “Chain.”—Jehovah can forge a chain that will shackle and confine that monster in his prison, so that he will be safe for the thousand years. (4.) “Bound him a thousand years.” This is not 1260, nor 365,000 years. (5.) “Deceive the nations no more till the thousand years should be fulfilled.” Not that his influence is partially curtailed, or restrained, but he deceives them no more till the thousand years are ended. Some infer from this, that there must be living wicked nations on the earth during the thousand years that he could deceive. This is a mere inference. He is not permitted to disturb the saints, while the wicked are enclosed in the chambers of death. When he is loosed, the wicked nations live again, and he deceives them.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—vs. 4:6.

These verses describe the millennial state, during which Satan is bound. The “blessed and holy” ones, the distinguished worthies who have part in the first resurrection. Consequently, all the saints reign in millennial blessedness, and enjoy the predicted Sabbath rest. That all the saints are here included, is evident from the following reasons—

1. They are those to whom judgment is given, and these are explained to be the saints, without any distinction: “The same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.”—Dan. 7: 22. The judgment given in favor of the saints is, that they are entitled to the kingdom which the four beasts had usurped for so long a time. It is taken from the fourth beast by the Ancient of days, (vs. 9, 10,) and given to “the people of the saints of the Most High,” who will possess it forever, even forever. All the meek of the earth are entitled to this inheritance at this time.—“Blessed are the meek, for they shall inherit the earth.”—Matt. 5:5. “When the Son of man shall come in his glory,” he will “say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25: 34. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.”—Dan. 7:27.

The deed and title of the saints to the kingdom of the Ancient of days, are found to be more valid than that of the fourth beast. The martyrs in this passage are especially mentioned as enjoying this millennial reign. The object of this was to encourage those living during the supremacy of the beast and his image to be faithful unto death; and it is a well ascertained fact, that they went to the stake, and endured other tortures, in the full hope and faith that they should have part in the first resurrection, and reign with all the faithful in the millennium.

Some tell us that this reign was during the time they suffered, hence, the millennium is in the past. There are many serious objections to such a view.—1. To reign with Christ is the reward of suffering. “If we suffer, we shall also reign with him.”—1 Tim. 2:12. Not that the suffering and reign are at the same time.

2. If it be the case that the millennium is in the past, then it is the first time that a prophecy relating to God’s people has been fulfilled, and they entirely ignorant of it. The martyrs died in the full faith of enjoying the millennium, while at the time of their suffering they were reigning with Christ!

3. If the millennium is in the past, then the resurrection of the just is in the past, which is the first in the order of time, and the doctrine of Hymeneus and Philetus might be revived with great propriety, and urged with as much success.

4. It is said, that those that were “beheaded lived and reigned;” not that they reigned before being beheaded. We are told by others, that “the souls of the martyrs lived,” implying by this, that during the millennium, which they understand to be the converted state of our world, the Church will possess the spirit and zeal of the martyrs. Quere.—What need of the spirit and zeal of martyrs, when there is nothing to do or suffer? This idea borders too much on the doctrine of transmigration of souls. Souls lived after being beheaded, shows plainly that persons are here alluded to.

Verse 6th confirms the fact, that all the saints are included in this reign.

1. They are those who have “part in the first resurrection.” This we have found to be the privilege of all the saints.

2. They are those on whom “the second death hath no power.” Consequently, they are all those whose names are written in the book of life; for “Whosoever was not found written in the book of life, was cast into the lake of fire; this is the second death.”—v. 14, 15.

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.”—vs. 7-10.

We now perceive that we have to take a new position in this vision, namely, at the close of the thousand years, or millennium. The events are,

1. Satan is loosed out of his prison.—v. 7. He was to be loosed a little season.—v. 3.
2. The wicked dead are raised. “The rest of the dead lived not again until the thousand years were finished.”—v. 5, which implies also that they then did live.

3. The devil “deceives” them.
4. “Gathers them to battle.” He marshals them for a final struggle. Heretofore he has had but one generation at a time to war against God and his church. Now he has all the generations of the wicked, their number being “as the sand of the sea.”

5. They compass the city. What an object they have in view; if they can but take it the kingdom is theirs—they will have the dominion of the world.
6. But they do not succeed. The judgments of God have overtaken them without their being permitted to harm the city, or its inhabitants.—vs. 9, 10.

It is urged by some as an objection to this view, that it is impossible to suppose that the devil can deceive the raised nations in a future world; but I would ask, Why so? Has he not done it here with all the restraining influences of God’s word, Spirit, threatenings, judgments, and promises? Will he not do it then when these are all withdrawn, and they left to his complete control?—Has the subject power over the operator in pathos? Neither shall those in whom the devil reigns, (for “he rules in the hearts of the children of disobedience,”) have power to resist his influence. They are now more truly “led captives by him at his will.”—*(To be continued.)*

arrived at Cary, and during the following night breathed his last, saying, “Heaven is my home.”

The first step of young Cooper was taken under the following circumstances:

At the close of a Conference at Mt. Vernon, a large meeting was held. Some thirty ministers were present, and a large assembly of people. In their meeting an invitation was given for all who felt it a privilege to unite with the Church. It was urged but no one came. The invitation was repeated. At length a young lad came timidly out of one of the back seats, and weeping went forward to present himself for admission. The little boy joined, and the only one. The circumstance was soon forgotten, and but little said about “great results” in the Conference. But the lad remembered the meeting and the hour of his consecration to God, and says, “That was my first step to Heaven.” But for that he might have died without hope, and lost the crown of life.

N. HERVEY.

Extracts from Letters.

BRO. L. D. MANSFIELD writes from Auburn (N. Y.), Jan. 21, 1851:

DEAR BRO. BLISS.—Though we have had severe and unlooked for trials, yet our meeting here will result in much good, we doubt not, as it has already been crowned with good above our expectations.

The Lord has blessed the preaching of Brn. Himes, Turner, and others, to the good of souls.

This evening we had a powerful meeting. Bro. H. preached, after which Bro. Turner and others engaged in prayer and exhortation, and three souls were converted, and several others were deeply affected. We trust in God to see better days. Our brethren are encouraged and blessed, and feel like laying themselves out for God and his cause.

Bro. H.’s visit has been most cheering to the friends here, and though he has had his trials during the Conference, we trust he will not have occasion to regret his having come to us.

We regret that he must leave us so soon. He goes to Homer to-morrow. May God bless and be with him. We feel more disposed to pray for him and to hold up his hands, as others are inclined to do the contrary. It seems to me our dear Bro. H. has not had his trials in vain. God has sanctified them to him, and it is my prayer that “tribulation may work patience, and patience experience, and experience hope.” O! that we might forget, as far as possible, our trials, and feel a deeper interest in the welfare of our friends, and others who are out of Christ.

Yours, in Christ.

BRO. WM. H. FERNALD writes from Lewiston (Me.), Jan. 20th, 1851:

DEAR BRO. HIMES.—We have often thought of you since we parted at the Poland Conference, and have as often purposed writing. Various have been the hindrances, so that until now we have been unable to perform any Christian obligation. When I call to mind the happy seasons we enjoyed whilst listening to the ministrations of the word of life, our heart swells with holy joy, at the same time we are fearful lest we may not at all times manifest that we appreciate those sublime truths of the gospel which you there portrayed in living light.

O could the Church and the world but look into the true gospel glass, methinks the first would not so soon forget what manner of persons they are of; but would immediately array themselves for the marriage supper of the Lamb. Nor would the second, if by reason of the appearance of other objects, (such as the Faithful and True, who sat upon a white horse, and was clothed with a vesture dipped in blood: and equipped for the execution of the awful judgment, viz. the treading the wine-press of the fierceness and wrath of Almighty God) so that they being unable to discover the fact that the time “for the marriage of the Lamb is come,” delay for a moment the preparation necessary to constitute them accepted guests at the marriage supper. May it be our happy lot to be numbered among those who shall then be arrayed in fine linen, clean and white.

Affectionately your brother in Christ.

BRO. A. SHERWIN writes from Sugar Hill (N. H.), Jan. 20th, 1851:

BRO. HIMES.—The cause of God and truth is increasingly precious to our hearts. We prize the “Herald” as the best religious paper with which we are acquainted in the world. We look with interest for its weekly visits; and hope by the blessing of God, it will be continued a faithful Herald of the signs of the times, and of the coming kingdom of God.

We have much to encourage us in our work and labors to spread the everlasting gospel of eternal inheritance. Our chief source of encouragements, however, must be derived through looking by faith to Him who is invisible, and trusting in his word.—Moses, through the respect which he had for the recompense of the reward, was willing to sacrifice the dignity of a Prince—the riches of royalty—and the pleasures of a palace, esteeming the reproaches for Christ greater riches than all the treasures of Egypt. You have had severe trials to meet, and we expect that trials more or less will come, as we approach the end; but blessed is he that endureth temptation. We often think of the words of Christ in this dark and cloudy day, which fall upon our ears like heavenly music, saying, “Look up, and lift up your heads: for your redemption draweth nigh.” I have thought the words were truly a sermon, enough to sweeten every cup of affliction and trial.

Yours, in Christian affection.

SISTER ELIZABETH M. TRIPPLETT writes from Lake Providence (La.), Jan. 6th, 1851:

DEAR BRO. HIMES.—I feel much interest for the Advent cause, and wish very much to see it prosper here. Oh, may the Lord grant that his work may revive here; that we may all watch and pray continually, lest we be found sleeping when our blessed Saviour comes to reign with us here on earth. I

was very sorry to hear of your severe trials; but I hope, by the grace of God, that you may come out triumphant in the cause of our blessed Saviour. Oh, let us begin the new year with a determination to love and serve our blessed Saviour more faithfully than we have ever done before, that we all may be ready and prepared to meet our blessed Saviour when he comes in the clouds of glory with joy and gladness. I believe more and more every day in the second advent of our Saviour; and Oh that all the world would believe, and look out for his coming to establish his everlasting kingdom. I wish still to continue the "Advent Herald" to Lake Providence, Louisiana. I prize the "Advent Herald" very much indeed, and I think it a most excellent paper. I have tried to get some of my friends to subscribe for it, and I think I shall yet succeed. I will do all I can to prosper the Advent cause. May the Lord bless you and comfort you, is the prayer of

Your sister in Christ.

Bro. WM. S. MOORE writes from Chesterfield C. H. (S. C.), Jan. 15, 1851:

DEAR BRO. HIMES:—I have procured you a new subscriber for the "Herald." If I could get 500, I would, for I do believe it to be one of the most soul-cheering messengers that we have in our land, the Bible only excepted. I know the Lord will sustain us to the end, by our being faithful. Those dear children of the Lord who can meet together and cheer each other up with the sweet consolation left to us, and our children, find pleasure; but here, where one alone only can hear from abroad, they, and they only, know how to appreciate the proclamation sounded by the "Herald." I would rather do without many things to twenty times the amount than the "Herald." I find consolation in seeing the faith and hope of my fellow-travellers to Immanuel's land. Yours, in the blessed hope.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in this city, on the 23d of December, 1850, MARY H. LADD, aged 22 years and 9 months, in the full and joyful hope of immortality.

Sister Ladd was converted to Christ under the Advent preaching, in the winter of 1843, and was baptized into the likeness of his death in the fall of 1845. For the last two years of her life she was afflicted with a lingering illness, but her afflictions and sorrows had the effect to draw her nearer to God. As the furnace became more and more heated, she experienced greater joys, and became more and more confirmed in her hope. The few last weeks of her life developed more fully the Christian character. In her case, tribulation worked patience; and patience, experience; and experience, hope: and that hope which maketh not ashamed; because the love of God was shed abroad in her heart by the Holy Ghost which was given unto her. The Sunday evening before her decease she regained strength to converse with her friends, agreeably to her desire. She had prayed that she might be able before her departure to glorify God by her testimony. She conversed with all her friends present in a calm and firm voice, giving each the advice she thought most proper for them individually. During the night her joys became enrapturing, so that she would shout aloud, Glory! glory! glory! and then repeating, "O blessed Jesus! O blessed Jesus!" emphasizing the word blessed as though she would express the preciousness of her Saviour to her in that hour. Again, she repeated the verse,

"Jesus can make a dying bed
Feel soft as downy pillows are."

Some of the friends being present, she requested them to sing, and while singing she joined them in the words,

"His own soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs, and fears,
And death itself shall die."

Her mother being quite reconciled to part with her, asked her: "Do you not love me and your children enough to desire to remain with us?" She replied, "I love you, mother, but I love Jesus more. I love all my friends, but I love my Saviour more. My friends have been very kind to me, but Jesus has been more kind still." As she was apparently near her end, a friend stepped up to her bed-side and she inquired of him, "Am I dying?" "Yes," he answered, "and how do you feel now you are dying?" "I am just the same; my confidence in God is just the same." In a moment or two afterwards, he inquired: "Does God now forsake you?" "No," she replied, "blessed Jesus! blessed Jesus!" How good Jesus is to me now I'm dying;" and soon after her eyes were closed in death. "Precious in the sight of the Lord is the death of his saints."

Boston, Jan. 20th, 1851. O. R. FASSETT.

DIED, in Cranston, R. I., Jan. 8th, Bro. JAMES H. NICHOLS, in the 25th year of his age, after a protracted sickness of five months of scrofulous humor, in the form of an abscess, which consumed his life away. He was converted to God in his early days, and connected himself with the six-principle Baptist Church, of which he remained a member until after he embraced the Advent doctrine, which he became interested in in the year 1847, through the labors of Bro. Bellows, after which his name was discharged from their records. He leaves a wife and one child to mourn his absence. Though she mourns not as those that have no hope, for she believes that those that have fallen asleep in Jesus, will God bring with him. He often remarked in his sickness, when asked if he underwent a good deal of pain, that he

wanted to have all his pains in this world, for he was looking for a world to come, where there would be no pain, sickness, nor death, but it would be glory, immortality, eternal life. He was a very zealous advocate of the doctrine of the coming Lord, and the establishment of his kingdom on earth, and the resurrection of his saints to its inheritance, of which he anticipated a part.

H. D. Ross.

EXTINCTION OF RACES.

In what way, and on what nations, will be executed the doom uttered by the spirit of inspiration—that the nation that will not serve God shall perish—is more than we are informed. But the expectation that, attending the advance of the gospel among the nations, there will be strange turns of the hand of Providence, laying in the grave once powerful nations—if not warranted in the Scriptures, has been very prevalent, and by no means confined to those holding peculiar theories respecting the next coming of Christ. Indeed, in all the history of the world, the birth and death of nations have come somewhat according to an established law of Providence. Some nations, indeed, whose origin was identified with that of the true religion, have been stamped with immortality. And some that have derived their strength and sway from Christianity, and have their being identified with it, seem destined to live in its life, and grow with its expansion.

But one of the most remarkable features of Providence affecting the present position of the nations, appears in the depopulation of some portions of the earth, to make way for a different race. And where these changes are now in progress, the gain to Christianity seems to be as clearly the result, and result intended, as was the gain to true religion, in exterminating the Canaanites and giving their land to the Hebrews. What the gain has been in sweeping off from the face of this country, a population perhaps more numerous than the present, and planting the race of the Puritans here, is manifest. And the depopulation which is now in progress through the Pacific Islands to give place to a similar race, is tending to a like gain.

And the hand of Providence is more apparent in this, from the fact that the natural causes are the more latent. The whole of this change does not come by the same class of causes which have melted away the Indian tribes of this country. To some extent, especially in the South Sea Islands, the British colonization has kindled the fire that is sweeping off the native tribes. But the decrease in other islands is not so easily accounted for. Take, for instance, the Sandwich Islands. There has been no colonization of Europeans there, nor bloody wars waged by foreign invaders. The fearful depopulation began long before our missions opened the Islands to the better knowledge of the civilized world. In 1778, Capt. Cook estimated the population at 400,000. Mr. Ellis, in his Polynesian researches, gives his opinion in confirmation of that estimate. In a half a century after, Mr. Ellis, then residing on the Islands, from his own observations, put the number down at 140,000. That is a decrease of nearly two-thirds in fifty years. By the official census of the present year—that is in twenty years from the last estimate, it has come down to 84,165, an average decline of two per cent. a year. Such a rate of decline would extinguish the race within thirty or forty years.

It was hoped that the spread of Christianity would have eradicated the seeds of this decay. But Providence appears to have ordered it otherwise. The similar course of depopulation over other Pacific Islands, proceeds from similar hidden causes, and is, doubtless, fulfilling similar hidden purposes of God.

From these Islands it is natural to glance at their neighbors in China. There the elements appear to be hatching a devastating storm. A writer from thence to one of the London papers, says: "The general dissatisfaction prevalent in China, and the demand for reform, are now manifesting themselves. The principles of Socialism are progressing, and the day is rapidly approaching when civil strife shall have torn the empire in pieces. Rebellion is now in progress in some of the provinces. But opium is doing more than rebellion for the destruction of the Chinese. And the sweeping off of that whole population is an event no more improbable in itself, than other instances that have occurred of the extinction of nations.

But be it as it may, that nation will present no insuperable obstacles to the Christianizing of the world. The resources are with God to convert or to take it out of the way. Whether the Chinese race, or a race reared under his gospel, and brought in to occupy the ground, are to constitute his church there, he only can decide.

Puritan Recorder.

GOVERNMENT OF VERBS IN ENGLISH.

The progress made in grammatical science makes a new exhibition of this topic desirable.

1. Subjective verbs, as their meaning is complete in themselves, require no complementary object; as "John sleeps;" "Henry stands." They admit freely, however, like other verbs, supplementary or incidental objects.

2. Objective verbs, in order to develop their full meaning, require a complementary object after them. Thus

(1.) Some objective verbs, in order to develop their full meaning, require an *accusative* object,—i. e. an object merely passive; as "they eat bread;" "God created the world." This is expressed in English by the objective case.

(2.) Some objective verbs, for the same reason, require a *dative* object,—i. e. a personal object, also reciprocating the action of the subject, and interested therein; as "they yielded to the enemy;" "he gave the book to John." This is usually expressed in English by means of the preposition *to* or *for*.

(3.) Some objective verbs, for the same reason, require a *genitive* object,—i. e. a real object, also acting on the subject, and calling out his activity; as, "he repents of his folly;" "he is ashamed of

his conduct." This is usually expressed in English by means of the preposition *to* or *from*.

(4.) Some objective verbs, for the same reason, require a *factive* object,—i. e. an object produced by the action of the verb on the accusative or merely passive object; as, "they chose him king;" "he was thought a tyrant." This is usually expressed in English by a noun in apposition.

Some verbs have two of these objects at the same time; as, "he gave the book to him;" "they appointed him chairman."

These are supposed to be all the complementary or necessary objects.

3. Verbs, whether subjective or objective, admit without discrimination all the supplementary or incidental objects. Thus

(1.) Any verb admits an object of locality; as, "the ball rolls on the ground;" "they wounded him in the street."

(2.) Any verb admits the object of time; as, "he died in the winter;" "they summoned him yesterday."

(3.) Any verb admits the object of manner; as, "he lived happily;" "he wrote the letter quickly."

(4.) Any verb admits the causal object, as, "he died from poison;" "he shunned them from fear."

The same verb may admit several, or even all of these supplementary objects; as, *in the morning* the enemy was quickly driven from the field by our guns.

The varieties of these supplementary objects are almost endless.

The same external form is often used to express very different objects; as, "he fought for his king," with a dative object; "he contended for the prize," with a genitive object; "he was taken for a rogue," with a factitive object; "I contended for an hour," with a supplementary object of time.

N. Y. Independent.

GO AHEAD.

Never doubt a righteous cause,

Go ahead!

Throw yourself completely in,

Conscience shaping all your laws,

Manfully, through thick and thin,

Go ahead.

Do not ask who'll go with you,

Go ahead!

Numbers! spurn the coward's plea!

If there be but one or two,

Single handed though it be,

Go ahead.

Though before you mountains rise,

Go ahead!

Scale them! Certainly you can:

Let them proudly dare the skies,—

What are mountains to a man?

Go ahead.

Though the fierce waters round you dash,

Go ahead!

Let no hardship baffle you,

Though the heavens roar and flash,

Still undaunted, firm, and true,

Go ahead.

Tupper.

Rev. C. SPEAR, editor of the *Prisoner's Friend*, being about to visit England, has handed us the following, which we cheerfully give an insertion in the *Herald*:

A Request from the British Parliament for information relating to the criminal laws of the United States.

DEAR FRIEND:—We address you in relation to a very important movement in the British Parliament. A request has been made to the Hon. ABBOTT LAWRENCE, the American Minister in London, for facts in relation to the Criminal Laws of the United States. Mr. LAWRENCE forwarded the request to WILLIAM B. CALHOUN, the late Secretary of the State of Massachusetts, and as we had many facilities for answering many of the questions, they have been placed in our hands, and are as follows:

1. In how many of the States does Capital Punishment exist by law, and to what crimes is it attached?

2. Has Capital Punishment always formed a part of the criminal code of such States, if not, when was it introduced?

3. The number of persons in each of such States who have been executed during each of the THREE last years, and for what crimes?

4. The NUMBER of capital sentences which have been commuted during the same period, and the nature and duration of the commuted sentence?

5. The MANNER in which capital sentences are carried into effect; the TIME allowed between sentence and execution; the TREATMENT of the criminal during this interval as to intercourse with friends, etc. Whether the execution is public, or in whose presence it is carried into effect, and under what regulations?

6. In which of the States does Capital Punishment not exist by law? Has it ever existed in such States, and if so, when was it abolished?

7. What in such States are the punishments for those crimes for which Capital Punishment is elsewhere inflicted, especially murder?

8. What is the comparative effect, so far as it can be ascertained, of these respective punishments on the highest class of offences?

9. In the States in which there is no Capital Punishment, are punishments for the higher class of crimes elsewhere capitally punished, fully carried out, or are commutations frequent?

To facilitate the replies to these questions from the British Parliament, Prison-keepers, Judges, Statesmen, Clergymen, and others, are respectfully invited, without reference to sect or party, to forward replies, Reports, etc., (*post paid*) to the subscriber on or before the first of April, 1851.

To carry out still further the object of a mission so immensely important to the prosperity of society generally, and the mutual good will of two great

nations, we have consented to spend at least six months in travelling over Europe. Many advantages must result from such a visit.

1. A valuable correspondence may be secured.
2. Valuable information in regard to the treatment of criminals may be ascertained.

The subscriber feels the need of a hearty co-operation, and he solicits such aid as will enable him to meet the unavoidable expenses of the journey. The sum necessary is ONE THOUSAND DOLLARS. Three hundred may now be relied on, and several distinguished men in Boston have pledged assistance. The time for leaving will be May 1, 1851.

Friends! The time is short. The mission is important. All sects are invited. In thus doing, we are humbly imitating Him who has said, "I was sick and in prison, and ye came unto me."

Boston, Jan. 1851. CHARLES SPEAR.

Thou canst not render homage to abstract Omnipresent power, save through the concrete symbol of visible, ordained authority.

GREAT COUGH REMEDY:

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is your opinion of the CHERRY PECTORAL, may be seen in the following:

Valentine Mett. M. D., Prof. Surgery, Med. Col., N. Y. says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

The Right Rev. Lord Bishop Field writes a letter to his friend, who was fast sinking under an affection of the lungs: "Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS, of Louisiana, writes, "Then a young daughter of his was cured of several severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian "Journal of Medical Science" states, "That Asthma and Bronchitis, so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skillful preparation to the profession, and public generally."

Foreign News.



The U. S. mail steamship *Arctic* arrived at New York on Saturday last.

The political news from England is unimportant. Great excitement had prevailed at Paris during the week in consequence of the resignation *en masse* of the Ministry. This was caused first by the open hostility of the President towards Gen. CHANGARNIER, who, in defiance of the earnest protestation of the Ministry, was given permission on the instant, and by a decided majority, to justify his conduct before the Assembly. Both the right and left warmly applauded the General, when the Ministry abruptly withdrew, and with equal abruptness resigned in a body.

The President experienced great difficulty in the formation of a new Cabinet, BARROT and others having refused to accept office. This state of things continued for nearly a week, when the *Moniteur* appeared with the President's speech, and the official announcement of DROUYN D'HUVY for Foreign Affairs, and Gen. REYNANES DELJEAN D'ANGLEY for the War office, with new appointments also of Ministers of Marine, Public Works, and Commerce.

Another decree, signed by the Ministers of the Interior and of War, is published, and revokes the decree by which the National Guard and the troops of the first division were united under one command. The effect of this decree is to abolish the post heretofore held by Gen. CHANGARNIER. Gen. PERRIOT takes command of the National Guard, and the troops of the first division are to be commanded by Gen. BARAGUAY D'HILLIERS. He enters upon his duty by a general address to the army of Paris, in which he explains the object of his mission, and states that he will maintain the discipline which his predecessors had established. He also states that he will uphold the authority established by the Constitution, and give his energetic support in the execution of the law.

A postscript to the despatch, under date of seven o'clock, states that a motion had been made in the Assembly that the members should retire to their bureaux to name a commission to prepare resolutions expressive of the Legislature in regard to recent events, which motion was carried, against the active opposition of the Ministry, by a vote of 350 to 253. Great confusion is stated to have prevailed in the Assembly after the declaration of the vote.

In regard to the German question, though there are many probable and improbable rumors, nothing is actually known, the purposes of the conferences at Dresden being kept scrupulously secret, which it is judged, is not of a favorable augury. The tone of triumph which pervades the bearing of Prince SCHWARTZENBURG, and the growing hostilities of the Chambers at Berlin, which met on the third instant, are also named as evidences of an unsatisfactory state of the negotiations. At the latest date, 7th instant, Prince SCHWARTZENBURG's mission to Vienna is stated to have failed of its intended object.

The Emperor of Austria and the King of Prussia had agreed to meet at Dresden about the middle of the month.

The commissioners to arrange the difficulties between the Duchies had arrived at Kendsburg, and at the latest date had given the authorities three days to consider what course they would pursue. Meantime the government and the people's representatives in Wurtemburg are at loggerheads upon the subject of voting the supplies, and there appears to be a probability that a second edition of the Hesse Cassel affair will finally be enacted in that small territory.

The accounts from Rome, and the activity of MAZZINI and other Italian refugees, give no reason to doubt that any serious difficulty at Paris would be instantly seized upon to unfurl the Republican banners in the Holy City, where the French soldiers have become so obnoxious, that they are indiscriminately assassinated by the citizens on every possible occasion.

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren

on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

JOSHUA V. HIMES,
LEMUEL OSLER,
BUTLER MORLEY,
O. R. FASSETT,
EZRA CROWELL,

Boston, Nov. 15, 1850

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

I. Wyman, I. Adrian, T. M. Preble,
J. F. Guild, James Brooks, Colger Snow,
Amos Kenney, Thomas Smith, L. Kimball,
A. Merrill, J. Crofut, P. B. Morgan,
J. S. Richards, J. Shaw, N. H. A. Hale,
W. H. Eastman, Henry Perkins, R. Harley,
Dr. N. Smith, N. Smith, T. Harley,
I. Wright, S. Tibbitts, C. Green,
H. Buckley, John F. Millikin, D. Smith,
E. L. Clark, E. Parker, J. M. Daniels,
I. C. Wellcome, Ezra Crowell, H. Stinson,
N. Hervey, I. H. Shipman, D. L. Robinson,
J. V. Himes, L. Plummer, J. Pearson,
L. Osler, O. R. Fasset, B. Morley,
Dea. L. Jackson, Chase Taylor, Jonas Ball,
G. W. Thomas, O. D. Eastman, D. Bosworth,
P. Hawkes, L. Bolles, L. M. Bentley,
John Locke, Benj. Ravel, Micaja Butman,
Robert Morill, George Stone, A. Sherwin,
C. R. Griggs, B. S. Reynolds, E. Thompson,
J. G. Smith, C. W. Perkins, W. Allen.

The Conference will be held in Salem, Mass., commencing Feb. 26th.

Tour West.

In company with Elder C. B. Turner, we left New York city on the 13th ult., at 4 P. M., by the Erie Railroad, and arrived at Jefferson, after a pleasant night's ride of about 300 miles, near 8 A. M. the next morning. Here we took the steamer for Geneva, and crossed the Lake. This is a beautiful sheet of water, fed by springs, and is always navigable, never freezing in the coldest weather. The express train for Auburn having left just before our arrival, we had to take passage in the baggage train. On arriving at Auburn, we were warmly greeted by Bro. Mansfield, and the brethren generally.

Lectures were commenced on Wednesday evening, 15th, and continued each afternoon and evening during the week, while the mornings were devoted to the Conference business. Some of the most important points connected with the Advent faith, doctrinal and practical, were illustrated and enforced to full and very candid audiences. On the Sabbath, meetings were held in the Court Room. We preached in the forenoon and evening, and Bro. Turner in the afternoon. The audiences were large and attentive, and a deep conviction of the truth of the views presented was evidently fastened on many minds. The meetings were designed to be closed on Sunday evening; but the solemnity was so great, and the prospect of accomplishing good so encouraging, that it was thought best to continue them.

Bro. Turner preached on Monday evening. At the close of his discourse, we called on the serious portion of the congregation to decide for God. Several did so, which gave joy to many hearts. On Tuesday evening we gave a discourse, at the close of which Bro. T. called again for the penitent to decide on the subject of their salvation. Seven or eight did so, and before the meeting closed, three of the number "believed with the heart unto righteousness, and confessed with the mouth unto salvation." We now felt that it would be wrong for both Bro. Turner and ourself to leave; but as we had an appointment at Homer, Bro. T. concluded to remain for a time and assist Bro. Mansfield in the work. Good tidings from Auburn are hoped for.

The proceedings of the Conference will be furnished for the *Herald* by others. Nothing was done save adopting an excellent address, which clearly sets forth the faith for which we have, as a body, earnestly contended from the beginning. The address will be very timely, as it will refresh the true-hearted, and strengthen their faith in this evil time. Besides, it will aid them in disseminating, in a new form, those principles which they cherish, to awaken and enlighten others. After the address has been published in the *Herald*, it will be put into a pamphlet form, for general circulation. Every friend of the cause should furnish himself with this pamphlet for distribution.

Elders G. W. Burnham, L. D. Mansfield, D. Keeler, E. R. Pinney, C. B. Turner, and L. E. Bates, (detained by sickness,) as well as many brethren and sisters, fully sympathized with the sentiments of the address. Elders J. Marsh, L. P. Judson, J. Wendall, and J. C. Bywater, and some brethren and sisters who sympathize with them, were opposed to the call for the Conference, and opposed the publication of the address by that body.

THE STATE OF THINGS.—The great body of Adventists are firm in the faith, and the stable-minded will no doubt remain so to the end. Some there are who have turned back, "having loved this present world," and others have "turned aside to vain janglings;" while others, who have professed to be Adventists, have so far fallen, as to engage in the work of circulating, publicly and privately, calumnies, to destroy the good reputation of faithful laborers in the Advent cause. This last unfortunate and unhappy class should receive the earnest prayers of the saints. We commend them to our brethren, hoping that they may be remembered before the throne of grace. On the other hand, the 37th Psalm has been often recommended as a lesson of instruction and comfort to those suffering from the malice of others. May those who are thus suffering read it, and "rest in the Lord, and wait patiently for him."

We arrived here and commenced meetings last evening. The prospect for a profitable meeting is good. J. V. H.

Homer, Jan. 23d, 1850.

BRO. HIMES will preach in Seneca Falls, N. Y., Jan. 30th and 31st; Rochester, Feb. 2d; Lockport, 4th; Lewiston, 6th; Niagara, 7th; Buffalo, 9th; Batavia, 10th; Canandaigua, 11th; Syracuse, 12th and 13th; Little Falls, 14th; Albany, Troy, and Lansingburgh, from Feb. 16th to the 21st, as Bro. GROSS shall appoint.

Notice.

The committee chosen last year at the China Conference, in behalf of home missions for the advancement of the Second Advent cause in Maine, hereby give notice that they will hold their annual meeting at the Union meeting-house in North Whitefield, Me., on Turner's hill, near Bro. S. K. Partridge's, Feb. 7th, at which time a report of their doings will be given, and an effort made, it is hoped, by those who may attend, to more perfectly mature some plan of operations, by which the glorious and all-important truth of Christ's speedy coming may be more extensively preached throughout the State, to awaken a slumbering Church, and to warn this sinful generation of the approaching judgment. We have no time to sleep, no means to lie idle. The end is near, and all should be active and work while the day lasts. We shall expect a good representation from the various parts of the State, and we invite all who are interested, to come to this meeting and confer with us. The Conference will continue over the Sabbath. Our preaching brethren will be expected to attend, and preach the word as the Lord may direct.

Hallowell, Jan. 23d, 1850. I. C. WELLCOME.

"Report of the Female Medical Education Society, from November, 1848, to December, 1850: containing the Charter, Constitution, By-Laws, Names of Officers and Members, together with information respecting the Boston Female Medical School, and the proposed Clinical Hospital, which is to form a part of the Institution, &c. Boston: Published by the Society, and to be had gratis by the Secretary, Samuel Gregory, or the Treasurer, John P. Jewett, at the Society's office, 17 Cornhill."

We have received a copy of the above report, from which it appears that the Society is in a flourishing condition. The education of female nurses is much needed, and is a laudable object.

The Farmer's Almanac for 1851.—We inadvertently omitted to acknowledge the receipt of this work at the time it was sent us, four weeks since. We commend it as a useful and convenient work, not only to farmers, but to all others. It is published by Jenks, Palmer & Co., Boston.

SUMMARY.

— The Hagerstown (Md.) "News" gives the confession of one Charles Wallace, said to have been made by him just before being burnt at the stake by a mob, on the banks of the Mississippi, the 14th of August last. Among other crimes, he confesses to the murder of Mary Rogers, the beautiful girl who served in Anderson's cigar store, New York, about ten or twelve years since. Perhaps some of our readers will remember, that she disappeared on Sunday, and her body was found a day or two afterwards in the water at Hoboken, N. J., with marks indicating that she had come to a violent end. The circumstance caused considerable excitement in New York at the time. We believe a young man, to whom she was engaged to be married, underwent an examination on suspicion of having murdered her, but was discharged.

— Howard Slaughter and two Mexicans, executed in Texas on the 10th ult. for murder, confessed their guilt on the scaffold, and repented of the crime. A Presbyterian minister, at the request of Slaughter, made an impressive prayer in his behalf, and a Roman Catholic priest addressed the multitude in Spanish and English, expressing the deep sorrow and regret of the culprits for their crimes. The last words of Slaughter were—"Beware of liquor, for it has brought me to this."

— Prof. Ansley, lately removed from St. Mary's College, Wilmington, Del., was found recently in an old hovel in that city, starving and almost frozen, with a bottle of whiskey beside him, and died shortly afterwards. He was a young man of talents, and fine literary attainments, and was the author of a work on the study of Rhetoric and Belles Lettres, published in Philadelphia in 1849.

— Mr. Wright, a teamster, was thrown from the seat of his wagon, while descending Winter Hill in Somerville on Saturday last, ran over, and injured so that he died, after lingering about an hour in the greatest distress. He was 30 years old, and belonged to Canada.

— On Saturday last, an infant daughter of Mr. Thomas Ward, residing in South Boston, which had been left with another child during the brief absence of its mother, fell into the fire, and was so shockingly burnt, that it survived but about five hours.

— Two young men, sons of Hiram Hull and Dudley Sackett, who are among the most respectable citizens of Westfield, were arrested last Saturday as the perpetrators of the recent robbery of the post-office in that town. Young Hull confessed his guilt, but Sackett protested his innocence.

— A delegation of the American Colonization Society had an interview with the Secretary of State and with the President, in Washington, a few days since, for the purpose of urging the U. S. Government to recognize the Republic of Liberia. Both Mr. Webster and Mr. Fillmore spoke encouragingly of the proposition.

— Audubon, the celebrated Ornithologist, died on Monday last, near New York. He was over 70 years of age.

— The jury in the trial of Gen. Henderson, one of the ringleaders in the buccaneering expedition to Cuba, were unable to agree on a verdict, and were discharged. It is said that a writ has been, or soon will be, served on Gen. Quitman, Governor of Mississippi, citing him to appear for trial before the U. S. Court in New Orleans, on account of his agency in the Cuba affair. Though the trial will prove nothing more than a farce—as it will be found, as a matter of course, that no U. S. law has been contravened—yet for the Governor of the sovereign State of Mississippi to march off to New Orleans for trial on a charge, which, if convicted of, would be no trifle to him, would be something of a descent from the grandiloquent height occupied by the Governor the last year. Reports say, that should Gen. Q. refuse to obey the summons, the President will take him by force, as he has the power and is bound to.

— No tidings have yet been heard of the "Atlantic."

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set out choice and appropriate music.—Price, 60 cts.

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L. D. M. of P.—Due, \$1 25.

N. Richards.—J. A. Porte, credited \$2 from 352 to 404, the 10th of Jan. He owes now \$4.

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D. Campbell—Sent you books to Kingston the 25th.

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Wm. Watkins—Sent bonds the 28th by Kingsley's express.

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense \$250 00
Previous receipts 228 75
A. Friend, by L. M. B. \$3; A. Allen—\$1; J. F. Alden—\$1; A. Friend, by J. F.—\$1; N. P. Lane—\$1; T. —25 cts. 9 25

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(NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.)

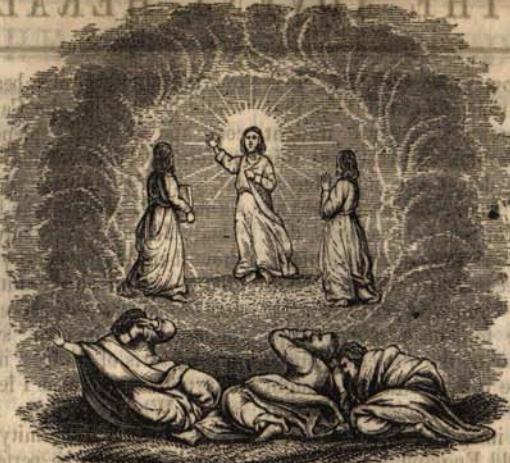
S. Stone \$1 00 R. Stillman 75 cts

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. Campbell will preach at Smithville Feb. 17th, 7 P. M.; Coburg, 18th do; Newcastle, 19th do; Hogarth Darlington, 20th do; Pearce, 21st do; Toronto, 22d do; Griggs, 23d do; Nelson, 24th do; Father Campbell's, 25th do; Burrows, 26th do; Cranwell, 27th do; Nauers, 28th, 11 A. M.—shall try not to disappoint; Gray, 29th, 7 P. M.—Ritcherson see to this; Cliff, 30th, 9 A. M.; Scranton, 7th, 7 P. M.—Burd, 8th, 7 A. M.; Fineg, 9th, 11 A. M.; Ireland, 10th, 7 A. M.; Fineg, 11th, 7 A. M.; Fineg, 12th, 7 A. M.; Fineg, 13th, 7 A. M.; Fineg, 14th, 7 A. M.; Fineg, 15th, 7 A. M.; Fineg, 16th, 7 A. M.; Fineg, 17th, 7 A. M.; Fineg, 18th, 7 A. M.; Fineg, 19

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, FEBRUARY 3, 1851.

No. 26. WHOLE No. 508.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$3 for six copies
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THE DAWN DESCRIBED.

BY MRS. A. S. MENTREATH.

Now unto the hill-tops get thee,
Whence the sunrise we descrie,
Nightly thy watchtower set thee,
For his coming draweth nigh;
Tell the nations of the glory
Through the blackness we discern—
Sound a trumpet with the story
Of the King who shall return!
Call to Judah in her blindness—
Bid bejighted Israel hear—
Drop the word of truth and kindness,
On the heathen's palsied ear!
Trim thy lamp—the night-hours cheering—
Wash thy robes from every stain—
Watch to hail the glad appearing
Of the Bridegroom and his train!

Cardinal Wiseman:

A Lecture Delivered at the Hanover Square
Room, London, Nov. 7th.

BY REV. J. CUMMING, D. D.

(Concluded.)

I have noticed that in Ireland criminals who have suffered the penalty of death for murders perpetrated by them in their country, have in their last moments stoutly denied their guilt. This is very frequent. Recollect to place this fact in juxtaposition with the authorized teaching of Cardinal Wiseman. A woman guilty of adultery is asked whether she is guilty, and if the sin sacramentally was taken away, she can answer: "No, I am innocent of this crime," because it was taken away by confession.—Ibid. 323.

I have heard that in the west end of London, as I suppose in the west end of other towns, certain masters who do not wish to receive certain visitors, instruct their servants to say, "Not at home." Let me just say, that such is one of the domestic pioneers of Cardinal Wiseman. It is early initiation in Popish habits. If you teach Popery to your domestics, do not be surprised that Cardinal Wiseman comes to teach it to your parishioners in Westminster.

"It is asked, 5.—Whether a servant, by the order of his master, can deny that he [the master] is at home. Card. diss. 19. n. 75. admits that he can feign his master's foot on the step, and answer, *He is not here*, because it is not mental restriction; but to this I do not assent, if the other can by no means understand that. Rather I would concede that he can say, *He is not here*, that is to say, *not in this door or window*, or, (as Tourn. Mor. tom. 1. pag. 689.) *He is not here so as that he may be seen*. Also Carden says that he can answer that he has departed from the house, by understanding a departure which took place in some time past, for we are not bound, he says, with Lessius, as above, to answer to the mind of him that interrogates, if there is a just cause."—Ibid. 525.

Let me now allude to the subject of oaths, which are the *vincula* of our social system; which may be reformed, which may, as some say (although I doubt it), be done away with, but which, if perverted, contaminated, and vitiated, must lead to interminable and incalculable mischief.

"It is certain that if you transgress only some small part of what you have sworn, it is not a grievous sin: for example, if you have sworn that you would not drink wine, you did not sin mortally in drinking a very little. Sanch. t. 1. lib. 4. c. 32. n. 21. because then the smallness of the matter excuses; and thus they are excused who swear to observe the statutes of some chapter, college, university, &c., if afterwards they violate the statutes in some small way. And

we say the same concerning sworn public registrars and other ministers of justice; as also concerning him who, from the sum which he swore that he would give to another, should subtract only a little.—Navar. Sanc. Sanch. Vide Laym. Bon. p. 13.

"Probably you are obliged, by a promissory oath, although it may be extorted from you by injury and fear, as if, forgetting to use equivocation, you promised to robbers to give booty, or usury to usurers."

"Nevertheless, make an exception if you have sworn to Titias to marry her; for in that case you can forsake her, and enter a religious order: because the oath regards the nature of the act to which it pertains; but in the promise of matrimony there is this tacit condition, *unless I enter a religious order.*"—See Laym. c. 6. Bon. d. 4. q. 1. p. 3.—Ibid. p. 337.

So that any gentleman who has made a vow to marry a lady, has only to turn monk to escape all the responsibility of that vow. If he goes into a convent, he has a "dispensation," according to theology of Alphonsus Liguori, for his dishonesty and lying. Speaking of oaths, it is again said:

"Such oaths truly do not need relaxation, since they are of themselves null and void, in accordance with what is said in n. 177. v. Alter. However, let them be ever so valid, they can be relaxed by the Church. Salm. ibid. n. 6. cum Sanc. Pal. et Guitier. But in the name of the Church are included not only the Pope, but also bishops, chapters, the episcopal seat being vacant, and others having episcopal jurisdiction, as Salm. n. 7. and 8., and also confessors."

"The Pontiff can render null and void all oaths respecting benefices and ecclesiastical offices."

In reference the fourth Commandment, Liguori states, or rather Cardinal Wiseman by his mouth:

"But a great objection stands in the way, viz., the command of the Sabbath was certainly natural and moral, for on that account it was numbered amongst the precepts of the Decalogue; therefore the Lord's day, which was substituted for the Sabbath, is also either of natural or divine right. It is answered, that although it be of divine and natural right, some determinate time should be allotted for the worship of God; however, the determination of that worship, and of the days in which it was to be offered up, have been left to the arrangement of the Church, so that the Pope can decree that the observance of the Lord's day should continue only for a few hours, and that certain servile works would be lawful, as Salm. dict. n. 38." He says, again:

"Hence, if a son thinks that he is called to a religious or clerical state, and supposes that his parents would unjustly impede him, he conducts the business more advisedly, by concealing it from them, and by following the divine will."

"From all these authorities we conclude that not only do children not sin, who enter a religious state without consulting their parents; but, generally speaking, they err very much, on account of the danger to which they expose themselves of being averted from it, if they consult with them concerning their own call. And this, verily, is confirmed by the example of so many saints, whose departure, the parents being unconscious or unwilling, God approved and blessed even by miracles; and the learned P. Elbel, de Praecept. n. 538, thinks the same thing, saying: 'If a son thinks that he is called to the religious state, and considers that the parents would bear it grievously, and that they would be opposed to it from a carnal affection and groundless motives, he is not bound to consult them, because he conducts the matter more advisedly in concealing it from them.'

Then, on the subject of theft, the following sentiments are taught:

"If any one on an occasion should steal only a moderate sum either from one or more, not intending to acquire any notable sum, neither to injure his neighbor to a great extent, by several thefts, he does not sin grievously, nor do

these, taken together, constitute a mortal sin; however, after it may have amounted to a notable sum by detaining it, he can commit mortal sin, but even this mortal sin may be avoided, if either then he be unable to restore, or have the intention of making restitution immediately of those things which he then received."

"Query II. "If small thefts which together amount to a large sum, be made from various known masters, whether a thief be bound under great blame to make restitution to them, or whether he may satisfy by distributing them to paupers? On the one hand it appears that a restitution should be made to the original possessors, unless the danger of losing same, or very grievous loss, or inconvenience excuse."

"Whence, it appears that a thief may have rendered sufficient satisfaction to his own weighty obligation from the presumed consent of the republic, if he make restitution to paupers, or pious places which are the more needy parts of the republic."

Speaking of the examination of parties suspected or accused of crimes (I am now showing what would be the courts of justice which our new Pontifical governor will set up in Westminster), he says:

"Finally, if the accused confess his crime, the sentence is to be given: if not, he is to be led to conviction or to the torture."

"Because torture is a help to proof, when arguments and signs are very efficacious, that thus a full proof may be elicited."

"But all are bound to denounce for the same reason as above, because heresy is so noxious a pest that it may require a severe remedy, and very easily it may tend to the common loss."

These are but meagre extracts from a work, which contains instructions in one volume so revolting, that their infamy is their only protection.

Are not these doctrines which I have quoted subversive of all social confidence—of all domestic happiness—of all national peace? Yet these are the elements of the teaching of Liguori, and by fair construction of Cardinal Wiseman.

I will now give you some specimens of the worship taught by this saint, and recommended by Cardinal Wiseman. You have had the moral doctrines that are to regulate our social intercourse; here is the sort of worship Cardinal Wiseman intends, I presume, to set up in the new Cathedral of Westminster; it is taken from a document approved by four Pontiffs, applauded by Cardinal Wiseman, circulated among Roman Catholics, and well known to every member of that Church,—"the Glories of Mary," by the same St. Liguori, from which I will give you the following extracts:

"From the moment that Mary consented to become the Mother of God," says Saint Bernardine of Sienna, "why should not the Mother enjoy conjointly with the Son the honors of royalty?" Mary is then Queen of the Universe, since Jesus is its King; thus, as Saint Bernardine again observes, 'As many creatures as obey God, so many obey the glorious Virgin, everything in heaven and on earth, which is subject to God is also under the empire of his most holy Mother.'

"Reign, O Mary," says the Abbot of Gueric, "dispose at pleasure of the goods of your Son, power and dominion belong to the Mother and spouse of the King of kings."

"She is queen of mercy alone; she is a sovereign, not to punish sinners, but to pardon and forgive them. Writing on those words of the Psalmist, 'I have learned two things, power belongs to God, and mercy to the Lord,' Gerson observes, that as the kingdom of God consists in mercy and justice, the Lord has, as it were, divided it, reserving to himself the dominion of justice, and yielding to his Mother that of mercy.

"Saint Bernard, asking the question, why the church calls Mary Queen of Mercy? answers it himself by saying, it is because she opens at pleasure the abyss of the divine mercy, so that no sinner, however enormous his crimes may be, can perish if he is protected by Mary.

"Let us go then, Christians, let us go to this most gracious Queen, and crowd around her throne, without being deterred by our crimes and abominations. Let us be convinced that if Mary has been crowned Queen of mercy, it is in order that the greatest sinners may be saved by her intercession, and form her crown in heaven.

"If to evince the love of God the Father for men, it is said, that he delivered up his own Son for them, may we not use the same terms to express the love of Mary? 'Yes,' says St. Bonaventure, 'Mary has so loved us, that she has given us her only Son: she gave him to us,' says F. Nieremberg, 'when, in virtue of her jurisdiction over him as mother, she permitted him to deliver himself up to the Jews; she gave him for us when she silently listened to his accusers without saying a word in his defence, though there was every reason to believe that the advocacy of a mother so wise and prudent would have made a strong impression, at least on Pilate, who was already conscious of the innocence of Jesus; in fine, she has given us this well-beloved Son a thousand times during the three hours she spent at the foot of the cross. S. S. Anselm and Antoninus even assert, that to accomplish the will of the eternal Father, she would, despite of natural tenderness, have immolated him with her own hands.'

"Speaking of the examination of parties suspected or accused of crimes (I am now showing what would be the courts of justice which our new Pontifical governor will set up in Westminster), he says:

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These are but meagre extracts from a work, which contains instructions in one volume so revolting, that their infamy is their only protection.

"The glorious St. Bonaventure, to animate our confidence in Mary, represents to us a raging sea, in which sinners already fallen from the vessel of divine grace, are tossed about by the billows of temptation, torn by the gnawings of remorse, and horrified by the terrors of divine justice, without light or guide, are ready to be swallowed up in the gulf of despair; but just then, the Lord shows them Mary, the star of the sea, and seem to say to them, Sinners! unfortunate sinners! despair not, fix your eyes on this brilliant luminary, its lustre will save you from the tempest, and conduct you to the port of salvation.

"Mary presents herself between God and his offending creatures: 'and no person is so fit,' says Bonaventure, 'to avert the sword of divine wrath and indignation.' Richard, of St. Lawrence, also observes on this subject, that in the old law, God often complained that there was none to interpose between him and sinners, but since Mary, the mediatrix of peace has appeared on earth, she restrains his arm, and averts his wrath."

Then I find the following prayer addressed to the Virgin Mary:

"O purest of Virgins! I venerate your most holy heart, which is the delight of the Lord, the sanctuary of purity and humility, the abode of divine love. My heart, which I present to you, is of clay; sin has therein made most dreadful wounds: Mother of mercy, cure it, sanctify it, refuse not your pity to him for whom Jesus has not refused his blood."

"O Mary, our faithful mediatrix! Virgin full of grace! Ladder of Jacob! Gate of heaven! Treasury of divine grace! May all Christians honor you with all their hearts; to use the beautiful expression of St. Bernard, and cling to you with the utmost fidelity. Let us implore grace, but let us do so through you; in fine, let us present to God through your sacred hands, all the prayers and good works in our power, if we desire that this, our incense, may be acceptable to the Lord."

"Happy are they who know you, O mother of God," says Bonaventure, "for to know you is the way to eternal life, and to celebrate your praise, is the high road to heaven."

Liguori says:

"We read in the *Chronicles of St. Francis*, that brother Leo once saw in a vision, two lad-

ders; one red, at the summit of which was Jesus Christ; and the other, white; at the top of which presided his blessed mother. He observed, that many who endeavored to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top: the blessed Virgin having held forth her hands to help them."

"Wherefore all you who will have life eternal, serve and honor Mary; for she is, as it were, the bridge of salvation, which God has prepared for us, in order to pass securely over the troubled waters of this life."

I ask you, if such sentiments, authorized by Cardinal Wiseman, do not substantially teach that it is easier to get to heaven by the Virgin Mary, than by the Lord Jesus Christ. I do not say that he, in his theory, supersedes Christ, but I do hold, that practically in the worship he authorizes he does so. We Protestants need not the Virgin, or any of the saints of heaven to assist us; if they were to proffer their services, we could answer, and answer emphatically, that we can well do without them.

It is recorded of Alexander the Great, the Macedonian conqueror, that he one day visited Diogenes, the Cynic philosopher, who was basking in his tub in the sunshine. It is stated that Alexander was so impressed with the moderation and simplicity of the Cynic, that he said to him, "Tell me what I can give to you. Anything you want to the third of my kingdom, shall be at your service." What was the answer of the philosopher? "Please your majesty, stand aside from between me and the sunbeams. That is the only favor I have to ask." So I would say, if the Virgin Mary, or the most illustrious saint in glory, were to come down in all the splendor of the beatific vision, and ask, "What is the greatest favor I can do for you?" my answer would be, "Stand aside, that I may bask in the beams of that Sun of righteousness, who has risen with healing under his wings, and who alone can save those who come to him."

There are frequently quoted in the writings of Liguori, and in the opening part of his life recommended by Cardinal Wiseman, the sayings of St. Bonaventure, a saint, a cardinal, and doctor. I have by me, what I purchased about ten years ago, the Psalter of Bonaventure, a very scarce one, written in the black letter. It is extremely valuable, and supposed to be some three hundred years old. In this document, of which Cardinal Wiseman approves, Bonaventure has expunged from every psalm the name Lord, God, and substituted for it the name of Mary, or Virgin Mary, or Lady. Thus we have, "Come unto Mary, all ye that are heavy laden and she will give you rest." In the 95th Psalm, which is used in the English Liturgy every morning, it is written, "O come, let us sing unto our Lady, let us heartily rejoice in the Virgin, who brings us salvation. Let us come before her presence with thanksgiving, and let us be glad in her with Psalms." In another Psalm we have, "Let Mary arise, and let her enemies be scattered." Again this Bonaventure, for whom there is a collect in Cardinal Wiseman's Missal, and whose writings the Cardinal recommends to us, has taken the magnificent *Te Deum*,—which is not the monopoly of the Church of England, for it was composed before that Church was established, but the privilege and the possession of all, for it is more ancient than us all,—he has taken that beautiful anthem, and has thus translated it: "We praise thee, O Mary! we acknowledge thee to be the Virgin. All the earth doth worship thee, spouse of the Eternal. To thee angels and archangels cry, Holy, Holy, Holy, art thou, Mary, mother of God," and so on to the end. Remember Cardinal Wiseman says this is a teacher whose lessons you ought to study. And as if this were not enough, Saint Bonaventure has taken the Litany and altered it in the following manner, "Be merciful to us, spare us, good Lady, from the wrath of God." "In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, and from the torments of the damned, Deliver us, good Mary." Such is the Psalter of Saint Bonaventure. And to show that this Psalter is not an ancient and obsolete document, I quote not only Cardinal Wiseman's approval of its author, not only St. Alphonsus Liguori's frequent extracts from it, as from an authority, but I have myself ten editions of the Psalms of Bonaventure, of which I have given a specimen extracted from it; the first published in 1834 under the sanction of Gregory XVI., and the last published in 1844, only a short time before Gregory XVI. was taken to his account. In this Psalter, published in the Italian language, very cheap and plainly for popular use, the Psalms are as I have read them.

I have stated at the commencement of my remarks, that my object was not to attempt to give you sunshine, but to submit to you facts. I have now told you what Cardinal Wiseman holds, what he is bound to teach, and what he

is not ashamed to avow in his writings. It is not merely because his tenets are all false that I expose them, but because they are fraught with great social mischief. I trust that this will lead you not to detest the man, but to shrink with horror from the principles he teaches. My strong conviction however is, that the Pope has made a grievous blunder, infallible as he is, by his recent appointment, a blunder nevertheless he cannot repair. It must cleave to him and he to it inseparably. Pope Pius IX. felt the pulse of the Protestantism of England, and because it was calm he thought it was weak, because it was quiet he thought it was indifferent; he imagined or was informed it was so cold that Old England would bear a Cardinal. He will find in six weeks that England will not bear a monk; and if I may judge from the manly spirit exhibited in the Prime Minister's letter, and from the mettle of the people, she will not long bear even a Puseyite. I solemnly believe that this appearance of a cardinal in our capital has been like the appearance of the French flotilla off Boulogne in former days—the one aroused, it could not increase, the loyalty of England, the other has stirred its latent Protestantism to its very depths. It is plain enough that another result of the Cardinal's presence will be the utter rout of Puseyism and Puseyites in all their shades. We have now the *real* thing in the midst of us, and the *sham* thing will not be able to hold up its head beside it. If the comparative merits of the two Churches are to be tested by splendor of ritual, by gorgeousness of robes, by sensuous grandeur of service, the Church of Rome, which has only an exterior and material glory, will beat us. Saint Barnabas in the West will grow pale and be utterly swallowed up amid the splendors of Saint George's Cathedral in the Borough. It is well. The comedy of Oxford is passing into the tragedy of Westminster. If we are to have Popery at all, let us have Italian Popery under the Italian flag, not Italian Popery under the flag of Old England. This importation, I solemnly believe, will do much to unite us all. We needed it. I can speak for my own beloved Church—the Church of Scotland. She has moved in sympathy with that Church, Admiral Harcourt, of one of whose noblest prelates you are a son. I tell the Churchmen in this room, they cannot afford to do without the sound evangelical Dissenters in England, and I tell the Dissenters in this room (and I rejoice that Mr. Binny has told them thoroughly so), that they cannot afford to do without the sound and evangelical section of the Church. You may depend upon it, that a crisis is coming that will demand the combined faithfulness and efforts of all. Cardinal Wiseman claims Dissenters and Churchmen both as his "subjects." It is time for both to look about them.

I may just add, as I pass along, the very remarkable fact, that the Pope has parcelled out England, but strange to say, he has not yet meddled with Scotland. Whether it was that the Pope thought that it was too hot for the Cardinal I do not know. I suspect, John Knox did more good there than you give him credit for; and the time may come when a John Knox will be wanted in England, to lift up his voice like a trumpet, not against beautiful churches, which he never assailed, but against Popish interference and superstition, which he warred with to the death. God gives martyrs just when martyrs are required. I expect every day, however, to hear of an eruption of Rome into Scotland also.

I believe that all sections of the Protestant Church differ only in ceremonial details, and agree in all that is vital, permanent, and precious. All our churches are but trees, the planting of the Lord. Each grows best in its own native soil; but their branches wave in the same unsectarian air, their fruit ripens in the same catholic sun, and their roots blend with each other in the soil beneath, invisible but not unknown to us, and all cohere with the roots of the tree of life, which is in the midst of the paradise of God. Let us, then, be brethren in arms, rivals only in renown; forget not that part of the Bishop of London's letter to the Westminster clergy, where the Bishop states with great force and great truth, that the Pope is not the centre of unity, but the Lord Jesus Christ. I accept the Bishop's definition of unity. In the Church of Rome they will forgive you all differences, if you will cleave to the chair of St. Peter, and look to the Pope. In the Protestant Church we must learn to forgive all minor differences, on condition that all behold "the Lamb of God that taketh away the sins of the world."

You may depend upon it, and I speak to all parties, uniformity is not God's will, but unity truly and eternally is. Uniformity a tailor can produce by cutting all our coats alike, but unity the living God alone can produce, by changing all our hearts alike. So it is in nature. If I were to take Cardinal Wiseman's plan of making Westminster at one with Rome, I would go out some fine autumn to a forest, and take an axe with which I would chop every

tree into the form of a beautiful cone. Then I would invite, like the Cardinal, all heretics to come and see what a splendid specimen of sylvan uniformity I had created in this disorderly forest. After I had done so, and retired for some six months, I would go back in the season of "leafy June," taking my friends with me to show them the perpetuity of my splendid specimen of sylvan uniformity; but to my horror and to their surprise, every tree has shot forth its branches at its own "sweet will," and bursts into all sorts of shapes, in all directions. The only trees that are as I left them are the dead ones. Wherever there is life there will be unity, but no uniformity; wherever there is death, there will be perfect uniformity, but no unity. Let us then melt our common quarrels and disputes in the coming crisis; let us, preferring each our own ecclesiastical communion, all co-operate heartily in protesting against the daring intrusion of Rome, and in holding fast Protestantism and vital Christianity. I believe this invasion will do much good in furthering this; it will coerce into one those that would scarcely be conciliated; it will reveal points of unsuspected contact—and render audible too long latent harmonies. I protest as a loyal subject against the presence of this chartered representative of the Pope,—a foreign ruler, neither our monarch, nor the Queen's subject,—against this apportionment of England as of a colony of the Pope of Rome,—against this assumption of prerogatives that belong to our Queen; against this resumption of a jurisdiction long ago forfeited by the crimes of the Papacy, and repudiated by the constitution of our country; and I say it becomes every Protestant in England to feel and shout, "Down with the tiara, and up with the crown, and if possible, higher still."

I deprecate, as the Prime Minister has said, the sentiments and example of those gentlemen who, like Mr. Denison, whose letter has appeared in the "Times," entertain a far intenser horror of what is so healthy in these days, state control, but feel so indifferent to the presence of a Cardinal who carries in his bosom the principles of Liguori or Bonaventure, and in his pocket, perhaps, other ammunition of a still more combustible kind. If it is to be the mere interpretation of a document (I do not speak of defining doctrine), I would prefer the Privy Council to any General Council that has sat for the last thousand years; and if we are to be under, as we must be, a governor, let us have, in preference to the impudent intruder Pius IX., or any of the infant Holinesses he is training in England, the sway of our most gracious, our most Protestant Queen.

I protest, too, let me say,—and it comes with more propriety from me,—against the atrocious assumption of the Pope in ignoring the Church of England. He assumes that England is a heathen country, that we have had no religion for the last three hundred years; and so doctrined are his subjects, that "The Catholic Standard," a Romish weekly newspaper in London, speaks of the "Protestant Bishop of London, and the Protestant clergy," and of "his grace the Archbishop and the clergy of Westminster;" contrasting most favorably in another article, "the Heresiarch of Canterbury," with his "Eminence the Cardinal Archbishop of Westminster." I say all this is ignoring the Church of England. But if there be a Church under heaven—and I say it, having nothing to fear and nothing to expect from it—if there be Church under heaven signalized by the possession of splendid Protestant scholarship, and from whose mines we must all dig and draw up enriching ore, it is the Protestant Church of this country. It has, I believe, more faithful ministers, if unfortunately many unfaithful, by its altars in 1850, than I believe it had in any previous period. The ignoring such a Church is the ignoring of the first Church in Christendom, and so the ignoring of us all; and the indignation we feel, as the Prime Minister has said, should exceed far any alarm that we have upon the subject.

But my weightiest protest is not that the Pope has ignored the Church of England, but that Rome ignores the Church of Christ. My most solemn reason of protest is not that he has insulted by his usurpation our most gracious Queen, but that the Church of which the Pope is head, has dishonored the Lord Jesus Christ. My main charge against him and his cardinals and priests, while I do not forget his usurpation of English rights, is that they inculcate doctrines which must defile the purity of our firesides, disturb the whole texture of social life, and shed a tarnish on the glory of Him whose glory it is our first duty to seek, and ought to be our last effort to defend. I hope this daring, this insulting attempt, will create, kindle, and deepen still more throughout England, a flame of sacred and enthusiastic antipathy to the principles of Rome. I say enthusiasm,—I don't mean fanaticism. Fanaticism is error inspired by hate, enthusiasm is truth inspired by love; fanaticism would build an inquisition, enthusiasm built, under God, the Church of the Apostles; fanaticism is like the rocket, which de-

sended yesterday, and died leaving the darkness denser, enthusiasm is like those subterranean fires in southern lands, to be detected, not by their volcanic explosions, but by the fertile soil and the golden harvests that appear above them. Let us have such enthusiasm. By God's grace we will fan and feed it. Depend upon it, Admiral Harcourt, the time is come when every man must take his place—every one is now coming under his true polarity.—All society is splitting in two great sections: those that are with Christ, and those that are with Antichrist. By and by there will be but two churches, the one the Apostacy—the other Christ's. You must learn, as I have told you, to forget the minor things in which we differ, and to recollect the mightier things in which we agree; we must recollect our differences are small even when magnified, and that our points of coincidence are many and precious.—Liberality, not latitudinarianism, becomes us all, and is the demand of the day; and if the worst come to the worst, let there be reproach to our name, confiscation to our goods, martyrdom to our ministers, but let there be loyalty to our Queen, and faithfulness to our God.

The Love of the First Christians.

On no part of the Christian character does the New Testament so frequently and strenuously insist as on love—on none does it pass so many and deserved encomiums. Whatever else a man might have, if deficient in love he was regarded as defective in the primary and essential element of evangelical godliness. They understand that "love is the fulfilling of the law."

The early Christians had great love to the Saviour. They remembered the thrice-repeated and searching interrogation, proposed under the most impressive circumstances, on the shore of Tiberias, "Simon, son of Jonas, lovest thou me?" It burned deep in their souls the conviction that love to him must be the fundamental element of their character, the mainspring of all their actions. Hence we find them uniformly and studiously cultivating this affection, that so they may never be lacking in the impulsive power appropriate to their calling—that so they may ever with sincerity appeal to the Searcher of hearts, "Lord, thou knowest all things, thou knowest that I love thee."

When Dr. Doddridge entered the dungeon of a prisoner, with a reprieve which he had obtained for him, the poor man fell down at his feet and exclaimed—"I will be yours! Wherever you go, I am yours! Sir, every drop of

my blood thanks you, for you have had mercy upon every drop of it!" Similar were the feelings of the first Christians towards their redeeming Lord. Similar their protestations of gratitude, and allegiance. "My beloved is mine, and I am his." The love of Christ—both his love to them, and their love to him—the latter being only a reduplication of the former—constrained them to live not unto themselves, but unto Him who died for them and rose again. To please him was their primary object. To please him they cultivated personal holiness.—To please him they labored for the conversion of souls. To please him they urged their missionary inroads into remote regions, encountered the most appalling dangers, endured the severest hardships, and faced death in its fiercest forms.

They had great love for one another. Brotherly love is seldom seen in our day just as it existed among the early Christians. With them it was a test of discipleship, an elementary principle, devoid of which, a man could not obtain even the name of Christian. Without this, they did not pretend to consider themselves as the children of God. "We know," said they, "that we have passed from death unto life, because we love the brethren." The absence of brotherly love was one of the criteria by which Antichrist was to be known. Its presence was to furnish indisputable proof of the Divine mission of their Master, and of their attachment to his cause.

Jesus prayed that his disciples might all be one, to the end that the world might believe that the Father had sent him. And to them he declared, "By this shall all men know that ye are my disciples, if ye love one another." And the world, as they beheld the chain of fraternal affection running through all their hearts, uniting them firmly to each other, and connecting the whole inseparably with the throne of love, felt and confessed the force of the demonstration. Their brotherly love—which was really a divine instinct, an essential property of their new nature, and therefore spontaneous and unmodified by external circumstances—stood forth in strong contrast with the selfishness of the world around them, like the verdure of paradise set in the desert, and draw forth from their bitterest enemies involuntary expressions of wonder. An unbelieving historian, attempting to account for their astonishing success in propagating their religion, alleges as one of the most powerful causes, their affectionate union. Then there was but one

denomination of Christians. "One Lord, one faith, one baptism." Consequently, there was no clashing creeds, no sectarian bickerings, no rival interests, no party plottings and counter-plottings, no wasteful expenditure of time, and feeling, and moral energy, in attempts to maintain and fortify party positions. "By one Spirit" they were "all baptized into one body," and they regarded themselves, and were regarded by all around them, as members of one harmonious and devoted brotherhood. Christ was the centre of attraction, around which they rallied and united, and, like the radii of a circle, the nearer they drew to the centre, the nearer they were to each other. Assimilated by the grace of God, and fused and welded by the fires of persecution, their affinity and cohesion rendered them the admiration of the world that hated them, and gave them a moral power which the modern Church does not possess, and never will possess, until brotherly love shall resume its ancient influence, and become, as it then was, a "bond of perfectness"—until "the multitude of them that believe" shall be "of one heart and one way," keeping "the unity of the Spirit in the bond of peace." O when will "the whole family" of Christ become one, and with "hearts knit together in love," discontinue their petty controversies among themselves, and following their one Leader, converge and direct their whole energies towards the one point—the salvation of the human soul?

We may speculate as we please about the incidental advantages of our division into sects or denominations, comparing them poetically to the prismatic hues of the rainbow, and from the pulpit and the platform shouting in ecstasy, "E Pluribus Unum!" But the practical man will tell us that if we would dissolve the intractable substances of earth, we must have the colorless ray of virgin light.

Baron Stow.

On Proving God.

But are we in a situation in which we may be called upon to prove Him? When Israel were called to this duty, they were under very embarrassing circumstances; and the reason was, they disobeyed God, and the curse came upon them. Now, when called to bring in their tithes, they felt that they had nothing to give, without distressing their families. Under these circumstances, they were called upon to prove God—to bring in all their tithes.

But many now are embarrassed—"hard getting along"—and when the call for help comes up from our Theological Schools, Home and Foreign Missions, we have not the means of doing what we desire. But help must come, or the most melancholy disasters will follow. Missionaries must be called home; the press must cease issuing the word of life; meeting-houses must not be built, and ministers must be dismissed, or go without pay, till the times are more favorable, or till our wealth increases. It will not answer to neglect the body; if anything is laid aside, or dispensed with, it must be the cause of Christ—the soul.

From the very nature of our position, then, we are called upon to prove God. But how shall we prove him? We must bring in *all* the tithes. Israel were to bring in the tenth of all, the first of all, and the best of all. We may prove him by believing him, taking him at his word, trusting in him. The great difficulty with us, after all, is want of faith, or unbelief. Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added." Do you believe this? He says, "Cast thy bread upon the waters, for thou shalt find it after many days." Do you say, practically, that you believe this? He says that we may withhold more than is meet, but if we do, it will tend to poverty, make us poor, embarrass us. This was one thing that brought Israel into the straits. Do you believe this? Do not fears often arise in your minds as to the result, if you attend first to Zion—to the interests of his kingdom? Do you not fear that the "all things" will not be added? Do you not fear to cast your bread upon the waters? Are you willing to lay yourself out for usefulness, and trust God as to the result? You can buy farms and merchandise, build houses and barns, buy horses and cattle. Can you not venture as much for God as for yourself? But just stop a moment, friend; you seem to be much engaged; are you not afraid of distressing your family? "O no, I hope not; I guess I shall get along, if I have my health!" But pray, my brother, who gives you health? Are you less willing to do for God, who gives you health and all things, than for yourself? Can you neglect him, neglect his commands, his cause, and yet hope for continual favors from him? Do you not perceive now that you are unwilling to trust him? But if you would prove him, you must take him at his word. This was what Israel must do before they could be freed from their embarrassment. It is what you must do.

Would you prove God? Then do his will. "But you would not have us bring a state of greater embarrassment upon ourselves?" By

no means; I am trying to help you free yourselves from your embarrassment. Said a deacon in an Eastern church, "The last fifty dollars I gave to H—, for theological education, I said, There, if you cannot get along now, that is the last I will give; and," said he, "I have been running behind in property ever since:—every move I make is a bad one." Reader, obey God, and bring in your part into the storehouse. "But you would not have us sacrifice our property, distress our families, or wrong our creditors?" No, sir, it is not for the writer to say what you must do; only, don't rob God, as Israel did, lest he curse you, as he did them. But consider whose you are, who can give and withhold, who can bless and curse all you have. Is it faith when you can see the object? Is it trust when you rejoice in a full house, and barn, and in a full purse? I am afraid there has been but little proving God among us.—Who can say, from an honest heart, they have proved him? Reader, do you want a blessing? Does your church want a meeting-house?—a minister? Do you want the various causes of benevolence to prosper? Do you want a revival? Do you want the blessing of God upon the labor of your hands? Do you want peace on a dying bed? Then bring in all your tithes, and see if God will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to contain it.

Michigan Christian Herald.

Science and Revelation.

It has been attempted at various times to array Science against Revelation, and thus overthrow it. Much was anticipated from the discoveries of Geology in this direction, till at last it was thought every shovel full of earth would be a confutation of the Bible. It has resulted, that the deeper Geology has sunk its shafts, and the clearer the light its lamp has shed upon the dark recesses of the earth, the more indubitable has been the entire harmony between the science and Divine Revelation. Geology, like the dumb pyramids and ruins of Egypt, has at length spoken, and as the mysterious characters graven upon the gigantic pillars are found to be a witness for the Bible, so the same attestation is now seen to be written on every successive formation of the globe. Infidelity has ceased to call Geology into court;—it fears its testimony.

Astronomy has been appealed to for the same object; and thus it was hoped heaven and earth would alike cry out against the Bible. The ancient Astronomy was called into requisition, which carried the history of the world back innumerable ages, and made the Mosaic account of the Creation a pitiable fiction and falsehood; the result, however, is the same as in Geology; as in the latter a testimony for Revelation is inscribed on every stratum in the dungeons of the earth, so in the former it is written in burning characters upon the sky. The telescope, as it becomes more perfect and powerful, every time it is pointed to the skies, brings back the message that the Bible is true. So will it be with the Sciences, however far they may be pushed. Nothing is to be feared from the most adventurous inquiries, or the most astounding disclosures. The word and the works of God will be found in perfect harmony, throwing their light upon each other, and sustaining each other.

These remarks are suggested by a recent lecture of Prof. Mitchell, of Cincinnati, being one of a series delivered in the city of New York. In the extent and accuracy of his knowledge in this department, he stands in the front rank of modern astronomers, in the new world and the old; and his opinions, therefore, are entitled to the highest respect.

The Hindoos tell us that three ages of the earth have already passed away, each of which was of the comfortable period of one million seven hundred and twenty thousand years! We have now entered upon the fourth age of the world. The Babylonians and Egyptians claim a period of 30,000 years of antiquity for their early history. The question is, whether this is truth or fable, fact or imagination. There was a great diversity among the ancients in regard to the year. The Hindoos have a year like our own, and also a year of a month, a year of a day, and even a year of half a day. It was thus with other nations of antiquity, and it is only lately that astronomers have discovered this fact. Prof. Mitchell presumes the years of the Babylonians and Egyptians were merely lunar, and this calculation would give 2,245 years to 30,000, and carry their history back only to the flood. The Hindoo period of 1,720,000 years was probably the year of half a day, and this calculation would reduce the long period to only 2,365 years. The learned Professor had studied the Hindoo astronomy with great attention; but he could not travel back beyond 3,101 years before Christ. As to the eclipses said to have occurred previous to this period, it is found that no such events could have happened as asserted. So much for Hindoo astronomy and chronology.

Prof. Mitchell then proceeded to show from various astronomical calculations, that no records of events carry us back beyond the flood; that in all cases when we have reached about 5000 years back from our day, we come to a limit, and can proceed no farther. We cannot penetrate into what was anterior to the flood, except by the light of Revelation: nothing can be known of real fact before that era, except by the Bible. All the great dates ascertained by astronomy in the history of the early world, with a most striking coincidence, carry us about to that period, and there leave us. There is no evidence or probability that man has dwelt upon this earth more than 6000 years, for when we trace periods back, we cannot get more than 6000 or 7000 years back from 1850. We must, therefore, conclude that it was by the one family which survived the flood, that which is known of the antediluvian history of our race and world was handed down and perpetuated.

Congregational Journal.

Integrity Among Christians.

The religion of Christ is utterly opposed to all those deceitful arts and manœuvres by which so many seek to make their way in the world. It exhorts, "that no man go beyond or defraud his brother in any matter." It inculcates the most elevated standard of morals in relation to this whole subject. And whenever true Christian principle prevails, there will be seen a standard of action in this respect, far higher than that which it obtains in the world at large. In the business relations of life, the professed followers of Christ come directly in contact with the men of the world, and reveal most clearly the principles by which they are guided. If they are known, in this practical way, as hard, artful, overbearing men—if they must be watched against, just as one guards himself against a professional horse-jockey, they may rest assured that their Christian influence in the community where they dwell goes for very little. Men at large will not and ought not to recognize any great worth or virtue in a religion which manifests itself in this way. Many professing Christians seem to suppose that they exhibit a real integrity, so long as they keep strictly within the bounds of a *legal morality*. But it is not so. The laws of the land are necessarily imperfect. They cannot be adapted to all the cases of right and wrong which may arise in the intercourse of men. They cannot mete out true *moral* justice between man and man, in reference to a thousand little interests. It is no uncommon circumstance, that gross *injustice* is perpetrated in the name of law, simply because of the limitations and deficiencies of law. And the professing Christian, who is on the lookout for such opportunities—who goes forward in the way of wrong, simply because he has the law on his side, thereby forfeits the respect of men, and sorely impairs his influence. The gospel of Christ goes deeper than these human laws. It gives laws to the conscience and the heart, which every true follower of Christ will observe, though human laws do not require him to do so.

These truths have a practical application.—There will often be found in the Church, men who seem to pride themselves upon being shrewd and sharp in a bargain—upon being equal to the world in all the cunning and overreaching of trade, and the Church has to bear the disgrace of such a spirit. For the enemies of religion take a great delight in marking the conduct of such men, and holding up to reproach the Church of which they are members. A Church member, who has not had one jot of his worldly spirit abated by his connection with Christ, who is just as eager and just as unscrupulous in his grasp after this world's goods as before, is certainly a very singular person.—His offence may not take such a shape as to be exactly disciplinable, and yet it may be doing far more injury to the Church, than many offences which are made the subject of discipline.

Congregationalist.

Proportions of Noah's Ark.

"The Voyage and Shipwreck of St. Paul," by James Smith, Esq., recently published in England, contains, besides a superior treatment of its regular subjects, an accumulation of materials of unprecedented copiousness and interest, as regards the construction and management of ancient ships. His work is made the basis of a dissertation valuable to the classical scholar. We transfer a passage in regard to the structure of Noah's Ark.

The history of navigation commenced with the launching of the ark on the waters of the Deluge; and it is not a little singular that the artistic merits of this extraordinary structure should have been unrecognized for four thousand years or more. To be sure, now and then a mathematician who revered the Bible, had said a patronizing word or two about the ark, as a thing that might possibly float without capsizing; and Bishop Wilkins, no mean au-

thority, has given his opinion, that it could not have been built more appropriately for its purpose. But it was reserved for Peter Janson, a Dutch merchant, of the seventeenth century, to adopt it for a model; nor can Noah have encountered severer missiles from the ridicule of antediluvian wags, than annoyed honest Peter while his ship was in building. But he had faith enough in the Hebrew record to build an ark in the precise proportions of that which had saved the patriarch's family; and it was found on trial most admirably adapted for bulky cargoes, as it had 30 or 40 per cent. more available tonnage than ships of the usual model, requiring the same number of mariners.

"The chief objections to its use were, that it had not, like its prototype, the monopoly of the sea, and that on ocean paths infested by buccaneers it could not be manœuvred rapidly or adroitly enough to evade pursuit. But it is believed that Janson's experiment led to the general adoption for carriage of bulky freight, of what is commonly called 'the Dutch build,' of which our ships designed for the cotton trade, and often exceeding by twenty per cent. their ratable tonnage, are fair specimens."

It is a striking fact, that the largest ocean steamships now plying on the Atlantic, bear precisely the same proportion in length and depth, as is recorded to have existed in Noah's Ark. The dimensions of the Atlantic steamers are—length, three hundred and twenty-two feet, breadth of beam, fifty feet, depth, thirty-one and a-half feet. The dimensions of the Ark were, length, three hundred cubits, breadth, fifty cubits, depth, thirty cubits. It will be seen, therefore, that the ark was nearly twice the size in depth, length, and breadth of these vessels, the cubit being twenty-two inches. Both had upper, lower, and middle stories.

After all the experiments of forty-two centuries which has elapsed since the Deluge, the ship builders have to return to the model afforded by Noah's Ark. "As for God his work is perfect."

Congregationalist.

The Course of Comets.

The wonderful characteristics which mark the flight of comets through space, the suddenness with which they blaze forth, their exceeding velocity, and their terrific appearance, their eccentric motions, sweeping towards the sun, from all regions and in all directions, have rendered these bodies objects of terror in all ages of the world. While the planets pursue an undeviating course round the sun, in orbits nearly circular, and almost coincident with the plane of the earth's orbit, all revolving harmoniously in the same direction, the comets perform their revolutions with every possible eccentricity, confined to no particular plane, and moving indifferently, in accordance with, or opposed to, the general motion of the planets. They come up from below the plane of the ecliptic, or plunge downward towards the sun from above, sweep swiftly round this their great centre, and with incredible velocity wing their flight far into the fathomless regions of space, in some cases never again to re-appear to human vision.

In the early ages of the world, superstition regarded these wandering fiery worlds with awe, and looked upon them as omens of pestilence and war; and indeed, even in modern times, no eye can look upon the fiery train spread out for millions of miles athwart the sky, and watch the eccentric motions of these anomalous objects without a feeling of dread. The movements of the planets inspire confidence.—They are ever visible, and true to their appointed times, while the comet, erratic in its course, bursts suddenly and unannounced upon the sight, and no science can predict in the outset its certain track—whether it will plunge into the sun, or dash against one of the planetary systems, or even come in collision with our own earth, is equally uncertain, until after a sufficient number of observations shall have been made to render the computation of the elements of its orbit possible.

Previous to the discovery of the law of universal gravitation, comets were looked upon as anomalous bodies, of whose motions it was quite impossible to take any account. By some philosophers they were regarded as meteors kindled into a blaze in the earth's atmosphere, and when once extinguished they were lost forever. Others looked upon them as permanent bodies, revolving in orbits far above the moon, and re-appearing at the end of long but certain intervals. When, however, it was discovered that under the influence of gravitation, any revolving worlds might describe either of the four curves, the circle, ellipse, parabola, or hyperbola, it at once became manifest that the eccentric movements of the comets might be perfectly represented by giving them orbits of the parabolic or hyperbolic form, the sun being located in the focus of the curve. According to this theory, the comet would become visible in its approach to its perihelion, or nearest distance from the sun—would here blaze with uncommon splendor, and in its recess to the remote parts of the

orbit, would gradually fade from the sight, relaxing its speed, and performing a vast portion of its vast curve far beyond the reach of human vision.

Prof. Mitchell.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEBRUARY 8, 1851.

THE FUTURE CONDITION OF MAN.

"The Peculiarity of Christ's Reign and Man's Condition during the Millennium, and the Ages that are to follow." An article in the Jan. 1 number of the "Literary & Theological Journal." By DAVID N. LORD.

(Concluded.)

As a variety of age and condition in the same family circle, adds to the interest of the several members in each other, it may be that a similar variety of age is essential to the happiness of the future state. We know not but this very condition has been secured for the future, by the visitation of death here to persons of all ages. We see one cut down with the bloom of youth fresh upon his cheeks. Another falls before the great destroyer far advanced in life,—like a shock of corn fully ripe. One gives a single look at the things of life, and sinks into its tiny grave. Another in the full strength of manhood bows to the summons. As the multitude of the dead is composed of every age, who can deny that in the resurrection each of the redeemed will come forth apparently in age as he died? Will not a part of the joy of the reunion consist in the fact, that the mother will again clasp to her heart the beloved child that she laid away to rest? Will not the child gladly recognize the tender parent whose eyes he closed in death? Will not ABRAHAM come up, as our venerable father ABRAHAM?—not decrepid and bowed down with infirmities, but in renewed vigor, yet none the less venerable. Will there not be a vast difference between him, and the resurrection body of the infant of a span long? Then may we not conclude that this diversity of condition has been secured for the future; and therefore that it will not require the continued multiplication of the race to effect it.

It is no more unreasonable that the race,—after having fulfilled the end for which a previous multiplication of man was necessary—should cease to possess that function, than it is that individuals here should. Beyond a certain age it ceases here. After that, affectionate hearts are none the less endeared than before. Let the race be perfected in like manner, with all its relations fixed and unchangeable, and there will be no want of objects of affection.—And though in one sense they will be a countless throng of celibates, yet they will not be *solitaries*.—Unitedly will they ascribe "Salvation and glory, and honor, and power unto the LORD our God." Not "useless and joyless" will be their existence. Higher duties will they be called to perform, than the mere leaving others behind to be called after their names. Here, that is but an incidental duty. There, the number of God's elect will have been consummated.

Mr. LORD next touches on the difference in the condition of the race after the millennium, from its condition during that period. He says:—

"The great peculiarity that is to distinguish the condition of the race, after the close of the thousand years, is, we suppose, an entire exemption from the curse of mortality, sorrow, suffering, and the loss of spiritual blessings that were consequent on the fall, and restoration to a state essentially like that in which the posterity of Adam and Eve would have come into existence, had they persevered in allegiance, and secured the everlasting virtue and bliss of their offspring. That such a redemption is to be accomplished we have ample assurance. At the resurrection and judgment of the dead at the termination of the thousand years, death is to be abolished, and the curse in all its forms discontinued. Men then are not only not to suffer and die, they are not to be liable to suffering and death. The sentence to mortality is to be repealed, and its cause removed, and succeeded by a sentence to life, and its natural causes. And that is not universally to be their lot till after the millennium.—p. 466.

We subscribe to the above, with the exception of the last sentence. We believe the exemption from the curse, and the restoration is at the beginning of the millennium. That from thenceforth all forms of the curse will be unknown, and men will not be liable to die during the one thousand years. Mr. LORD supposes that "the race in the natural body" are to consist of two classes, which he thus describes:—

"The saints who are to be changed from mortal to immortal, and fully released from the curse of sin. That is the gift which they who are living at Christ's coming are to receive. They are not, as is generally supposed, to be transfigured to a glory like that of

the risen saints that are to be *αναστάσεις*, changed—so that their *το θνητον*, mortal—*ενθυντος αθανασιαν*, shall put on immortality, or deathlessness. They are still, however, to continue in the natural, in contradistinction from the spiritual body, as is apparent from the description given of their life. It is said of those who go victorious out of the great tribulation at Christ's coming, and enter into his kingdom, "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes;" which indicates that they are still to be in the natural body, as otherwise the promise would be inappropriate. It would be inapt and misleading to foreshow that beings would not suffer certain forms of evil, of which they had by a change of nature become wholly unsusceptible; and would, on the other hand, be distinguished by certain enjoyments of which they had become by that change wholly incapable. The same delineation is given of their life after the descent of the New Jerusalem.—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." They are to be

"*ανθρώποι*, men, with whom God is thus to dwell, and *οι λαοι*, people, and therefore mankind in the natural, not in the spiritual body; and the peculiarity of their life is to be, that they are not to die, nor weep, nor grieve, nor suffer corporeal pain of any kind; or any of the evils that are elements of the curse of transgression, such as desertion by God; but God is to dwell with them, and be their God, and enrich them with the safety and bliss of his accepted and assured children. Exempted from the penalty of sin in every form, and made immortal, their condition and life will undoubtedly be essentially the same as Adam's, Eve's, and their offspring's would have been, had they not transgressed.

"Others, however, and probably the great body of the race, especially at the beginning of the thousand years, are to be mortal, as is indicated by the announcement that the leaves of the tree of life in the New Jerusalem, are for the healing of the nations, which implies that they are to be susceptible of disease and death; and by the fact, that after the nations in the remote parts of the earth have revolted under the renewed influence of Satan, they are in vast numbers to be destroyed."—pp. 466-7.

From the above we conclude that he makes three classes to inhabit the earth. 1st, the risen saints; 2d, the changed living; and 3d, the unchanged living.—We know of but one class—the living saints undergoing a change equivalent to that of the resurrection. If the living saints only experience a change inferior to that, then it is a misfortune to be alive at CHRIST's coming! Better, far better, to die, and then be raised. The apostle, in the 15th of Corinthians, does not intimate that there will be any difference in their future condition. If there is, then ENOCH and ELIJAH were not highly favored above MOSES and PAUL. Ascribing a natural body to the changed saints is evidently in direct contradiction to the teachings of the apostle. He makes but two bodies, the "natural," and the "spiritual." The one is "earthly," the other is "heavenly." The one he designates by the term "flesh and blood;" and this he expressly declares "cannot inherit the kingdom of God." The kingdom of God is that which is established at the appearing of CHRIST, "who will judge the quick and the dead at his appearing and kingdom." When therefore PAUL asserts that flesh and blood cannot inherit the kingdom of God, what is that but asserting that the "natural body" cannot thus inherit!—that it cannot have a portion in the joys and employments of the redeemed subsequent to the resurrection? It is because flesh and blood cannot enter the kingdom of God, that PAUL shows us the mystery of the great change which will then take place. "We shall not all sleep," he says; "but we shall all be changed." Some would sleep and some would not; but in the change which should render these vile bodies fit for an inheritance in the kingdom of God all were to participate. If the living are changed to a less perfect condition than the raised saints, why is it not so stated? Why is there no intimation given that the two classes are affected differently by the change? This change is to be at the last trump, at the very time of the commencement of the kingdom, when the change is needed that fits its subjects for it. "The dead shall be raised *incorruptible*, and we shall be changed"—i. e. to incorruptible. Thus both are alike made incorruptible; for the apostle proceeds to give the reason of the change that those who sleep not will receive: it is because "this corruptible must put on incorruption, and this mortal must put on immortality." Both classes alike put on the same; how then can one have still retained the natural body—the body on which this change was needed to fit it for the kingdom, which otherwise it could not inherit. It is when this change is effected that it will be true, that "death is swallowed up in victory"—and that is to be when God shall destroy "the face of the covering cast over all people, and the vail that is spread over all nations," when he "will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth."—Isa. 25:7, 8.

In his first epistle to the Thessalonians, PAUL teaches nothing contradictory. His object there, is to show that the dead lose nothing by falling asleep, and that the living have no advantage over them in

any respect—do not anticipate them that are asleep. He places both on a level; for "the dead in CHRIST shall rise first"—not before the living are changed; for in (1 Cor. 15) PAUL taught that "we shall all be changed in a moment, in the twinkling of an eye"—but before the living are caught up to meet the Lord in the air, the dead in CHRIST must first rise. "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord"—no distinction being intimated respecting the two classes; but both alike are represented as subjects of the change, as having put on incorruption, as receiving the spiritual body.

The argument respecting the promise that they shall hunger no more, &c., is less forcible to our mind, than it appears to be to Mr. L. Those referred to in this connection are "a great multitude, which no man could number, of all nations, and kindred, and people, and tongues," seen by JOHN in vision, standing "before the throne and before the Lamb, clothed in white robes, and palms in their hands."—Rev. 7:9.

This vast multitude cannot be limited to the changed living at the advent, but must include all the redeemed. It is of this countless multitude that one of the elders asked, saying: "What are these which are arrayed in white robes? and whence cometh they?"—v. 13. And the reply is, "These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—v. 14. It is not said that they come out of any particular tribulation, in distinction from any other one. Tribulation has been the portion of all the saints, in all ages; and we read that "we must through tribulation enter into the kingdom of God."—Acts 14:22. And the SAVIOUR said: "In the world ye shall have tribulation."—John 16:33. Such tribulation was the portion of those who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;" who "were stoned;" "were sawn asunder, were tempted, were slain with the sword;" who "wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented;" who "wandered in deserts, and in mountains, and in dens and caves of the earth." The souls under the altar of them who were slain for the word of God, and for the testimony which they held," (Rev. 6:9,) and they "that were beheaded for the witness of JESUS and for the word of God" (20:4,) also came out of great tribulation, and these were arrayed in like manner with the others; for when we read "that they should rest a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (6:11) we also read, "And white robes were given unto every one of them." Those therefore, "which came out of great tribulation," "which are arrayed in white robes," "which have washed their robes and made them white in the blood of the Lamb," must include the risen saints as well as the changed living. It must include all those who "serve him day and night in his temple," whom "he that sitteth on his throne shall dwell among; and the apostle assures us that all who are caught up together to meet the Lord in the air will be forever with the Lord. Consequently if the language implies that their natures are still susceptible to heat, hunger, &c., it will be as true of the risen saints as of the changed living; and therefore does not indicate a nature different in the two classes.

On the other hand we do not conceive that we may infer that any will possess natures susceptible to such influences. Here we suffer heat and cold, hunger and thirst. There we shall be relieved from those evils. We suffer them here because our natures are susceptible to them, and because those causes exist. As we are to be shielded from them then, we may as well argue that it is because our natures are changed, as because the cause has ceased. And we see not that it would more mislead to say we shall thirst no more, when our natures have ceased to be susceptible to thirst, than it does to say that "on such the second death hath no power," when by becoming subjects of the first resurrection they are not "susceptible to suffering and death." In Rev. 21:4 the reason given why there is no more death, sorrow, or crying, is: "For the former things are passed away." And he that sat upon the throne said, Behold, I make all things new." Is not this alleging the change in their nature, as the reason why they shall "hunger no more, neither thirst any more" &c.?

We do not, however, contend that the changed natures—the spiritual bodies of the saints,—will be incapable of the enjoyment of the blessings promised. Man did eat angels' food. The angels who communed with ABRAHAM, when he killed a kid and set before them, partook of his hospitalities; and we are to be equal to the angels. An evidence that the SAVIOUR was actually risen from the dead was found in his being seen by the disciples to eat of broiled fish and an honey-comb: and our vile bodies shall be changed into the likeness of the SAVIOUR's glorified body. Because therefore the Lamb "shall feed them, and shall lead them unto living fountains of waters,"

we are not necessarily to conclude that those who partake of those enjoyments are possessed of natures different from those of the risen saints.

The argument, that the great body of the race, especially at the beginning of the thousand years, are to be mortal, is to us equally inconclusive. The tree of life in the New Jerusalem must be the same, at least in kind, with that in Eden.—Gen. 3:24. Its presence is an evidence of the restitution. Being the same in kind, its leaves must serve an office similar to that designed for those of the former. As man was not susceptible to disease and death, till sin entered the world, those evils are not necessarily present in the New Jerusalem. We understand that symbol to teach that God has healed the nations—not that they are in process of being healed. And this conclusion we are forced to from other considerations.

1. This is in the renewed earth: the first heavens and first earth have entirely disappeared, and all things have been made new. May we suppose that God will perform that work in so imperfect a manner, unless we have something more than inference to establish it? The passing away of the former things is given as a reason why "there shall be no more death, neither sorrow nor crying." How then can they exist contrary to that express declaration? That text is parallel with Isaiah 25:8: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth." It is then no partial renovation.

2. The new earth in which the tree of life is reproduced, must be that which Peter brings to view after the heavens shall have passed away with a great noise, and the elements shall melt with fervent heat, when all these things shall have been dissolved, and we are to look, according to the promise, for a new heavens and a new earth; and one peculiarity of that is, that therein dwelleth righteous persons.—2 Pet. 3:10-13. How can men in this natural body pass that conflagration unconsumed? They must do so to be found in the new earth!

3. The Bible teaches the destruction of all the wicked at, or in near connection with the advent: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1:7-10. If vengeance in flaming fire is to be taken on all who know not God, and obey not the gospel, there can be none left but the righteous; and these are all changed at the resurrection of the dead, and caught up with them to the SAVIOUR's presence. When the saints are summoned to the marriage supper of the Lamb, "the remnant were slain with the sword of him that sat upon the horse—not spared, but slain.—Rev. 19th. The parables of the SAVIOUR teach the same thing: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:40-43 "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—vs. 49, 50. How can these be reconciled with the continuance of probation after the advent?

The nations referred to are so clearly the raised nations of the wicked dead, that we shall occupy no space here in proving it. The dogs, sorcerers, &c., who are without, we consider it equally evident, are the finally impenitent—not on the earth, but in their appointed place; for probation is shown to have been ended by the declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:11.

Having noticed the principal arguments advanced by Mr. LORD, with our reasons for dissenting from them, we shall be happy to be shown wherein our reasoning is inconsistent. Truth alone is our object; and that view of the future which shall be most in harmony with the whole of Scripture we wish to see, embrace, and advocate.

O. A. BROWNSON ON THE "HIGHER LAW."

Protestants have contended that the adherents of the Papacy are subjects of a foreign power, and that their subjection to it interferes with their obligation as subjects of the United States. This the Catholics

have stoutly denied, asserting that only in spiritual matters do they owe allegiance to Rome. O. A. Brownson, however, in a late number of his Journal, in an article on the "higher law," boldly claims that the Papal Church has power to decide whether any given law shall be obeyed by her subjects. He sets out with this truth: "That there is a higher law than the Constitution. The law of God is supreme, and overrides all human enactments, and every human enactment incompatible with it is null and void from the beginning, and cannot be obeyed with a good conscience, for 'we must obey God rather than men.'" And he admits that "This is the grand principle held by the old martyrs, and therefore they chose martyrdom rather than obedience to the State, commanding them to act contrary to Divine law. But," he asks, "who is to decide whether a special civil enactment be or be not repugnant to the law of God?" He says:

"But who is to decide whether a special civil enactment be or be not repugnant to the law of God? Here is a grave and perplexing question for those who have no Divinely authorised interpreter of the Divine law. The Abolitionists and Free Soilers, adopting the Protestant principle of private judgment, claim the right to decide each for himself. But this places the individuals above the State, private judgment above the law, and is wholly incompatible with the simplest conception of civil government. No civil government can exist, none is conceivable even, where every individual is free to disobey its orders whenever they do not happen to square with his private convictions of what is the law of God."

The principle of private judgment, adopted by Protestants in religious matters, it is well known, has destroyed for them the Church as an authoritative body, and put an end to everything like ecclesiastical authority; transferred to civil matters, it would equally put an end to the State, and abolish all civil authority, and establish the reign of anarchy of license."

Who then shall decide when the law shall be obeyed? Shall the State? This cannot be; for that would place the State above the higher law.—And then, as Mr. Brownson rightly argues, "are you bound to absolute obedience to any and every law the State may enact; you make the State supreme, absolute, and deny your own principle of a higher law than civil law. You have then no appeal from the State, and no relief for conscience, which is absolute civil despotism."

This he considers places his "uncatholic countrymen" in a "sad dilemma." But how does he extricate his "Catholic" countrymen? Why he says:

"We have an infallible Church to tell us when there is a conflict between the human law and the Divine, to save us from the necessity, in order to get rid of individualism, of asserting despotism, that is, the supremacy of the State, the grave of all freedom. We are never to appeal to the principle of despotism nor to the principle of anarchy. We have always a public authority, which, as it is erable, can never be oppressive, to guide and direct us, and if we resist the civil law, it is only in obedience to a higher law, clearly and distinctly declared by a public authority higher than the individual, and higher than the State."

According to Brownson, then, "the church" is to decide whether the laws of the United States are to be obeyed; but who is the mouth-piece of the Church? No one but the Pope. The Pope then, a foreign potentate, is to say to citizens of the United States when they must, and when they must not obey the laws of the United States! And the Pope they must obey on pain of eternal damnation! It follows that they do admit an allegiance to a foreign Prince, at variance with their obligations as good citizens of the government of the United States, as Protestant have always claimed.

But suppose the Pope contravenes the law of God? who is then to decide respecting our obligation to the higher law? By denying the right of individual judgment Mr. Brownson only shifts the right of decision from our own State, to the head of a foreign State—to a man so infallible, that one day he flees from his own subjects, and then gets foreign bayonets to replace him. Romanists are therefore in a worse dilemma than Mr. Brownson would place Protestants. We are, however, placed in no such dilemma; God has given us the higher law written in the Scriptures of truth. He has made us individually responsible for our obedience to him. Ignorant clowns may need some priest to teach them what the love of God is. Intelligent Americans are capable of reading for themselves what God has decreed respecting their duty, whatever wicked rulers or fallible Popes may decree to the contrary.

Visit to Homer.

We commenced our meeting Jan. 22, and closed the 28th, and gave twelve discourses to full and interesting audiences. This meeting, on the whole, was one of the most interesting we ever attended, in this, or indeed any other place. It would fill several sheets to give a just account of the mercy of God to his people on this occasion. We can only give a brief sketch,—our readers may hear from others.

Since our last visit to this beloved flock, they have erected a very neat and commodious chapel. The location is central, and is very favorable for quietness,

and the prosperity of the society. I was happy to learn also that the chapel was nearly paid for.

The Church are happily united with their pastor, (Elder L. E. BATES,) and with each other. We found them in a good state, ready to co-operate in the objects of the meeting. This made it not only pleasant for us, but for all, and gave success to the public ministrations. We gave them a clear and full view of the doctrine and spirit of the Advent mission; and never did we see its blessed effects more fully manifest. The faithful were filled with joy and gladness, backsliders were wakened up to duty and confession, many returned to their "first love," and the impenitent were awakened to seek the Lord.—Many were fully reclaimed, and praised God aloud; and we left a large number of penitent sinners under deep conviction, who, by the faithful labors of Bro. BATES, we shall expect to hear have been brought into liberty. These are the *fruits* of the Advent doctrine, and *have been from the beginning*. How great the contrast with notions which gender strife, and produce coldness and death!

The Church in Homer is one of the strongest and best of the Advent Churches in Western New York. Its influence is not confined to Homer; but from it "the work of God has sounded out" in all the region. Many little companies are being gathered as the results of the labors of Bro. BATES, CHAPMAN, KEELER, and others who have visited the destitute neighborhoods, and preached to them the gospel of the kingdom.

We cannot express our gratitude to the beloved brethren and friends in Homer for the kind manner in which they received us, and for their liberality in this time of our embarrassment. Any one who denies himself of home and all its joys, and subjects himself to the scorn and contumely of a proud and unbelieving world, for the good of Zion, and the glory of CHRIST, can appreciate the blessings of real Christian friendship. Such friendship, in the time of trial, when dark clouds gather about him, and his enemies seek to devour him, is above all price. Such has been the friendship we have found among the Adventists at Auburn and Homer, and which we still expect to enjoy as we proceed on our tour West.

We shall not easily forget the kindness of Bro. WOOD and B. D. GRISWOLD, who welcomed us to their hospitalities. May heaven reward them.

Having bid adieu to the brethren, we took stage for Syracuse on the 29th, in order to meet the cars for Geneva that evening, where we had an appointment.

But after riding in an open, cold vehicle thirty miles, without blankets or buffaloes, we arrived just one minute too late for the cars! Well, we made the best of it, by calling upon the brethren, to see how they were getting along. We found them in good spirits, and about to take a new place of worship, under circumstances of encouragement. We took the evening train for Auburn to spend the night. Here we found that Bro. TURNER had left for Geneva to meet us there, on his way home. So he filled (as we suppose) our appointment at G. We were happy to find things in Auburn so happy and prosperous. Eight had been converted since the Conference, and the Church had had a melting, blessed season. Bro. T.'s labors were much appreciated, and they were loth to part with him. Bro. MANSFIELD and the Church have much to encourage them.

On the 30th came to Seneca Falls. Bro. G. W. BURNHAM resides here, and labors with the Church a portion of the time. He is now absent on a tour. We were cordially received by the brethren, and welcomed to our old home, at Bro. D. B. LUM's. We gave two lectures in their usual place of worship, as they were not able to obtain a larger place. The attendance was good, under the circumstances, and we trust good was done.

J. V. H.

Seneca Falls, Jan. 31, 1851.

Inquiries.

1. Can there be a literal reign of the saints without subjects to reign over?
2. What extraordinary need is there for binding Satan if there is no nations left for him to deceive during the thousand years?
3. Does not the language used in verse 3rd, (that he shall deceive the nations no more till the thousand years should be fulfilled) imply, that if Satan was not bound during this period, he could continue on deceiving during the thousand years?
4. Where is there any authority to be found for using the term nations to personify the wicked dead?

Your brother searching for truth,

JAMES CULROSS.

Rochester, Jan. 23rd, 1851.

Answer to 1st question.—How could ADAM have had dominion without subjects? God said to him, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1: 28. Satan tempted man and usurped the dominion; but DANIEL says (7:18), "the saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever." But this kingdom of

the saints we know will be the dominion given to ADAM; for we read in Micah. 4:8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the FIRST dominion; the kingdom shall come to the daughter of Jerusalem." And this accords with what the SAVIOUR will say to those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

Ans. to 2d question.—There are nations left—the nations of the redeemed.

Ans. to 3d question.—We are not informed that he could not deceive the nations if he was not bound.—As he deceived ADAM, he might deceive some of those who will be restored to the condition from which ADAM fell. But being bound, he will not deceive them.

Ans. to 4th question.—We don't know that the wicked dead are called nations. But the wicked raised from the dead are thus called in Rev. 20:8.

Romanism ever the Same.

Some Romans have contended that if Rome had now the power, Protestants need never again have any fears of the rack, the stake, the dungeon, or the gibbet. The following extract from the *Pittsburgh Catholic* exhibits the same intolerant spirit that marked the palmiest days of the Papacy:

"For our own part, we never alluded, in any way, to the opening of the Protestant Chapel [in Rome]; but we take this opportunity of expressing our hearty delight at its suppression. This may be thought intolerant, but when, we would ask, did we ever profess to be tolerant of error, or to advocate the doctrine that error ought to be tolerated. On the contrary, we hate error, we detest it with our whole heart and soul, and we pray that our aversion to it may ever increase. We hold it meet that, within the walls of the Eternal City, no worship abominable to God should be publicly conducted; and we are sincerely glad that the enemies of Truth are no longer allowed to meet together, openly as such, in the capital of the Christian World."

Littell's Living Age.—This valuable periodical makes its appearance weekly with commendable punctuality, and gives the best articles from the English periodicals in all their freshness. Among the articles in the last No. are "BARON STEIN," and the continuation of "My Novel; or, Varieties in English Life."

Several appointments reached us too late for insertion this week.

Foreign News.

The British steamship *Canada* arrived at this port on Wednesday last. She brings no tidings of the Atlantic.

The English general news is of trifling interest, and the papers are chiefly filled with speculations relative to the exciting topics likely to engage the early attention of Parliament. It is confidently asserted that the Chancellor will have a surplus of no less than £4,000,000 for the year. Public expectation is strongly in favor of a large reduction in taxation, and amongst the most prominent articles named for as reduction of taxes, are the window and paper duties.

A slight sensation has been created by the recent appointment, without any previous notice, of a new Catholic Bishop for Ireland. It is said that the Pope has signified his intention to sanction the Queen's Colleges, and that his concession upon this point will be made the basis of a satisfactory arrangement between the Roman and English Governments. The London *Standard* states with great confidence that Lord JOHN RUSSELL firmly adheres to the principles laid down in his letter to the Bishop of Durham.—The same authority also states that the Queen's speech will contain a strong expression against the late proceedings of the Pope, and that the speech will be followed by stringent legislative measures.

The Baltimore ship *Franconia* was wrecked off Holyhead on the 11th ult. Her cargo of tobacco, the captain, chief mate, and 11 hands were lost.

The screw steamer *Nautilus*, between Cork and London, was lost on Wednesday night, in a severe gale. Nine lives were lost.

Accounts from Rome and the Papal states represent a growing apprehension and uneasiness among all classes.

FRANCE.—LOUIS NAPOLEON appears to have gained for the time a complete mastery over Gen. CHANGARNIER and the National Assembly. The Committee of Public Safety have reported the following resolution in regard to the late measures of the Government, and an exciting debate relative thereto was going on in the Assembly at the latest date:—"The National Assembly, acknowledging the right of the executive power to dispose of military commands, blames the use it made of that right, and declares that the General in chief of the army of Paris shall preserve the title to the confidants which the Nation

at Assembly testified to him in the sitting of the third instant."

An unquiet feeling pervaded all classes in Paris on Thursday, and the Assembly was crowded to excess. An amendment had been proposed and would probably pass, stating that the Assembly had no confidence in the Ministry. At the conclusion of the latest telegraph despatch LAMARTINE was making an able address in defence of the President.

The peremptory dismissal of Gen. CHANGARNIER by the President, has caused great dissatisfaction among the leaders of the party of order, who profess to see in that act the foreshadowing of LOUIS NAPOLEON's desire to obtain absolute power. The Government is charged with interposing no barriers to the violent abuse through the journals of the General and his friends, and it is also charged that the revolutionary cries of the army are allowed to pass without reprimand.

The report of the Committee of Public Safety is particularly noticeable for the manner in which the President is separated from the Ministers. He is allowed to pass unscathed, because, as is alleged, he cannot be proceeded against without producing a commotion which might eventually end in a revolution. The Cabinet, therefore, is the chief point of attack, and little doubt was entertained at Paris but that the Ministry would be compelled to resign.

The French coast has been visited with a fearful gale; sixty merchant vessels put into the port of Chesnay for safety.

DENMARK AND THE DUCHIES.—The news from the Duchies is that the Holsteiners have made an unconditional surrender to the King of Denmark, through the instrumentality of the Austrian and Prussian commissioners. The army has been disbanded, and the chief members of the Stadholderate have retired to Hamburg.

Although nothing definite is yet known of the proceedings of the Dresden conference, yet little doubt appears to be entertained but that the result will be a reconciliation of the old Diet in Germany. It is confidently affirmed that a central power, with a large army at its command, has been resolved upon. The report of an early congress at Dresden has been officially contradicted at Berlin, but without putting an end to renewed reports.

GERMANY.—The Austrian project of a Zollverein union was the chief subject of discussion at last date. It meets with no favor from the Government of Prussia, but the Saxon and Bavarian Governments are paid to favor the proposition. The Prussian Government have resolved upon the imposition of a heavy income tax, to yield two millions dollars, and to be applied to the payment of the interest of the public debt contracted since 1848.

M. MANTEUFFEL has announced it as the intention of the Government to abolish the monopoly which a few families have enjoyed, of filling all minor offices of state, and that merit and administrative capacity will hereafter form the chief tests of the filling of all Government offices.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

BRO. J. V. HINES will preach in Albany Sabbath, Feb. 18th, at 10 A.M. and 3 P.M.; and West Troy (in the Advent Tabernacle, evenings of the 16th, 17th, and 18th); Lansingburg, (Olympic Saloon,) evenings of 19th, 20th, and 21st; BRO. H. with his appointments at Batavia and Canandaigua, N. Y., on the 10th and 11th of Feb., and will preach in Rochester on both those evenings, on his way East from Buffalo.

BRO. L. D. THOMPSON will preach at Machester, N. H., Sabbath, Feb. 18th; Concord, N. H., 17th; Piermont, Sabbath, 23d; Newbury, 25th; evening, where BRO. JACKMAN may appoint.

BRO. N. BILLINGS will preach at Marlboro' Sabbath, Feb. 16th; Fitchburg, 18th, evening; Ashburnham, 19th; Templeton, 20th; Northfield Farms, Sabbath, 23d.

BUSINESS NOTES.

C. HIX, or HAKES, owes \$1 50. E. L. DOUGLASS, \$1 25.—THE C. H. is sent you regularly. Have sent the "FACTS" and "PNEU."

L. E. BATES—Sent you books to Homer the 1st by Express. G. T. STACY—You owe for Herald \$2.

REV. D. TULLY—The paper was sent regularly to S. since he so ordered it. We now change as directed.

S. A.—We think it is Russell, Mass.

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense \$250 00

Previous receipts 238 00

Mrs. CUTTER—50 cts.; J. NOCKE—\$1; E. PARKER—30 cts. 2 00

Total receipts 240 00

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations 123 14

Previous receipts 62 50

E. S. BRYANT 5 00

Excess of donations over receipts 36 64

Receipts from Jan. 29th to Feb. 5th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

L. CHAPPEL, 534; O. PAGE, 495; O. SHIRLEY, 534; C. SMITH, 540; I. SMITH, of P., 547; M. PORTER, 531; N. SPENSER, 534; T. GRISWOLD, 495; W. HITCHCOCK, 522; C. COOPER, 520; J. GREENE, 520; E. LLOYD, 482; D. GARDNER, 547; S. JUDSON, 517; J. C. CURRY, 534; D. J. MORTON, 534; E. B. FAIR, 534; J. M. DODGE, 534; J. MORRIL, 508; J. MORTON, 534; N. ROGERS, 534; E. HENDERSON, 517; S. KNUPP, 534; T. BACHELOR, 534; E. B. FAIR, 534; J. M. DODGE, 534; J. MORRIL, 508; J. MORTON, 534; A. VERNAL, 508; S. STEWART, 534; H. H. GROSS, 508; W. B. WEICKS, 534; R. STAYTON, 516; H. G. BRICK, 534; L. HELMICH, 534; E. B. PARKER, 516; M. BURNHAM, 534; B. PERHAN, on account; M. A. CUSTEN, 525; G. C. CUNNINGHAM, 534; E. DICKIE, 534; Z. FRENCH, 508; E. WALKER, 524; S. WEBSTER, 526; M. WATERMAN, 500; A. OWEN, 508; H. B. SQUIRES, 523; W. H. HUTCHINSON, 522; C. COOPER, 520; J. GREENE, 5

CORRESPONDENCE.



EXPOSITION OF REV. 20th.

BY O. R. FASSETT.

(Concluded from our last.)

THE BELOVED CITY.

1. This is not a Church polity, as many conceive; for the Church and city are spoken of as separate and distinct from each other. "The city" is "the camp of the saints," not the saints. The saints are in the beloved city, of course not within themselves!

2. It is not the city described in Ezekiel; for that can never be built under the New Covenant. Its rites, ceremonies, and sacrifices, if instituted, would do away with the virtue of Christ's atonement. Besides, that city was promised on conditions which the Jews disregarded. Of course it will never be granted them.

3. It is the New Jerusalem.

(1.) Because this is the city belonging to the New Covenant.—Read Gal. 4:22-31; Rev. 21:23.

(2.) The same company is at last gathered around the city, New Jerusalem, as described to be around this. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers," &c.—Rev. 22:14, 15.

All admit that the city here referred to, is the New and heavenly Jerusalem. But how came the wicked around and without this city, after the following announcement!—"And fire came down from God out of heaven, and devoured them."—Rev. 20:9. Do the wicked have a resurrection from this lake of fire, and appear around the New Jerusalem, as they did around the city here described? You must either consider the city mentioned in this 20th chapter of Revelation the New Jerusalem, or prove that the wicked have a second resurrection after the second death, and are found again without the city in which the tree of life is planted. Which horn of this dilemma will you choose? Will you be honest here? I press a decision!

4. Where is the city during the thousand years?

Ans. 1. On the earth; for the wicked come up on the breadth of the earth and compass it about.

(2.) It is on the new earth.

Proof.—This city is nowhere found on the old earth. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying," &c.—Isa. 65:17-19. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away," &c. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven," &c.—Rev. 21:1-4.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . All these things shall be dissolved. Nevertheless we, according to his promise, look for new heavens and a new earth."—2. Pet. 3d ch.

From these passages you learn the fact, that the city is not on the old earth. Were it there, what would become of it during the entire dissolution of heaven and earth? The new earth first appears, then the new city comes down upon it. Here is the incontrovertible proof of the restitution at the commencement of the Millennium.

Besides, the saints do not reign on the sea of glass in the city above, as supposed by some.

They sing when there, "We shall reign on the earth."—Rev. 5:9, 10.

Again: this reign, when begun in the Millennium, is eternal. It is not broken up when the thousand years end; nor transferred, and the "saints take their flight above, and never set foot on the earth again," as Pres. Edwards says. Nor when above, transferred below at the termination of the thousand years. This is all imagination!

The reign of the saints is begun on the renewed earth with its city at the beginning of the Millennium, and never terminates! Where is the intimation, the first intimation, that it does?

OBJECTIONS AND ANSWERS.

Obj. 1. How can the earth be pure and the wicked be in it during the thousand years?

Ans. There is no impurity in the ashes or dust of the wicked.

Obj. 2. How can the wicked be raised out of the new earth?

Ans. All things are possible with God. We might as well inquire how are the dead raised at all? or how are the antediluvians ever to be raised out of "the world that then was?" The new earth, is the present one renewed; and God in its restitution at the commencement of the thousand years, when all things are shaken and the dust of the righteous and wicked are separated, so disposes of the ashes of the wicked as not in the least to mar or injure the new earth. "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet IN THE DAY THAT I SHALL do this, saith the Lord of hosts."—Mal. 4:1-3.

Obj. 3. If Satan and the hosts of the wicked are to come on the new earth, they will pollute it.

Ans. Satan was in the Eden world, "walked up and down in the midst of the stones of fire: every precious stone was his covering."—Ezek. 28:13, 14.

And yet he did not pollute it. He never could have harmed the new earth in the beginning had Adam retained his integrity and not have sinned. God cursed the earth for man's disobedience. The devil never could have done it! And as the second Adam will not sin, we need not fear as to the new earth. All these and similar objections are weak and puerile, and cannot affect one who believes the simple statement of "Scripture and the power of God."

The following passages will support the above view. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."—Prov. 11:31. Both are recompensed in one and the same earth, we can understand therefore why "fire came down from God out of heaven and devoured them."—Rev. 20:9. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:32. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13:28. "Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. And at evening let them return; and let them make a noise like a dog, and go round about the city. . . . But I will sing aloud of thy mercy in the morning."—Psa. 59:13-16. "Like sheep they [the wicked] are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning."—Psa. 49:12-15.

Compare with the following: "Blessed and holy is he that hath part in the first resurrection." "But the rest of the dead lived not again until the thousand years were finished." "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." "For without are dogs and sorcerers," &c.—Rev. 20th and 22d chapters.

Such is the *harmony* and *testimony* of the Scriptures on this matter. Why not abide by their simple and harmonious testimony?

VISION OF THE JUDGMENT.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—vs. 11, 12.

The manner of the close of this chapter has perplexed many minds. Many have supposed that because the scene of judgment is here introduced at the close of the Millennium, it must necessarily follow it; but we can at once see the impropriety of this, by referring to verses 9, 10, 14, 15. Is there to be a judgment after "fire comes down from heaven and devours" the wicked, which event takes place after they have been raised from the dead? This must be the second death, as described in verses 14, 15, or else that mentioned in these verses is wrongly named, it should be the *third death*.

One thing should be observed,—viz., that the prophet presents one thing at a time, and he here gives a description of the judgment which he had not before noticed. Every vision, or new view of the same vision, may be recognized by the expression, "I saw." Hence notice verses 1, 4, 11, chap. 21:1.

In the verses above quoted (vs. 11, 12) we have presented us the beginning of the judgment at the commencement of the thousand years, consequent on the resurrection of the just or righteous. The book of life is here opened, in it are written the names of the children of God of all ages. "Blessed and holy is he that hath part in the first resurrection." These are then here mentioned, "the dead, small and great."

On the appearance of the great white throne, the righteous are separated from the wicked, living and dead, and caught up and judged. "The Lord shall judge his people."—Heb. 10:30. "The Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—1 Thess. 4:16-18.

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people."—Psa. 50:3-6.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—1 Pet. 4:17, 18.

As further proof we quote the following: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you," &c. Know ye not that we shall judge angels?"—1 Cor. 6:2, 3. How can this ever be if the judgment of all be simultaneous? Please answer!

"And the sea gave up the dead which were in it."—v. 13.

This we understand to be a simple announcement, showing that all will ultimately be raised, whether in sea or land."

"And death and hell delivered up the dead which were in them: and they were judged every man according to their works."—v. 13.

No book of life is here seen; for the wicked have not their names therein recorded, they are judged according to their works! This delivering up of the dead by "death and hell," is the second resurrection; for they that have part in the *second resurrection*, the "second death" hath power over. Hence, with death and hell they are cast into "the lake of fire."—v. 14, 15. The judgment of those consigned to the lake of fire is consequent on their resurrection at the close of the thousand years.

Those brethren who can co-operate with us in such labors as we have been wont to perform, and in the defense and furtherance of the truth, on the great Advent question, as its features have been developed during the Advent movement, are of course cordially invited to attend and take part with us. But we do not desire our meeting to be distracted by discordant doctrines in respect to the millennium, &c., and think it far better to have no meeting than to have

ungodly men, says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. 3:8. Many have overlooked this fact.

IMPROVEMENT.

1. We learn what a blessed privilege it will be to have part in "the first resurrection." Such shall be gathered and raised from among the wicked dead, shall reign with Christ in the millennium, be protected from the rage and fury of the hosts of the wicked at its end, and then reign in undisturbed bliss forever. "On such the second death hath no power." They will have life everlasting.

2. We learn how sad will be the fate of the sinner. (1.) They are to be destroyed at the coming of Christ,—to have no part in the millennial reign, but are to remain in the embrace of death and the grave, and their ashes under the feet of the saints, during the thousand years. (2.) Then, they are to be awakened to judgment, behold the beauties of the world promised them in their life-time, if they repented,—see the beloved city,—the society of the redeemed, and then be consigned to the second death.

(3.) What must be the feelings of such in that day, when they begin to realize the certainty and fearfulness of their fate? O, what oaths and curses, what howlings and lamentations, what madness and desperation shall seize them! They will then surround that city, and endeavor to wrest it from its rightful possessors, and take the kingdom. It will be a final and desperate struggle on the part of Satan and his hosts. But Jehovah's arm restrains them, and his judgments overtake and destroy them forever. "Gather not my soul with sinners, nor my life with bloody men."—Psa. 26:9.

3. We learn how sad a thing is sin. Some have thought it a mere trifle. But, sinner, it cost the blood of the Son of God to atone for it. It has caused all the sorrows of the present world, and will of the world to come. If you persist in your present course, you will one day experience that "sorer punishment," which awaits the finally impenitent. "Choose, then, this day, whom ye will serve," and escape the fearful retribution of the wicked.

AUBURN CONFERENCE.

(Continued from our last.)

The following correspondence was submitted to the Conference, to show the design of the "call":

Rochester, Dec. 18th, 1850.

DEAR BRETHREN:—There appears in the last "Advent Herald" a call issued by you, for a Conference to be held at Auburn, commencing Jan. 15th, 1851. The hearts of the brethren here were made to rejoice at the thought of again meeting in conference with those who cherish the hope of soon "seeing the King in his beauty,"—but that joy was somewhat marred when they noticed certain expressions of a peculiar practical character, contained in the call, apparently designed to *limit* the invitation to a certain class of believers in the speedy personal advent of our Saviour. Some feeling desirous to attend the Conference, and yet having doubts as to the real design and meaning of the terms used in the invitation, not wishing on the one hand to appear as *intruders*, nor on the other, to stay away when they would be cordially welcomed, desire, with Christian frankness, to ask whether the invitation was designed to be limited to those who, to the belief of the personal and pre-millennial Advent of Christ "at the door,"—the resurrection of the righteous dead—the changing of the righteous living—the establishment of God's everlasting Kingdom on the earth, "at his coming"—*add* the peculiarities of Bro. Miller's faith at the terrene conflagration, at the commencement of the thousand years, the simultaneous destruction of all mortal men? &c.

An early, frank, and explicit answer to the foregoing will much oblige the writer and numerous brethren here, in behalf of whom I write, relieve them from doubt, and make the path of duty plain.

Truly your waiting brother,

GEO. A. AVERY.

To Brn. H. L. Smith, L. D. Mansfield, D. L. Stanford, R. Curtiss, T. G. Bryce, L. E. Bates, J. L. Clapp, Jno. Smith.

Dear Bro. Mansfield, I have written the above note of inquiry in accordance with the wishes of brethren Carpenter, McMillen, and others, and on behalf of our Church generally, and trust you will appreciate and gratify the desire of brethren. With Christian regard I remain your brother, still looking for the return of the Nobleman.

G. A. A.

Auburn, Dec. 10th, 1850.

DEAR BRO. AVERY:—Yours of yesterday came to hand this evening, and as it will not be practicable for me to lay your letter before the brethren to whom it is addressed, I therefore proceed to make such reply to your letter as my understanding of the matter enables me to do.

I do it the more cheerfully as the request emanates from brethren for whom I have for years entertained the most unfeigned Christian regard; which, permit me to say, I still cherish.

We supposed the character and design of our proposed Conference would sufficiently appear from our "call," but it seems to be somewhat doubtful to yourself and Brn. Carpenter and McMillen, as well as to others, I would therefore briefly answer your inquiries. We felt the importance of pursuing the work which we began years ago, and of not being diverted from it by the new questions which have occupied the attention of some of our brethren of late; and while we have no disposition to abridge the liberty of our brethren who have been thus occupied, we desire to maintain and proclaim abroad the original views which we taught, and not turn aside to advocate that which subverts those views.

Those brethren who can co-operate with us in such labors as we have been wont to perform, and in the defense and furtherance of the truth, on the great Advent question, as its features have been developed during the Advent movement, are of course cordially invited to attend and take part with us. But we do not desire our meeting to be distracted by discordant doctrines in respect to the millennium, &c., and think it far better to have no meeting than to have

one devoted to disputation among ourselves on some of the most vital parts of the theory of the Advent.

Those who regard the Advent doctrine as it has been generally taught, as expressed by the Albany and Rochester Conferences, as being *so wide of the truth* that they cannot co-operate harmoniously with those who proclaim it, will not of course be expected to unite with us in our meeting.

We do not propose to enter upon any new work, but to continue the work already begun, and can only say that those who have a new work to perform, and essentially different doctrines to proclaim, must certainly have the liberty to do their work, and diffuse their doctrines; and we do not intend by this "call" to interfere with their rights of conscience, nor divert them from labors more conformable to their sense of duty, than those which occupy us.

We did not invite to our Conference all classes of professed Christians, because we supposed they neither sympathized with us, nor our doctrines; and for the same reason we did not invite to take part in our meeting, those who cannot conscientiously aid in spreading the "peculiarities of Bro. Miller's faith," which you mention, and this, not because we wish to proscribe or abridge their liberty, for we wish them to enjoy the largest Christian liberty—and to grant us the same, which we must still employ in proclaiming the above faith.

But we most cordially welcome to our meeting yourself and the brethren named, as also all others who can conscientiously unite with us, after our objects and views are thus stated. However I must say, that as dear to me as are the brethren with whom I have formerly been associated, and as much as I desire their continued sympathy and co-operation—I cannot change my views and course of action whenever they do, and if they cannot continue their co-operation with me in our accustomed work and labor of love, there is no other way than to allow each to pursue such course as conscience dictates, without regard to *concert of action*. This I speak for myself, and I presume this expression accords with the sentiments of the other brethren whose names are attached to the call.

With kind remembrance to brethren Carpenter, McMillen, and others interested, I am your brother in Christ.

L. D. MANSFIELD.

BRO. G. A. AVERY, Rochester.

P. S. I will lay your letter before the brethren when I have opportunity, and if they have any thing further to say, you may hear from us again.

L. D. MANSFIELD.

The second Resolution was adopted without dissent.

Conference then adjourned, to meet after the discourse in the afternoon, to hear the report of the business committee.

Preaching in the afternoon, at 2 o'clock, by G. W. BURNHAM. At the close of the sermon, the business committee presented an address, which was read and accepted, and Conference adjourned, to meet at 9 o'clock next morning.

Preaching in the evening by C. B. TURNER.

The Conference again convened at 9 o'clock Saturday morning.

A motion to adopt the address being submitted to the meeting, a debate ensued, occupying the most of the session. The rules were suspended for the introduction of the following Resolution, which was carried:

ADDRESS OF ADVENTISTS,

Assembled in Conference at Auburn, N. Y., January 15th, 1851; being an exposition of their views on

THE SECOND ADVENT—THE MILLENNIUM—THE NEW HEAVENS AND EARTH, &c.

PREFACE.—The apostle Paul exhorted Timothy to "preach the word," and the exhortation was not more appropriate then than now, and it is our design in this address to obey this injunction, particularly in reference to the subjects named in the title page,—viz., the Advent of Christ, the Millennium, and the New Creation. We do not claim to invest our views, which we thus publicly express, with any additional authority, in consequence of our associated utterance of them; but wish it distinctly understood, that we consider our views authoritative only as they are scriptural. We however claim the privilege of stating in our associated capacity, as in our individual capacity, what we understand the word of God to teach on the great themes above mentioned. Let no person charge us with any attempt to invade the rights of others who do not think with us, as though we wished to make an "iron bedstead," or authoritative creed by which to try them, for we have no purpose to do anything of the kind. So far as we shall utter Scripture truth, so far we shall speak authoritatively; not however because we speak as a *Conference*, but because we "speak as the oracles of God."

We feel that in God's providence, we have been made the depositaries of important truths; and while we distinctly and unreservedly recognize the "right of private judgment" as an inalienable right, to be enjoyed by all men, in all time; we also claim the right to give utterance to the truths which God has unfolded to us, in the exercise of our own God-given rights. It is in the exercise of this right of individual judgment, that we have satisfied ourselves that God's word teaches the views which we herein express, and who shall condemn us for expressing them?

Who can doubt the propriety of telling the world and the Church that we look for the Lord Jesus; and of giving them the reasons for thus looking?

As the friends of Jesus and his truth, we are bound to speak what we believe. "We believe, therefore speak" forth our expectations of Christ's speedy return to reign during the Millennium, on the new earth, with his saints, and finally to reign forever and ever. The fact that some do not thus believe, is no reason why we should hold our peace, who do thus believe. Burdened with a sense of our responsibility to God, we must speak forth the truth as we understand it, whether men will hear or forbear; and we earnestly solicit your prayerful attention to the subject hereina presented, requesting only the reception of what you find to be *scriptural*. We shall utter nothing but what we regard as such, but we may in some cases err, of this our readers must judge for themselves, responsible only to God for the soundness of their conclusions.

We "call no man master on the earth, we have one master, even Christ;" no man's interpretations, therefore, have any authority with us, any farther than they appear to us scriptural. We do not even adopt all that our lamented Bro. Miller believed; but his general views on the questions embraced in this address we do adopt; not however because he regarded them as truth, but because they seem to us to be truth. We have always felt at liberty to reject views which seemed to us unscriptural, though they came from William Miller, but his general interpretations we regard as sound, and cannot therefore forsake them, even if others do. Whether they, or we are right, time will show,—we wait for the issue. We cannot repudiate the truth taught by Bro. Miller, in order to show our disregard of human authority. It is enough for us to allege our utter repugnance to the Papal notion of authoritative interpretation, while we acknowledge that Mr. Miller's general interpretations seem to us as true, and therefore invested with a higher authority than he could give. Those who represent us as holding Bro. Miller's views, because they were his, either knowingly or unwittingly "misrepresent" us; we repeat again, we hold them only so far as they accord with God's word, as we understand it.

We love the name and memory of that good man. We love the doctrines which he unfolded to us from the holy oracles, and we cannot but lament that others do not love them too. The old veteran of the cross, worn with the hard-fought battles in which he was engaged for years, has lain his weary head in sweet repose upon his earthly pillow, to "rest for a little season"; but we who are his "sons in the gospel," who have still the glow of youth, or the vigor of manhood, must gird our armor on, press to the moral battle-field, and maintain the truth of God, in the defense of which he faced a scorning Church, and a deriding world. Some of us were privileged to see and hear from the old man before he fell asleep, and received his dying charge to defend the TRUTH; and though we be derided for promising to do so, even by those from whom we might expect better things, still we purpose to redeem our promise, as Timothy doubtless obeyed the charge of the apostle Paul, which we announced at the opening of our preface,—viz., "PREACH THE WORD!"

Address.

That we are living in a momentous period of the world's history is generally conceded by the most reflecting and sound-minded men of our age; but all are not agreed in respect to the nature of the impending crisis.

Few, comparatively, accord with our views of the character of coming events; yet there is an ominous foreshadowing of swiftly approaching changes in the political, social, and moral condition of our race, which shall cast into the shade, the revolutions of any former period.

This idea is wrought into the sermons of the clergy of all schools; is embodied in the speeches of our senators at home, and of statesmen abroad; is the theme of social and political reformers; and gives inspiration to the fancy of the poet.

"There's a better time a coming," is the language of all these classes, though there is but little unanimity in respect to the manner in which the "better time" is to be brought about.

All are expecting important changes in the frame-

work of society, which shall result in the bringing in of the "millennial" era, corresponding in its character to the particular department of reform which engages the attention of each.

The politician and statesman, expect a political millennium. The Christian and philanthropist, a moral and religious millennium. The Socialist, a millennium of social reforms, and so on to the end of the chapter. Now we regard these facts as indicating a crisis of some kind, and though all these are mistaken as to the manner of the occurrence, yet the crisis itself will come, and that speedily. A change must and will transpire very soon, which shall demonstrate that "coming events have cast their shadows before."

Illustrative of this general expectation, we quote the following lines from an article entitled, "CHRISTIAN SOCIALISM," not because we adopt the sentiments expressed, but because they illustrate the positions specified:

"THE DAY OF THE LORD."

"The day of the Lord is at hand, at hand;
Its storms roll over the sky,
A nation sleeps starving on heaps of gold—
All dreamers toss and sigh.
When pain is sweet, the child is born,
And the night is darkest before the dawn
Of the day of the Lord at hand.

"Gather you, gather you, angels of God—
Chivalry, Justice, and Truth—
Come, for the earth has grown coward and old,
Come down and receive us, her youth.
Freedom, Self-sacrifice, Mercy, and Love,
Haste to the battle-field—stoop from above
To the day of the Lord at hand.

"Gather you, gather you, hounds of hell;
Famine, and Plague, and War,
Idleness, Bigotry, Caut, and Misrule—
Gather and fall in the snare;
Hirelings and Mammonites, Pedants and Knaves,
Crawl to the battle-field, sneak to your graves,
In the day of the Lord at hand!"

Thus our poets sing of the "Day of the Lord," but we apprehend their conceptions will be found to fall very far short of the reality; for the Lord's day will not come without the Lord himself, and no conceptions of that day, which overlook the fact of the Lord's presence, can approach the sublimity and grandeur of that momentous period. Another writer gives utterance to a more truthful and equally graphic and poetical expression of cherished hopes about to be realized, accompanied by appropriate admonition:

"Now, now, portentous omens thick'ning
Proclaim the long expected morn,
When Gabriel's trump the sleepers quick'ning,
Nations shall in a day be born.
And will you worship earthly treasure,
While thrones and kingdoms melt away,
And princes flee in dread dismay?
Will you be slaves to sinful pleasure?
Arouse! arouse! ye saints,
Your arms and hearts prepare!
Press on! press on! all hearts resolved
A Conqueror's crown to share."

This is the language of such as look for the Lord Jesus Christ to come in person; and we ask, Is it strange that the disciples of Christ, who have observed the course of human progress, and have seen the utter futility of all man's efforts to perfect *humanity*, either in its political, social, or religious aspects, should turn away from the fine spun theories of such as expect to do God's work themselves, and look for the return of their Lord to bring about that which He has promised to do himself, and not what He has promised his *Church* shall do? Not to intimate that earth's present inhabitants shall be thus perfected, but there will be a state of perfection for "those who shall be accounted worthy to attain that age and the resurrection from the dead," so that the earth will present a scene of glory and delight surpassing the fondest expectations of politicians, poets, or reformers.

Do they talk and sing of a righteous government? "A king shall reign in righteousness." "The Lord will raise unto David a righteous branch."

Is their theme the moral perfection of society? "Thy people shall be all righteous." "The saints of the Most High shall take the kingdom."

Do they anticipate such scientific improvements as shall make the sterile parts of the earth fruitful?

God says: "The wilderness shall be like Eden, and the desert like the garden of the Lord." All human conception of the final and glorious destiny of the earth, are like the shadows which precede an approaching object; but totally inadequate to possess the mind with the character of the object itself. However, God in his mercy has unfolded, by the spirit of prophecy, his glorious purpose, by which we approximate nearer to the reality as it shall soon be developed.

The grand idea of the age, is the perfection of terrestrial things. All the moral, political, social, scientific, and religious movements of the times are directed to that end; but reasoning from analogy, there is no prospect of accomplishing the end by human agencies. *All, ALL* are inadequate to so momentous a transformation as is anticipated, if we are to judge from the past and present, the tendency of things being still *downward*.

There are various and novel inventions in science, and abundant and ingenious devices for effecting reforms, yet the agents engaged in the work are not *men*, only *men*, are employed, and to these God has never promised either general or universal success in reforming mankind, and perfecting society. And it is passing strange that a Church which the inspired Paul predicts will "have a form of godliness, but deny its power" (2 Tim. 3:5), should be expected to accomplish, "in the last days," more than was accomplished by the apostles of Christ, with all their miracles and moral power.

A distinguished divine has recently delivered a discourse in London, for the purpose of showing why that great metropolis has not been converted to God. What reasons he assigned we do not know, but it would be equally appropriate to show why Jerusalem, Rome, Ephesus, Corinth, and Athens were not con-

verted. The opinion, that if the Church did her duty in this age of the world, all would be converted, is altogether unfounded in Scripture, as no greater success is pledged to those living in the last days, than was attained in the apostolic days; and it is little less than an impeachment of the faithfulness of Christ and his apostles, who never succeeded in converting the mass of the people in any of their various fields of labor.

It is doubtless true, that were the Church of "the last days" more devoted, more would be done; but God has foretold the degeneracy of the Church, and declared that they would "have a form of godliness, but deny the power," and that they would "not endure sound doctrine;" which should lead us to expect less from its labors, than from the labors of the apostolic Church.

The language of Christ on this very point is sufficient to show that the success of Christ's servants should not be greater than that which attended his own labors.—"Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also."—John 15:20. As therefore, Christ never converted the entire people where he labored, no disciple of his may ever expect to so far excel his Master as to convert all.

There is much of human pride in the expectations of the Church, which, in the language of a distinguished divine, claims "to hold of God, the right to win the world."—See Dr. Cox's *Sermon before the A. B. C. F. M.*

We are well aware that our views of the future are very unpopular, and that the bare mention of the Advent of Christ as a probable event in this age of the world, calls forth very little but odium, even from multitudes of our professed brethren in Christ. But we have learned that majorities are not always right; yea, more, that they are *seldom* right!

We should never think of submitting to *vote* the question of the nature of the great impending crisis, unless we adopted the opinion of a distinguished reformer, that "God constituted a majority," no matter who may be on the opposite side. With this understanding of the matter, we should not hesitate, for we believe the word of God shows conclusively that the great event to be expected in this age, is the coming of the Lord. But there are many who do not recognize God as casting his ballot on this momentous subject, but leaving Him out of view, settle the truth of this question by determining whether it is *generally believed*. Having found it to be generally rejected, they make no scruples in rejecting it also.

Such persons are guilty of great folly, for they naturally shut out God from the privilege of being heard.

If majorities are to decide whether Christ is coming personally in this generation, and God is to be left out, then instead of consulting the oracles of God, we should take a census, and find out what belief predominates among the masses, and the question would be settled.

Absurd and ridiculous as such a position seems when looked at, yet there are multitudes who settle the great question respecting the coming of Christ by just such a process. What is the *general opinion*? is the question proposed—and once answered, the minds of multitudes rest quietly, well satisfied that it is even so. How long will men neglect to investigate for themselves, and trust to this absurd and anti-Christian mode of settling what is truth on so momentous a question as that of the coming of Christ, and its associated events!—(To be continued.)

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

JOSHUA V. HIMES,
LEMUEL OSLER,
BULLER MORLEY, Committee.
O. R. FASSETT,
EZA CROWELL,

Boston, Nov. 15, 1850

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

I. Wyman, J. Adrian, T. M. Preble,
J. F. Guild, James Brooks, Colger Snow,
Amos Kenney, Thomas Smith, L. Kimball,
A. Merrill, J. Croft, P. B. Morgan,
J. S. Richards, N. Smith, A. Hale,
Dr. N. Smith, S. Tibbets, T. Harley,
I. Wright, S. Tibbets, C. Green,
H. Buckley, John F. Millikin, D. Smith,
E. L. Clark, E. Parker, J. M. Daniels,
I. C. Wellcome, Ezra Cowell, H. Stinson,
N. Hervey, H. Shipman, D. I. Robinson,
J. V. Himes, H. Plummer, J. Pearson,
L. Osler, O. R. Fasset, B. Morley,
Dea. L. Jackson, Chase Taylor, Jonas Ball,
G. W. Thomas, O. D. Eastman, D. Bosworth,
P. Hawkes, L. Bolles, L. M. Bentley,
John Locke, Benj. Ravel, Micajah Butman,
Robert Morrell, George Stone, A. Sherwin,
C. R. Griggs, B. S. Reynolds, E. Thompson,
J. G. Smith, C. W. Perkins, W. Allen,
W. H. Eastman, P. Powell, R. Harley,
N. Billings, L. D. Thompson.

The Conference will be held in Salem, Mass., commencing Feb. 26th.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding.
Milwaukee, Wis.—Saml. Brown.
Auburn, N. Y.—H. L. Smith.
New Bedford, Mass.—H. V. Davis.
Buffalo, N. Y.—W. M. Palmer.
Newburyport, "—Dra. J. Pearson, sr., Water-street.
Brattleboro, Vt.—B. Perham.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Eddington, Me.—Thos. Smith.
Gloucester, Mass.—Elias Woodworth.
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Watertown, Mass.—J. L. Little, 70½ North 11th street.
Watertown, Me.—Peter Johnson, 37 Summer-street.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,
FOR THE CURE OF
Hoarseness, Bronchitis, Whooping-Cough, Croup,
Asthma, and Consumption.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of the CHERRY PECTORAL, may be seen in the following:

Valent. Mett. M. D., Prof. Surgery, Med. Col., N. Y. says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

The Right Rev. Lord Bishop Field writes in a letter to his friend, who was fast sinking under an affection of the lungs: "Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS, of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian "Journal of Medical Science" states, "That Asthma and Bronchitis, so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skillful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself!"

Dr. J. C. Ayer.—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to let you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough, and protracted night sweats, followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and pain through my chest, and, in short, had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your Cherry Pectoral, which soon relieved and now has cured me.

Yours with respect, E. A. STEWART.

Albany, N. Y., April 17, 1848.

Dr. J. C. Ayer.—Dear Sir:—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a large part of the time, being unable to breathe on my back. I have tried a great many medicines, to no

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